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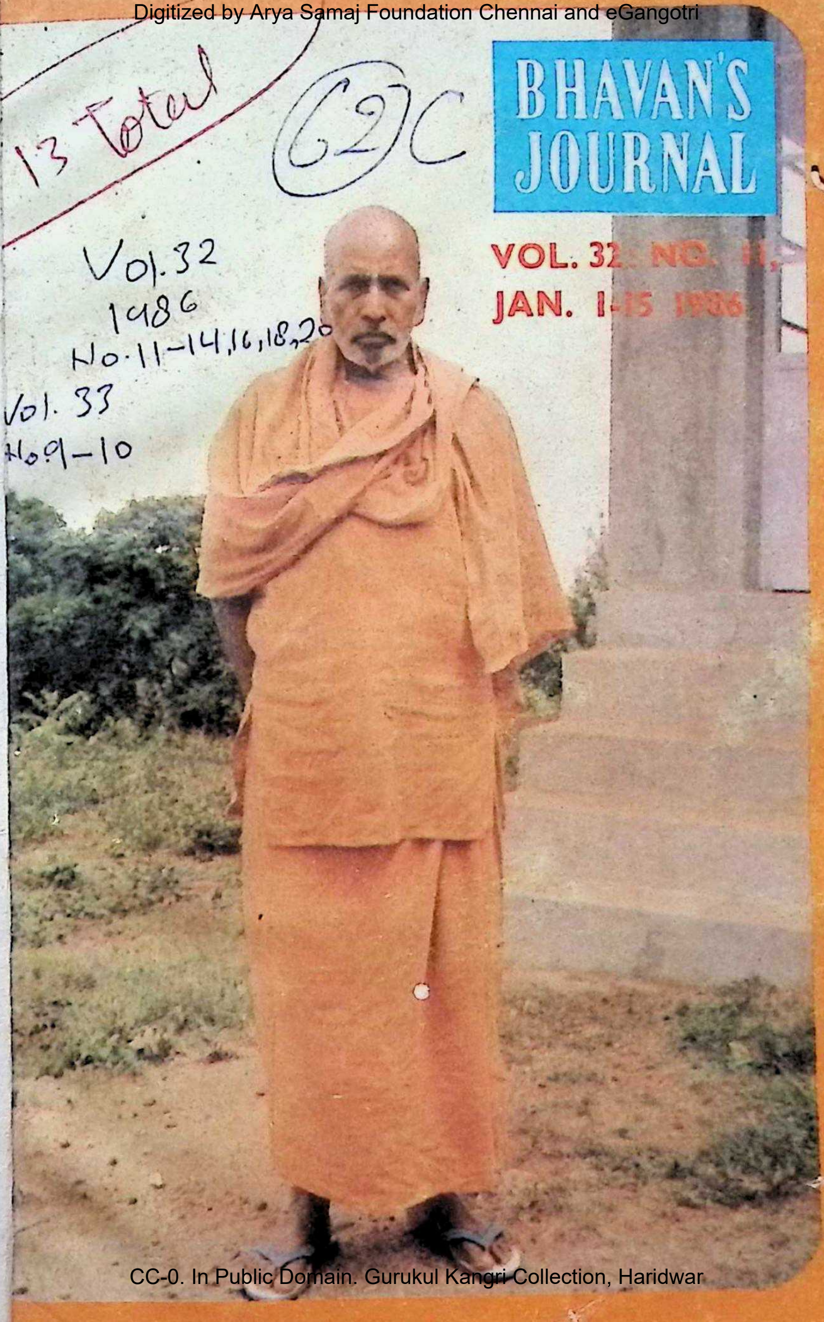

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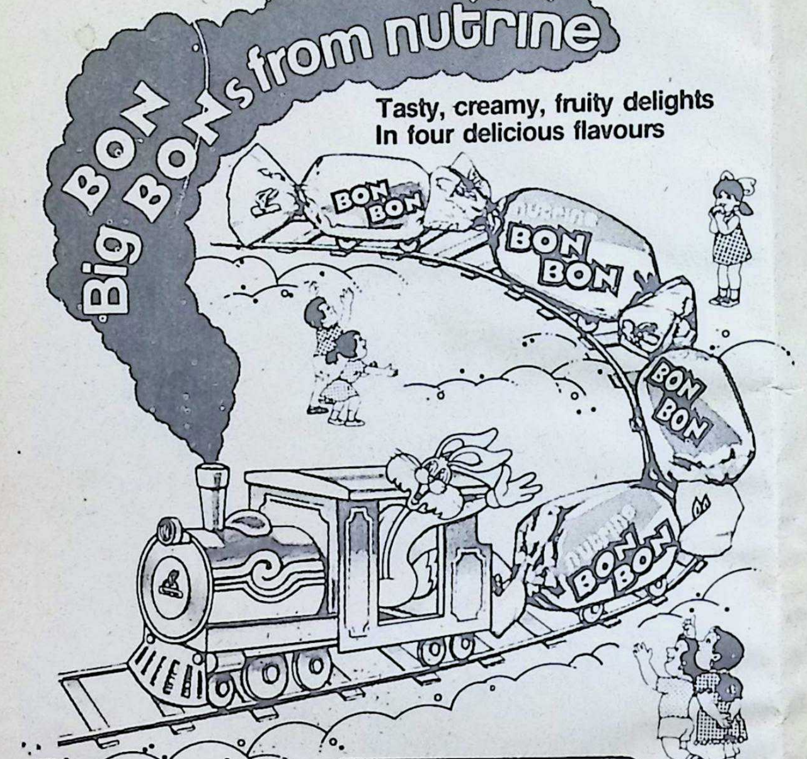
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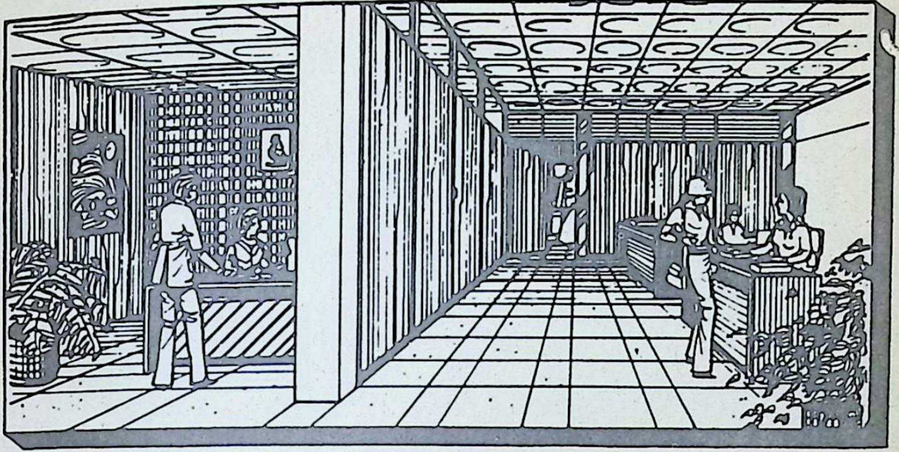

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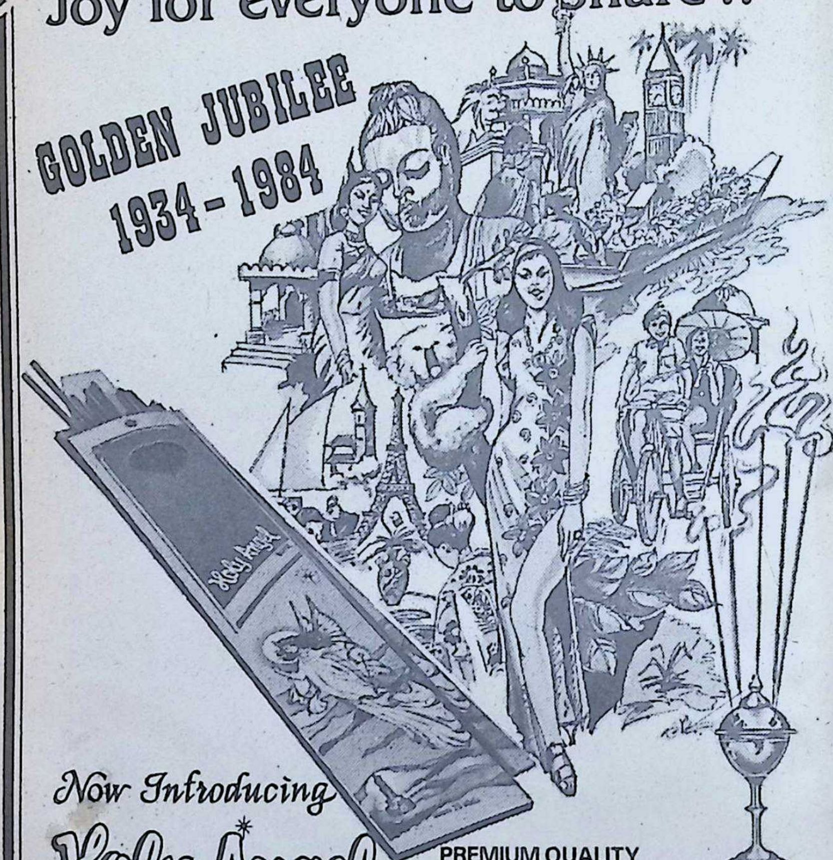

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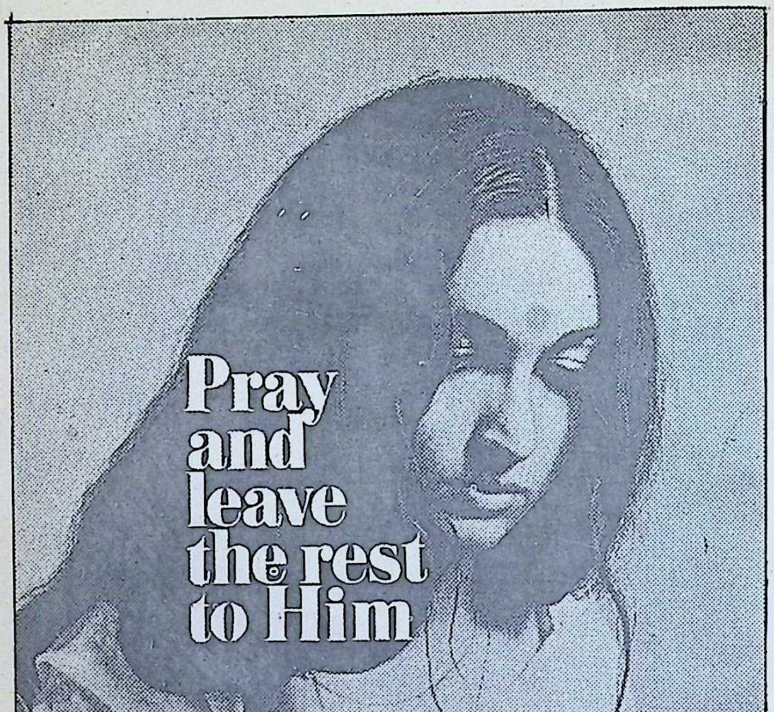
SWAMI CHIDBHAVANANDA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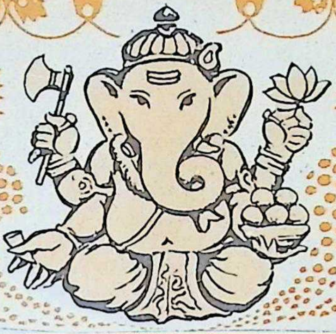

आ नो भद्राः क्रतवो यन्तु विश्वतः
Ā no bhadrāḥ kratavo yantu viśvataḥ
Let noble thoughts come to us from every side;
Rigveda 1-89-i

PRAYER

एह श्रीश्च ह्रीश्च धृतिश्च तपो मेधा
प्रतिष्ठा श्रद्धा सत्यं धर्मश्चैतानि
मोतिष्टन्तमनूत्तिष्टन्तु मा मां श्रीश्च
ह्रीश्च धृतिश्च तपो मेधा प्रतिष्ठा श्रद्धा
सत्यं धर्मश्चैतानि मा मां हासिषुः ।।

The Deities who are here, Prosperity, Shame at doing wrong, Fortitude, Penance, Intellect, Status, Faith, Truth and Dharma — may call these rise along with me who am rising; may all these never leave me.

—Krishna Yajurveda:
Taittiriyaranyaka IV.42.5.

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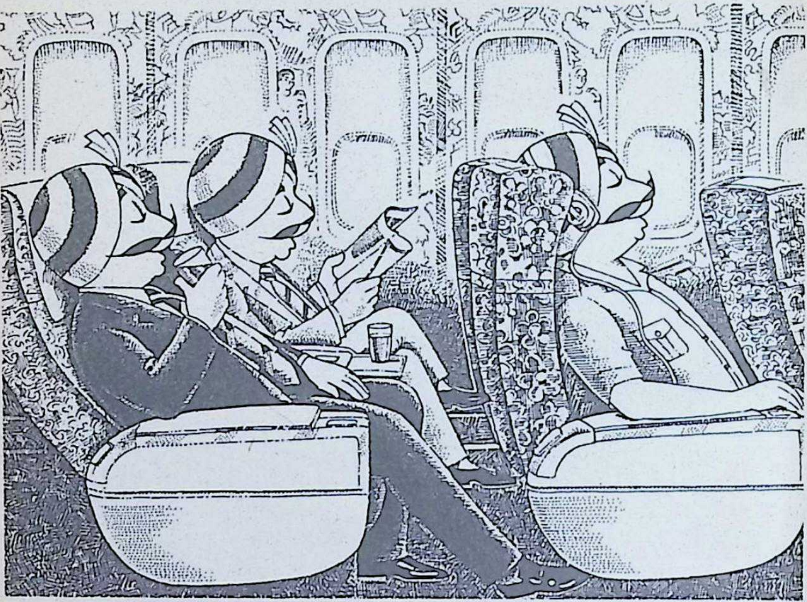

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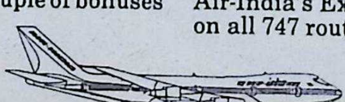

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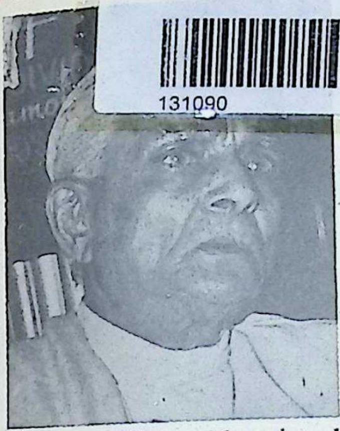

THIS beautiful, abbreviated, designation of the Supreme Reality is often used by us. I have to find as to who was the first to use it in our scriptural and spiritual literature. I have not yet found the final authoritative answer. It is possible that Shankara is the first to use it.

The Gita in verse 23 of chapter 17 uses in a similar context OM-TAT-SAT as indicative of Brahman, the Supreme Reality. The expression Sachhidananda does not occur in the Gita. Of course, in Vedic and Upanishadic literature OM or AUM is used in that sense. The Mandukyopanishad declares, OM as the single-syllabled name of Brahma — OM ityekaksharam Brahma.

Sachhidananda consists of three distinct words, which in their combination and totality point to the Supreme Reality. The words are **Sat**, **Chit** and **Ananda.** Now what is the significance of these three words, and how the combination gives us one of the most beautiful expressions about Brahman is interesting. **Sat** stands for the totality of Existence, from the root अस् to be. **Chit** is the principle of the capacity and power to know, the basic consciousness. **Ananda** is delight-joy-ecstasy in its purest form. What is the relationship between these three words and how in their combination they express the Supreme Reality, may be found out. Just as the Gita has explained — OM-TAT-SAT, we have to see what we can make of Sat-Chit-Ananda.

Sat is the totality of Existence, no doubt. But unless there is **Chit** which can know and be aware of it, it is as good as non-existent. Existence is Existence only when it is known as Existence. Who or what is there to know it as Existence? It is Chit alone which can know it as Existence. Then what is the significance of **Ananda?** **Ananda**, supreme, universal delight is the result of the knowledge of the Existence (Sat) by

Chit, the consciousness. Thus Sachhidananda is indicative of Brahman, who is not only **Sat** and **Chit** but also the resultant **Ananda**. These three together is the Brahman. Hence the expression, 'Anandam Brahmano Vidwan, ma bibheti kadachana', the knower of the Ananda of Brahman is beyond fear.

In recent times, we often see Satyam-Shivam-Sundaram used. It is almost a translation of the great Triad the True, the Good, the Beautiful of the Greeks. It was first used by the great Brahmo leader Keshab Chandra Sen. But the three expressions stand by themselves and there does not seem to be the integrality which is inherent in Sachhidananda. Both these can be used, in fact, are being used in different contexts, but one may know that one is not a substitute for the other.

There is a popular film called 'Satyam-Shivam-Sundaram'. But who can dare attempt a film on 'Sachhidanand'?

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>
> —Sir John Woodroff

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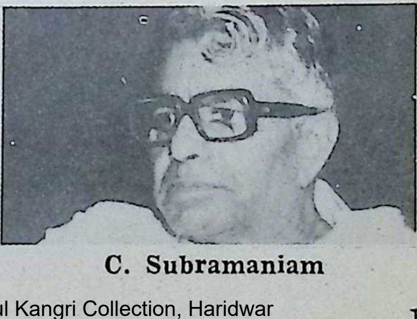
SWAMI CHIDBHAVANANDA'S LIFE AND WORK

C. SUBRAMANIAM

Swami Chidbhavananda, a spiritual teacher of great emience and a dynamic religious leader, attained Mahasamadhi on November 16, 1985 at the age of 88 at Tiruparaithurai in Tamil Nadu. He was initiated into the Ramakrishna Order first as a Brahmachari and later as a sanyasin in the twenties by Swami Shivananda, popularly known as Mahapurushji Maharaj, a direct disciple of Sri Ramakrishna Paramahamsa. Swami Chidbhavananda was the founder of the Ramakrishna Ashram at Udhagamandalam (Ootacamund) and was the head of the Ashram from 1926 to 1940. Then he established a separate organisation in 1942 at Tiruparaithurai, a sacred temple town on the banks of Cauvery, 15 km West of Tiruchirapalli town in Tamil Nadu. It was here that Swamiji established the Ramakrishna Tapovanam and developed it into a great religious, cultural and educational movement, enveloping the entire Tamil Nadu. In 1955 he founded the Sarada Samiti which has grown into a popular and strong spiritual and educational centre for women.

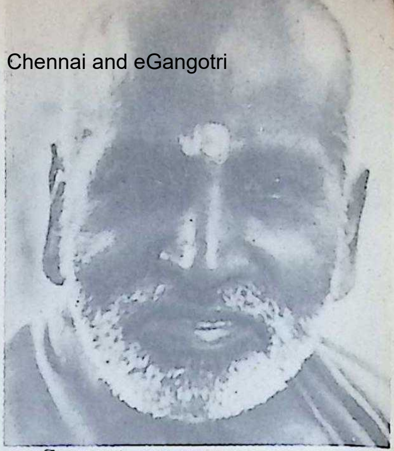
IN a book entitled 'Ramakrishna Lives Vedanta' Swami Chidbhavananda describes the qualities of the great spiritual masters, who were harbingers of peace and benediction to humanity in the following words:

"Many are the masters who have deigned to bless this earth by their sojourn. Consciously or unconsciously, human beings are wending their way towards divinity. They are on a long pilgrimage. And these masters play the role of guides, leading the pilgrims along the intricate path. At all times, they infuse new life into the veins of the very pilgrims. The way-weary have merely to



C. Subramaniam

switch on to their inspiring message of hope, for self-fulfilment. It is through the life the masters live that they discharge the sacred function of rejuvenating mankind. They never preach what they have not practised. The earthly careers of these masters have not all been of the same pattern. In different environments and under varying conditions have they lived their exemplary lives. It is the earth-bound who make a distinction between avocation and avocation. They praise one as congenial and pleasant and denounce another as troublesome and demeaning. The masters on the other hand do not uphold one set of avocations noble and decry another as ignoble. All callings which are indispensable to life, individual and collective, are made sacred by the touch of the personality of the masters. Now among the world saviours, one chose to come of royal birth, converted a seeming exile of fourteen years into a covetable opportunity, and became a lasting model of kingship. While royalty is associated with ease and luxury, this prince transformed it into a life of austerity, service and spiritual profundity. Another of the saviours placed himself in a pastoral environment. He utilised that very setting to teach the lesson that life is a jovial play. Yet another was begotten of a humble carpenter. That environment was more than sufficient for him to reveal the intrinsic principles behind the evanescent earthly life. Varieties of backgrounds and situations have in this manner been utilised by the great ones for delivering their message".



Swami Chidbhavananda

Swami Chidbhavananda was the very embodiment of the qualities which he had attributed to the great masters. He was born on March 11, 1898 in a traditional agriculturist family in a small village called Senguttaipalayam in Coimbatore District of Tamil Nadu. His father was Perianna Gounder and mother Nanjammal belonging to a well-to-do family. Swamiji was the last of the seven children and my father was the eldest.

Swamiji was called Chinnu in his boyhood days. The parents wanted to give him a good modern education and got him admitted in what was then a prestigious school at Coimbatore, the Stanes European High School, where most of the students belonged to the ruling British Community. The education was completely Western-oriented, with Western dress and Western style of eating. The medium of instruction was English and there was very little of Tamil or any other Indian language. The atmosphere was such that at one time he was toying with the idea of conversion to Christianity.

When Chinnu was completing his school education, plans were made to send him to England for higher studies and compete for the Indian Civil Service. The passport was obtained for sailing to England when Chinnu changed his mind and told his parents that he would rather take his first degree in India before proceeding to England. He joined the Presidency College in Madras and was lodged in the Victoria Hostel.

It was during this time Chinnu came to know about Sri Ramakrishna Paramahamsa and learnt that two of his disciples, Swami Brahmananda Maharaj and Swami Shivananda Maharaj were in the Ramakrishna Math, Madras. He visited the Ramakrishna Math and came under the spell of these two great spiritual masters.

Chinnu's life took a completely different turn and he became deeply interested in the Ramakrishna movement. Meanwhile his mother, to whom he was

Swami Shivananda (1), Swami Yatiswarananda (2), Swami Chidbhavananda (3), Shri C. Subramaniam (4) and Shri Avinashalingam (5) at Ooty Ashram in the 'twenties

greatly attached, passed away. When he was in his first year B.A., he left for Calcutta and from there he wrote to his father that he had renounced this world and joined the Ramakrishna Math and that thereafter he had no earthly ties with the family. **It was a great blow to his father and brothers, who were expecting a great future for him which would bring name and fame to the family. But he was destined to play a significant role in a different way to create history in a world — the world of the spirit.**

Three years after joining the Ramakrishna Math, the family received a letter from Brahmachari Triyambaka Chaitanya (that was the name given to Chinnu as a Brahmachari) saying his Guru Swami Shivananda Maharaj was planning to take rest in a hill station and if arrangements could be made for his stay at Coonoor, Mahapurushji Maharaj would be willing to be the guest of the family. This was accepted with great pleasure and satisfaction and Swami Shivanandaji Maharaj came down (accompanied by Chinnu) to Coonoor and stayed there as the guest of our family. It was my good fortune to spend about a month in the holy company of the great Mahapurushji Maharaj. This was the great opportunity for me to come into contact with the Ramakrishna Mission and many of the Swamis in that organisation.

Swami Shivanandaji Maharaj later established his Ashram at Ootacamund. On a full moon day in July, 1926, Chinnu was ordained as a sanyasin, the initiation being done by his Guru. He came to be known since then as Swami Chidbhavananda. There was a strange coincidence; at the very moment when Chinnu was taking Sanyasa, his father, Perianna Gounder, expired at Pollachi even as he was sitting in a chair and talking to some friends.

The Swami had very little knowledge of any of the Indian languages. He started learning Tamil and Sanskrit and became proficient in them. In course of time, he became an orator in English and Tamil and used this skill to spread the message of Sri Ramakrishna.

On the Gita

His discourses on the Gita became popular. His exposition of the Gita was unique in many respects, linking the ancient thoughts with the modern scientific discoveries. He wrote a commentary on the Bhagavad Gita both in Tamil and English runnning to about 1000 pages, with the original stanzas split up to make for easy reading, transliteration in Roman/Tamil script, word-for-word translation with a lucid English/Tamil rendering and commentary. One novel feature of this commentary is the appropriate quotations from the sayings of Sri Ramakrishna elucidating the ideas contained in the Gita.

Swamiji's introduction to his book is a masterly exposition of the entire Hindu philosophy and the role of the Gita in giving concrete shape to the all-comprehensive Hindu religion, Sanatana Dharma. The concluding portions of this introduction is worth quoting as it not only gives the essence of the Gita but also Swamiji's philosophy of life.

"Self-perfection is the goal of life. Yoga is the means to it. Karma Yoga, Bhakti Yoga and Jnana Yoga get their due place in the Bhagavad Gita. A bird requires two wings and a tail for its flight. The soul is endowed with Bhakti and Jnana to serve as two wings. Karma Yoga serves as the tail that maintains the balance. There are books which, while giving all attention to the life hereafter, ignore our earthly existence altogether. There are yet other books which aim at pressing all our attention to life in this mundane world. But the Bhagavad Gita is perfectly balanced in its outlook. It exhorts the aspirant to make the best of the mundane world and also to prepare himself to draw inspiration from what is beyond. The Gita further contends that proper attunement with the mundane leads to Yoga or Union with Super mundane; the reverse of it equally holds good; in other words, a spiritual man alone is best equipped to worldly life".

"It is customary with people to divide human activities into two distinctive types — the spiritual and the temporal, the sacred and the secular. But the Bhagavad Gita makes no such artificial distinction. Life pertaining to this world is in no way different from the spiritual. There is continuity and homogeneity in life in all its stages. Man will be in the hereafter none other than what he is here and now. Change of body effects no more change in the personality than does change of clothings. Mode of action it is that makes a person what he is. But action by itself is neither sacred nor secular. The attitude with which it is performed brings about a magical change in it. All actions become sacred in the hands of a spiritual man. On the contrary, a man with material outlook drags down even a sacred act to the vulgar plane. Because of his earth-bound outlook, the uninitiated one fouls sacred acts into secular, whereas the message of the Gita is to metamorphose all actions into liberating sacred ones. This distinctive feature makes Gita the book of universal application.

"Will, emotion and cognition are the three aspects of the phenomenon of the mind. Nought exists in psyche beyond the realm of these three functions. A healthy and wholesome mind has a universal value. Nothing on earth or in heaven can compare with a fully evolved mind. He owns everything who owns a fully developed mind. A harmonious development of the will, emotion and cognition goes to constitute a perfect mind. The slightest inequality among these three functions will, to that extent, result in imperfection in the formation of character. The Bhagavad Gita has laid emphasis on this all-important factor. In order to stress the equal importance of the three phases of the mind, the eighteen chapters in the Gita get themselves equally divided and are devoted to the development of the will, the emotion and the cognition. Because of its masterly exposition of this all-absorbing issue of human life, to the Bhagavad Gita may be assigned the unique status of the Scripture Universal.

"The plan and purpose of the Gita is to evolve out of man, a personality that is perfect from all points of view. A strong body and a virile mind form the material of which such a personality is built. Efficiency to the core is the criterion of a powerful personality. It is efficiency that makes character. To do good and to make others do good is possible only to the powerful in body and mind. The next great factor can be purified as well as intensi- in the formation of personality is love. All living beings are endowed with love, though the degree of it may vary. And this love fied. From pure love emanates sweetness in all its excellence. It has the power to bind all beings in affable unity. The third and final factor is the intellect. It may be equated with the broad blazing sun, which reveals everything in its true light. But for the intellect, the higher qualities of things remain unrecognised. It is the intellect again that guides beings to right action. To a person endowed with an efficient hand, with a loving heart and with a clear head, nothing more remains to be added. He becomes a complete personality verging on Divinity. Perfection marks him for its own. A harmonious development of the hand, the heart and the head is patent in such a personality.

"The Gita is the perfect guide to those who aspire to build a perfect personality.

"Every student of the Gita is a potential Arjuna. May he receive Light in his own way from the Scripture Universal".

Exemplar of Gita's Philosophy

Swamiji exemplified this philosophy of the Gita in his own life. He was an ardent spiritual practitioner and observed strict discipline in his life. He used to wake up at 3.00 A.M., every day and followed a well-planned routine thoughout the day till he retired at 9.00 P.M. Punctuality was his forte. He was a great administrator. He managed his institutions so well that it was the envy of modern management experts. He was a builder of many religious and educational institutions. The way he collected funds for his various schemes is an example for others to follow. He maintained the accounts meticulously. He was an expert in agriculture and dairying. He was able to create sizeable surpluses from the agricultural operations in the many farms attached to his institutions, and made them a major source of income to develop many new institutions. He was an expert in the art of cooking. Whatever activity he undertook, he performed it to perfection.

For the spiritual aspirants he organised special spiritual retreats called 'Antaryoga'. These spiritual camps lasted for a day, two days or three days. Hundreds of devotees, men and women, gathered at these retreats and followed a rigid discipline. There would be bhajans, chanting of the Lord's names, discourses and discussions. These retreats were organised at various centres periodically and thousands were the beneficiaries. In many of these retreats either the Swamiji himself participated or he deputed his disciples.

Swamiji has created an order of sanyasins at the Tapovanam. There are now 27 sanyasins and 14 Brahmacharis. A separate organisation for women has been created under the Sarada Samiti of Salem and there are now 21 sanyasinis and 25 Brahmacharinis. These dedicated disciples are in charge of the various centres, religious and educational, in various parts of Tamil Nadu.

Swamiji attached great importance to the right type of education. At various centres many schools have been established and today 20 schools and four colleges for men and women are functioning under the management of the Tapovanam and Sarada Samiti. These institutions strive to create integrated personalities with a balanced development of head, hand and heart. There are about 15,000 students at the Tapovanam institutions and an equal number of girls under the Sarada Samiti. The annual Revenue Budget of the Tapovanam is over a crore of rupees and the Sarada Samiti budget also is of the same order.

Swamiji had authored more than 100 books in English and Tamil which have been published by the Tapovanam. Notable among them are the Bhagavad Gita (in English and Tamil), 'Facets of Brahman' (which is being serialised in the Bhavan's Journal), 'Bible in the light of Vedanta', 'Indian National Education', 'Ramakrishna Lives

Vedanta', 'Daily Divine Digest', 'Ramayana' and 'Mahabharata' for students. The Bhagavad Gita (Tamil and English editions) has proved very popular. More than 1,50,000 copies of the English edition and 1,50,000 copies of the Tamil edition have been printed and sold.

Swamiji was a devout Hindu, but at the same time, in the tradition of Sri Ramakrishna, he had respect for all religions, accepted and preached the fundamental unity of all religions. In the prayer halls attached to his institutions we would find the portraits of leaders of all religions and various schools of philosophy — Sankara, Ramanuja, Madhva, Guru Nanak, Jesus, founders of Zorostrianism, Confucius and the symbol of Islam.

Swamiji always led a very simple and austere life. He occupied a small room which he himself swept and cleaned. He used to wash his own clothes. He would not allow even his disciples to look after his daily needs. His philosophy was one should not take the help of another unless it is absolutely essential. And he set an example for others.

While Swamiji was a great disciplinarian, he extended a parental love to every one he came in contact with. He was verily a realised soul, "Sthita Prajna", who provided guidance for men and women to lead a life of spiritual fulfilment and joy. □ □ □

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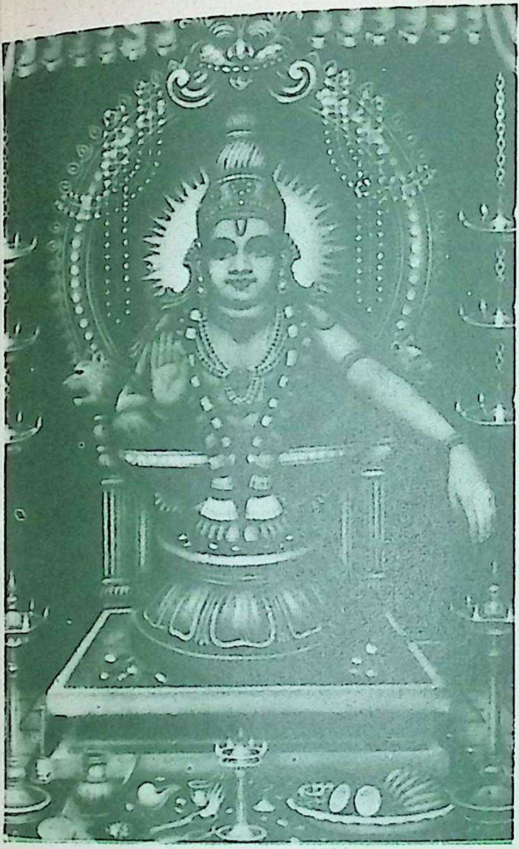

'Makara Jyoti' at Sabarimalai is on January 14, 1986.

SWAMIYE SARANAM AYYAPPA!

THE PILGRIM'S PROGRESS

T. P. CHANDRASEKHARAN NAIR

ON the auspicious morning of the first day of **Vrischikam** the pilgrim goes to the temple and puts on the tulasi mala with a view to going to the Sannidhanam of Lord Ayyappa. From that moment he leads a pious life, ever in the thought of the Lord, the black dress and the mala constantly reminding him of his vow to maintain purity of the body, mind and intellect. The Lord to whom he is attracted is none other than the ULTIMATE REALITY, which shines beyond the body, mind and intellect. Kaya suddhi, mano suddhi, and chitta suddhi are acquired during his preparation for the pilgrimage.

He starts from his home without bidding farewell to anyone. He does not turn back to look at anyone. He passes through the charming meadows with the holy Pampa flowing by; it is indeed a place of heavenly beauty, lovely and serene. He gets himself lost in communion with the majesty and grandeur of Nature, the expression of Divinity. This lifts up his soul and helps him to rise above temporal trifles.

As he climbs up, every pilgrim has the name of the Lord on his lips; the sound he hears is HIS name; his mind gets "Ekagrata" in the Lord.

Every pilgrim addresses his co-pilgrim as 'Ayyappa' and no one is called by his name. From this it is clear that there is only one and the one only that exists, the "Sat" aspect of Reality. Also every pilgrim identifies himself with the ULTIMATE REALITY conceived as Lord Ayyappa the "Atma moorthi".

Among the pilgrims we do not find any distinction of caste or creed, rich or poor, high or low. All are just devotees on a common path with a common goal. This is the peculiarity of Sabarimala.

The pilgrimage is taken as a real spiritual sadhana — to attain the SUPREME. Every opportunity is freely available for one's spiritual rise. But it is up to one's own self-effort to make use of it. Once the rust is removed, the magnet will readily pull the iron towards it. So the pilgrim has to make himself eligible for the pulling.

The joy one gets after the darshan of the Lord is something which can only be experienced.

Patinettampadi — The eighteen steps signifying the five indriyas, the eight ragas, the three gunas, vidya and avidya are a unique feature of the Sabarimala shrine. Only those who observe the 41-day penance and carry the Irumudi can climb up these steps

131090

Ganesh Chaturthi

MATHUR KRISHNAMURTHI

NOTHING is more fascinating than an Indian festival. Its purpose is to recognise the all-pervading divinity and thus, remind us to love all the beings. The western savant, Monier Williams, has observed, "There is not an object in heaven and earth which a Hindu is not prepared to worship — everything falls within a sphere of divine honour worthy of a tribute of more or less adoration".

How true it is! It is this attitude of respect that has made the Hindu regard the world as "one family". Our scriptures affirm this, our epics illustrate this and our many great leaders have shown this in their lives.

I would like to commence with Ganesh Chaturthi — as Ganesh, the genial elephant-headed God, is offered the first prayer before commencing any undertaking. It is he who is introduced to children on their first day in school.

Ganesh is, in India, the favourite deity. He is in all temples, either as the main deity or along with his parents, Shiva and Parvati. Ganesh adorns the prominent place of every home in India. It is he who is the most attractive and most lovable of all Gods.

He is the best of the poets. He is the guardian God of scribes for it was he who wrote at the dictation of Vyasa, Mahabharata, the great epic.

Everyone needs power and strength to survive, and we seek the divine grace of mighty Ganesha to sustain us on our life's journey. □□□

RAJAJI INSTITUTE LIBRARY: APPEAL FOR FUNDS AND BOOKS

The Members of the Executive Committee of the Rajaji International Institute of Public Affairs and Administration have issued the following appeal:

Among the 14 projects formulated by the Rajaji Centenary National Committee, the pride of place was given to the Rajaji International Institute of Public Affairs and Administration. The Rajaji Institute started functioning from 1980, the major branch of activities being located in Delhi.

In a parliamentary democracy, the prerequisite for sustained national progress is the quality and calibre of the elected representatives of the people in Parliament, State Legislatures and Local Bodies. The Rajaji Institute offers facilities to the elected representatives of the people for acquiring the necessary skill, competence and know-how for discharging their duties and obligations and for effectively participating in debates and in the legislative process on a variety of complex issues which come up for consideration in Parliament, State Legislatures, Municipal Councils and Pan- [illegible] Institute is at Hyderabad. The building complex at the Asafia Kothi Palace in Bola-

(5) publishing periodically newsletters, journals, pamphlets, reports for dissemination of information in the area of public policy.

A good and well-equipped up-to-date library is an absolute necessity for carrying out the objectives of the Rajaji Institute. Many steps will require to be taken for building this library over a period of time. Apart from monetary assistance by way of donations, which we seek in a large measure from philanthropic supporters and votaries of freedom, democracy and the Majesty of the Moral Law, it would greatly help the building up of the library, if individuals and institutions who have built up their libraries in pursuit of their interest, calling or profession in any branch or branches of knowlegde would come forward to donate their collections or a part of them to the Rajaji Institute. Such donations received by the Institute will be well looked after, *duly acknowledged and made use of* [illegible] gesture from generous-hearted individuals and institutions.

a variety of complex issues which come up for consideration in Parliament, State Legislatures, Municipal Councils and Pan-[illegible] Institute is at Hyderabad. The building complex at the Asafia Kothi Palace in Bolarum, adjacent to the Rashtrapati Nilayam, has been gifted by the Andhra Pradesh Government and renovation of the building has been completed. Among other things, a well-equipped library is being set up in this complex to help the Institute in carrying out its main objectives, which are:

(1) resuscitation and fostering of ethical and human values in public life.

(2) organising educational and training programmes for young persons intending to take up a career in public affairs.

(3) providing forums for discussion of issues of public policy.

(4) undertaking analytical studies and engage in research on selected topics of topical interest.

to the Rajaji Institute. Such donations received by the Institute will be well looked after, *duly acknowledged and made use of* [illegible] gesture from generous-hearted individuals and institutions.

All correspondence in connection with this appeal for help to the Library of Rajaji International Institute of Public Affairs and Administration may be addressed to:

The Hon. Secretary,
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You bathe the new born ones
and bring them up to grow big,
you burn the dead;
how on earth do you reconcile
this with that?
As you are capable of setting fire
to those who went to sleep at night
and forgot (to wake up)
you have made your mind
fit to be praised
as a special kind of diamond-like hard rock.
Why were you born
and why do you wander about?

—Saint Ramalingar

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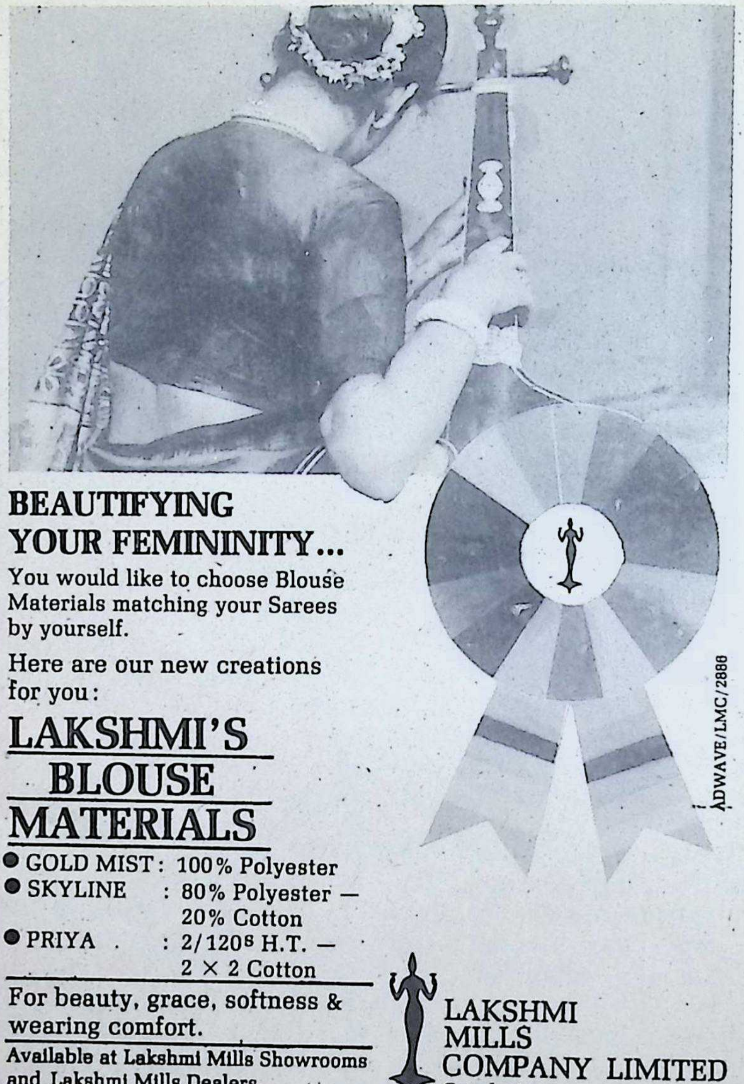
LAL BAHADUR SHASTRI'S Bunch of Letters

P D TANDON

Letters are photographs of man's mind: They speak about his strength, character and temperament. Historians, authors and journalists turn to letters for authentic, intimate and revealing material. The writer, while writing to dear ones, drops the mask and speaks out his heart and mind freely and frankly. In the following letters are reflected Prime Minister Lal Bahadur Shastri's honest views about several matters and his attitude towards his friends and Comrades.

LAL BAHADUR SHASTRI had many qualities of leadership, but the most outstanding was that he never lost touch with workers. He himself for many years was a devoted Congress volunteer. He knew that to neglect them was to weaken the base of the Congress organisation. Even when he was Prime Minister he never failed to write to his old comrades whenever they sought his advice or expressed their anguish about the Congress affairs.

Shri Parmanand Sinha worked with Shastri for many years in U.P., particularly in the Allahabad District. They often exchanged letters in regard to political matters. In July, 1965, Sinha wrote to Prime Minister Shastri about the distressing state of affairs in the U.P. Congress and on July 18, Shastri replied, "I know normally people do not like to get involved in wrangles and try to keep away, and yet for some reasons they join this group or that. Recently, I did discuss the U.P. affairs, but the situation is rather difficult. It seems that after some time I may succeed in changing the position there. It is painful that in our province we amongst ourselves are engaged in



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unseemly personal conflicts which injure the interests of U.P. no doubt, and adversely affect the situation in the country".

Shastri and Sinha were regarded as honest and respectable Congressmen. They respected each other despite differences in political matters. Sinha occasionally wrote rather angry letters to Shastri, but he never felt offended as he knew that his old colleague wrote to him with the best of intentions.

On December 28, 1963, Shastri wrote a letter which makes interesting reading. He said:

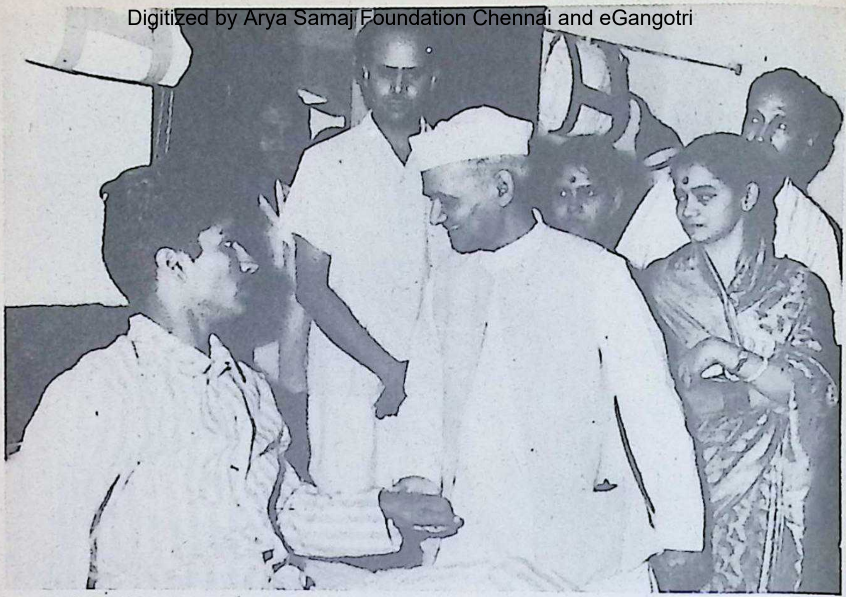
"I have received your letter of the 24th October, 1963 and the one sent subsequently. You had yourself suggested that I should not attempt to reply to it.

"I had, however, gone through every word of your letter and I found myself in agreement with your analysis of the situation. It would be quite wrong on your part to think that I completely ignored your letters. I know your views on certain matters. You have always been laying stress on the fact that only good workers should be encouraged and trouble makers not taken much notice of. But there is hardly any noticeable difference from the past. Let us not feel disheartened and hope for better results during the presidentship of Kamrajji. We have suggested some changes in the Constitution. It would help to some extent. I do not, however, suggest that it would do the magic. It is really essential that we should raise our standard in the public life. A new atmosphere has to be created and your approach in this regard is absolutely correct. Disciplinary action would help only if there are a few cases to be dealt with. But if there is general indiscipline, it has to be tackled on a different plane."

Sinha felt very unhappy about the antics of the leaders of the opposition parties and in his letter of April 16, 1963, he expressed his concern over it to his comrade Shastri. Home Minister Lal Bahadur on April 18, 1963 wrote:

"I have received your letter dated the 16th April, 1963, along with the leaflet. The opposition parties are certainly free to indulge in maximum criticism but they are also expected to maintain certain standards. I agree with you that we should be up and doing in the Congress work. I propose to show the handbill to some of the prominent leaders of the PSP in Delhi."

Sinha was a member U.P. Legislative Assembly, but in general elections of 1962, he was defeated. He felt convinced that it was due to the hostility of some Allahabad Congressmen that he lost the elections. He was an-



Prime Minister Lal Bahadur Shastri at a hospital during the Indo-Pakistan War, 1965

noyed at it. He got some wrong impression about Shastri's views on the matter and wrote to him a rather unpleasant letter. Home Minister Lal Bahadur in his comforting reply of July 17, 1962 said:

"I have received your letter dated the 25th June, 1962 and thank you for your frank expression of views. However, I am somewhat surprised that I should have given you a wrong impression altogether. I can very well understand when you say that it was not your fault that you lost the election. There may have been many other factors which have led to that. I only wanted to suggest that the workers in the Constituency should have been a little more alert and worked harder. It is, however, painful to know that you were not given a fair deal by others. I am passing on the relevant extracts of your letter to Indiraji for her perusal and information. I need hardly say that I have the same feelings towards you which I had before. You have your own position in the Congress and I know that there is a general feeling of satisfaction that you have tried to maintain a high standard in public life.

"I do not want to say anything about the enquiries etc. as I would like to keep away from Allahabad politics as far as I can. It has already pained me much to

Prime Minister Lal Bahadur Shastri with President Ayub Khan of Pakistan and Prime Minister Kosygin of the Soviet Union

see how we have fared in our election."

Shastri was always keen to keep the Congress organization in good trim as he knew that it was necessary for the smooth and effective functioning of the government. He always discussed organizational matters with the leaders and workers in order to improve the affairs of the Congress. On April 30, 1955, he wrote:

"Your letter of the 21st. I have already discussed with you how we should make ourselves more effective. In fact our aim should be to select a few who will take office and devote themselves fully to the district work. I trust you will think of some names and try to bring them in the D.C.C. because you are one of those who have the interest of the district most in his heart."

Whenever Sinha was upset over anything and felt that Shastri was not taking enough interest in certain matters, he did not hesitate to write harsh letters to him. Lal Bahadur also, though docile by nature, once in a while hit back. On March 10, 1960, he wrote:

"I had written to you the earlier letter without reading your letter of February 2nd along with its enclosures. I am sorry you have read far too much in the brief letter I sent to you before.

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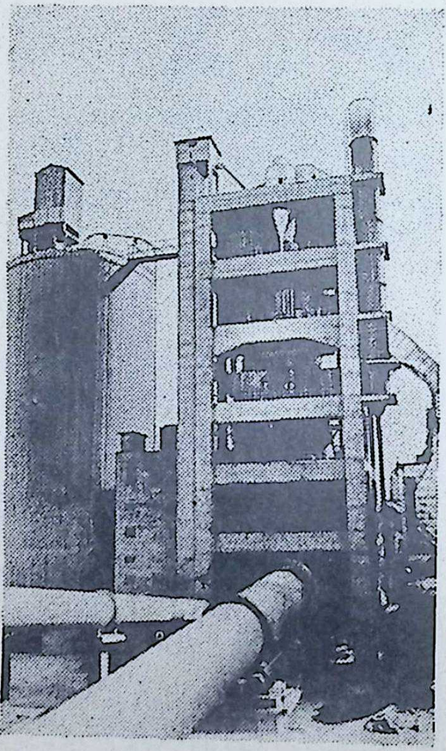

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However, your letter of February 2nd has come as a rude shock to me. The letter of the Returning Officer and your letter to the P.R.O. makes painful reading. I know I cannot do much but I shall try to deal with it in my own humble way. I know you must be feeling hurt. I realise it is not a question of your individual self but it is humiliating to see this organisation, especially the Allahabad D.C.C., going that way. You are certainly free to do what you consider proper in these circumstances, but I know whatever you do will be after a careful consideration."

Yet another revealing, instructive, considerate and impartial letter, in the same strain, Shastri wrote on July 13, 1960:

"I have received your letter of July 1. You have poured out your heart in this and it shows how troubled you feel in mind these days. Coming to a few points of your letter, may I say that some of your assumptions are not at all correct. I am not so soulless as not to be affected by personal insults of a friend and a colleague. I have naturally felt much grieved over these happenings. As regards some of the general issues you have raised about the Congress policies and the working of the organisation — I do not want to say much in this letter. However, if you do not mind I might correct you in one thing that there are several others who think on the same lines. It may be that our leaders, who are engaged in multifarious duties, may not be fully posted with the facts as they are. But workers like us are not wholly ignorant of them. You may be knowing much more than myself but still what I know is very damaging and sometimes creates a sense of pessimism in me. However, each individual has to do his best and you deserve our sincere appreciation for the way you have been trying to stick to certain principles. The difficulty with you has been that you are a very shy person and, therefore, keep yourself almost on a shelf. It is part of your nature and, I know it is a noble quality. Yet as I have said before, in the political field one cannot work unless he is able to carry others also with him. They may not all be up to the mark but it is by one's own attitude of friendliness and cooperative spirit that they can be knit together. I know this has become now much more difficult than before. There is perhaps no other alternative except to keep oneself as aloof as possible from wrong things and yet work with others to the extent possible.

"...I am sorry my name is also being dragged in but you should not forget the fact that some of the gentlemen who might have spoken to you may them-

Before Chieftain Yama valiant in Killing
hastens to destroy me,
please engrave on me the print
of your blossom-like feet;
If you neglect to do this,
note that imperishable slur
will result,
Oh Lord with the hand
on which a fire roars.
Oh Civa, the tendril like flame.
Who abide in Thiruchchattimutram

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—G. Vanmikanathan

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selves be not fair-minded and above board. I prefer to share the blame even though I do not feel guilty at all. I know you have been kind and considerate to me. I do hope you will not at least accept things which are told to you by interested parties."

Though Shastri was a leader and occupied high positions he took angry letters from his co-workers sportingly and continued to be their friend and well-wisher.

Shastri's co-workers were treated by him on terms of equality. They used to write to him about the problems of their constituencies and seek his advice on political matters. On March 23, 1958, Transport Minister Shastri wrote to Sinha:

"I have your letter of March 20, 1958. I am greatly worried over Allahabad matters and I want to keep myself wholly aloof from them. But I would, however, not like to prevent you from coming here. Sometime in April will put me better although I shall have to remain very busy owing to the change in the portfolio. Do please put up with me."

Lal Bahadur Shastri was a great mediator and often reconciled warring groups and hostile individuals. He had a supreme knack of patching up differences amongst people. He had a genius for compromise and could make comrades work in a team. Home Minister Shastri in the course of a letter to Sinha on September 24, 1961, stated:

"I am sorry I could not reply to your letter earlier as I have had to remain very busy during the last month and a half. I am really sorry to learn that the developments in Allahabad have not been very good. I could never imagine that your relations with Thakur Saheb would become unpleasant. Still I have no doubt that it is only a temporary affair. Both in your letter and his letter, I see not only a ray but an abundance of hope as there is so much common ground between you and him. It is really pleasing to note both the letters being so polite and so accommodating.

"You are throughout so considerate to him. In these days when the political atmosphere is so bad and the feelings so bitter, it is really not possible to see such kind of letters being exchanged between two colleagues when they differ with each other."

Lal Bahadur Shastri's 20th death anniversary falls on Jan. 11, 1986. He died at Tashkent after being Prime Minister for about one and a half years from June 9, 1964.

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I have quoted from several letters of Lal Bahadur Shastri and they show how human and warm-hearted he was. Even when he was a leader, he considered himself a worker, as is evident from the letter of July 13, 1960, and never neglected his comrades and co-workers whatever their station in life. In the early days of his life he was a poor man, and he was always a genuine friend of the poor. He rose from the rank of workers, and, therefore, he had abiding sympathy and goodwill for those who worked for good causes in their own humble ways. □□□

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ACHARYA KAKASAHEB KALELKAR

EDUCATIONIST, linguist, journalist, litterateur, academician, philosopher, parliamentarian, interpreter of Tagore and Gandhi and ardent advocate of emotional integration of all communities, Acharya Kakasaheb Kalelkar (Dattatreya Balkrishna Kalelkar) who was born at Satara (Maharashtra), on 1st December 1885 served the nation in various fields of public activity for an unbroken period of 75 years.

His childhood was spent in travelling from place to place with his father which often interrupted his education. In Fergusson College he actively joined the revolutionary movement and on graduating (with philosophy) he worked on the national daily 'Rashtra Mata' until it was closed down by the British Government. He then became the Principal of a national school in Baroda which also had to be closed owing to disfavour of the British Government.

All political activities being thus denied, he went to the Himalayas to satisfy his spiritual hankering and trudged on foot for over 2500 miles in the Himalayas as 'Sadhu Dattatreya.'

For some time he taught at Tagore's Shantiniketan from where Gandhiji brought him to his Ashram at Sabarmati, later appointing him as vice-chancellor of Gujrat Vidyapith.

He was imprisoned as a freedom-fighter in 1923, 30, 32, 33 and 42-45.

As a litterateur of all-India repute who knew seven languages, Kakasaheb wrote over 100 books in Gujarati, Marathi, Hindi and English. Several of his books won literary awards including the Award of the National Academy of Letters which also selected some of his works for translation into other languages.

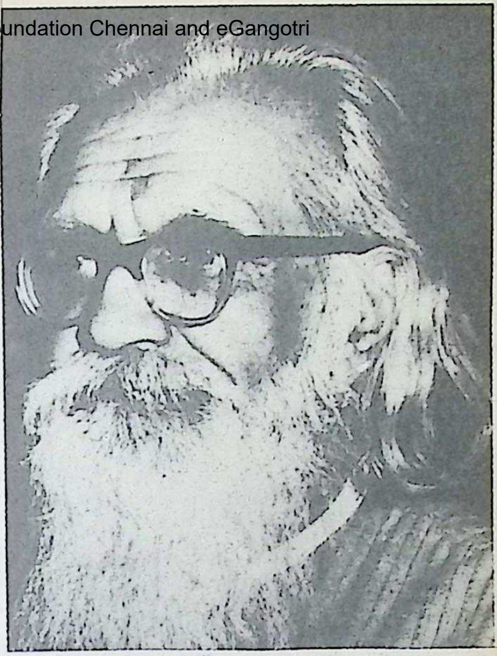
Acharya Kalelkar presided over the Gujrati Literary Conference in 1959, in which year he was also awarded the Mahatma Gandhi Prize for his services to Hindi language and literature. The Hindi Sahitya Sammelan gave him in 1966 their highest degree of Vidya Vachaspati.

As an eminent litterateur, he was nominated by the President to be a member of Parliament (Rajya Sabha) and he served on that body for 12 years. He was the Chairman for First Backward Class Commission. In 1964 the President conferred on him the Padma Vibhushan, the highest award of that year. On December 1, 1965, when he completed 80 years of his life, he was felicitated at a function at the Rashtrapati Bhavan. The President presented him with a volume of tributes by eminent personalities from all over the country and also a biography of his in English.

He blissfully met his 'Best friend,' Death, on August 21, 1981.

Kakasaheb Kalelkar's Contribution to Gujarati Literature

DR. UMASHANKAR JOSHI



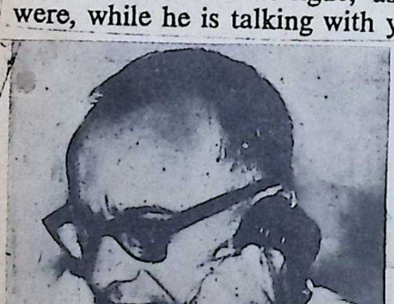
Kakasaheb Kalelkar

KAKASAHEB KALELKAR is a writer of the rare type in Indian or world literature who used creatively a language to which he was not born and by achieving a new peak of excellence in that language, is acclaimed as one of its immortals. Marathi-speaking Dattatreya Balkrishna Kalelkar grew into one of the greatest writers of modern Gujarati. As early as 1931, Prof. B. K. Thakore included him amongst the great ten contemporary prose writers of Gujarati.

The accident of place of work is bound to play in such cases an important role. As it happens, one of the first great names in Old Marathi is that of Chakradhara Swami, founder of the Mahanubhava sect, who though belonging to Gujarat, Bharuch district, used Marathi because his activities lay mainly in the region further south of Gujarat.

Kakasaheb took to the use of Gujarati after settling down in Gujarat and did not hesitate to use it for writing, even creative writing. It is interesting to note that Vinoba who was born and grew up in Baroda and who always wrote immaculate Gujarati seems to have felt more at home in his mother tongue. His writings are those of a scholar, interpreter, thinker. There is, however, one creative effort to his credit, it is rather a trans-creation, **Gitai** (Mother Gita). And it is in Marathi. It is an extremely faithful and equally lucid rendering in the metres of the original Sanskrit. Did he prefer Marathi because he had opted for the Marathi-speaking area for his work? Or did he revel in juxtaposing, as it were, the two mothers by reciting the Gita-aai (Mother) to his mother in her tongue? In any case, he could not have accomplished the feat if it were against the grain. And there is no room for any doubt about his feeling happy with the Marathi medium.

Though Kakasaheb stands out from amongst Gandhiji's close associates as a master-interpreter of Gandhian thinking as also that of Indian culture in general, he is essentially a person who is in love with language, who plays with language, who feels the taste of words on his tongue, as it were, while he is talking with you or just listening to you or to somebody else. In short, he has a creative involvement with language. When he was put in charge of the Sabarmati Ashram School, he was bursting with things he would hasten to share with the little children around him. He had travelled 2500 miles on foot in the various Himalayan terrains. So many things from that unwritten saga cried out to reach the young folk.



Dr. Umashankar Joshi

His upbringing was no less interesting and made him yearn to recapture it in the company of the school children. This could happen only through Gujarati. There were in the Gujarat of those days half a dozen veteran masters of prose-writing around, to emulate whom would have been anybody's despair. So, with no bridges with the language whatsoever except for the excited new language learners, the children, who show in early growth period a tendency of being language-drunk, he took the fateful plunge. He, in fact, joined their ranks. It was not a case of more communication. It was, so to say, a venture in co-creation.

It was because of the happy accident of Kakasaheb's teaching assignment at the Sabarmati Ashram that the Gujarati language could respond naturally to his creative urges. In any case, it was a mutually rewarding association. The students enjoyed the travel stories and avidly listened to the playful incidents of the teacher's boyhood days. These later formed the classic travelogue 'Himalaya-no Pravas' and the autobiographical 'Smaran-Yatra'. Incidentally, one of the early students, Prabhudas Gandhi, wrote when he grew up a masterly autobiographical work 'Jeevan-nun Parodha' (The Dawn of Life), in which he described his boyhood days with Gandhiji in South Africa. There was something of the child in Kakasaheb. He never lost in his long life the child's sense of wonder. And he was too alert to miss a humorous situation.

Another detail about his writing career deserves to be noted. Prolific writer that he turned out to be, he rarely wrote in his own hand. It was propitious in a way that the friends and associates who took dictation from him were lovers of literature and some of them writers. They included Naraharibhai Parikh, Chandrashankar Shukla, the present writer, Sarojini Nanavati and Kusum Shah. Thus, whatever came from his mind, was tried out at least on one person before reaching the public.

Knowing about Kakasaheb's difficulty with writing, Gandhiji offered in 1930 when they were jail-mates in Yerawada prison to take dictation pleading that he had some spare time on hand!

In Hyderabad jail the veteran communist leader Shri Shripad Dange took dictation of his Marathi 'Gite-che Samaj Rachana Shastra' (which in Gujarati bears the title 'Gita Dharma'). After leaving Gujarat and moving to Wardha in mid-thirties Kakasaheb edited Hindi periodicals, 'Sab-ki Boli' and 'Sarvodaya' and 'Mangal Prabhat' during the later years that he spent in Delhi. But it was in Gujarati that he went on writing all through his life, thanks to the dear associates Sarojinibehn and Kusum.

Kakasaheb's Gujarati Collected Works are appearing as a Birth Centenary Edition. The OEUVRE will consist of fifteen volumes, about six hundred pages each. They will contain the fruits of his multifaceted genius, writings on education, society, culture, dharma literature and above all his personal essays, travelogues, autobiographical and biographical writings, diaries and letters, on which will rest his claim to immortality as a Maker of not only Gujarati but Indian Literature.

It was the distinctive flavour of Kaka Kalelkar's simple and at times rich-textured prose that took the Gujarati-reading public by storm. Here was a writer who was a master of the personal essay. More than the theme it was the person who engaged the attention of the reader. More

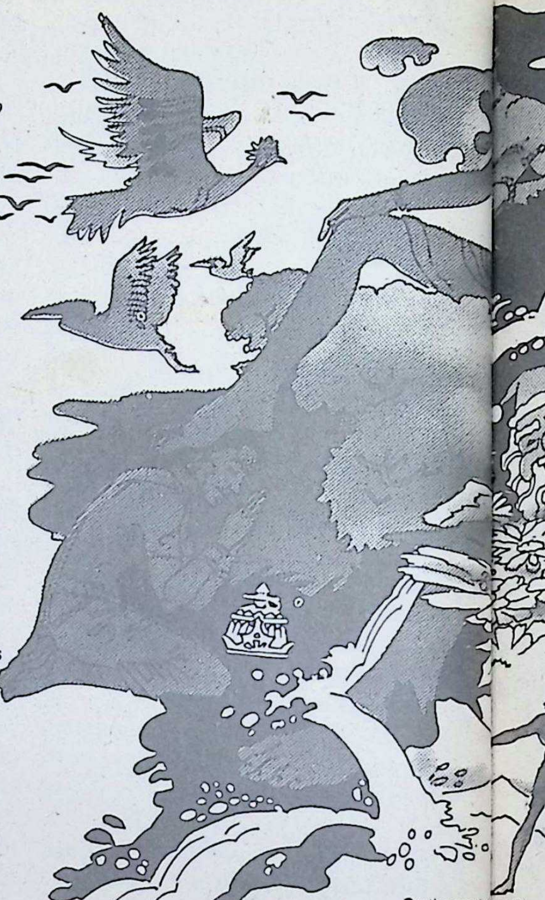
हेमन्ते दधिदुग्धसर्पिरशना मांजिष्ठवासोभृतः।
काश्मीरद्रवसान्द्रदिग्धवपुषः धन्याः सुखं शेरते॥

From Bhartruhari's Shringara Shatakam

"Those people are indeed fortunate who stay indoors and rest, happily consuming curds, milk and ghee, wearing bright-coloured clothes, smearing thick paste of saffron on their bodies in the cold season of Hemanta Ritu."

HEMANTA RITU

A windfall of celebrations



The earth, basking in the warm October heat, waits longingly for the promised return of Hemanta Ritu. This season, full of pranks as it were, often surprises the earth with an early visit. She breezes in, cheeks blushing with frosty kisses, hair ruffled by the caressing winds, her skirt blowing and billowing. The birds uncomfortable in her presence, fly far from her, seeking more hospitable sanctuaries. The humans greet her with snug woollens, rubbing their hands with joy.

The beauty of Hemanta Ritu has been praised down the ages by many a poet. Bhartruhari, the King of ancient Ujjain and also a prolific poet, describes the effects various seasons have on people in his illustrious collection of shlokas entitled "Shringara Shatakam".

It is said that Bhartruhari renounced his kingdom and his life of luxury to become an ascetic because he suspected his wife's fidelity. Perhaps this loneliness inspired him to write feelingly on the long and miserable evenings of a young man who doesn't have the companionship of a beautiful, fawn-eyed damsel to enjoy the sight of the dancing bees intoxicated with the nectar of flowers and the Mandara trees in full bloom.

Rabindranath Tagore in his inimitable style describes this season with much eloquence. Calling Hemanta Ritu a beautiful woman, he says, "O Hemanta Ritu! Why are your eyes covered with a thick veil of mist? Even the evening lamp in your hand appears dim in the foggy sky... You have filled the lap of Mother Earth with golden grains and the courtyards of the brides of the four corners of the sky are full of your bounty... But why have you hidden yourself from all this?"

Hemanta Ritu arrives in the Indian months of Kartika and Margashirsha. It is blessed with auspicious days, for almost every religion.

On the very first day is Bali Pratipada. The festival which celebrates the defeat of the demon Bali at the hands of Vamana, the fifth incarnation of Lord Vishnu. Bali is supposed to have taken wrongful possession of both Heaven and Earth. This also happens to be the New Year's Day of those who follow the Kartika calendar.

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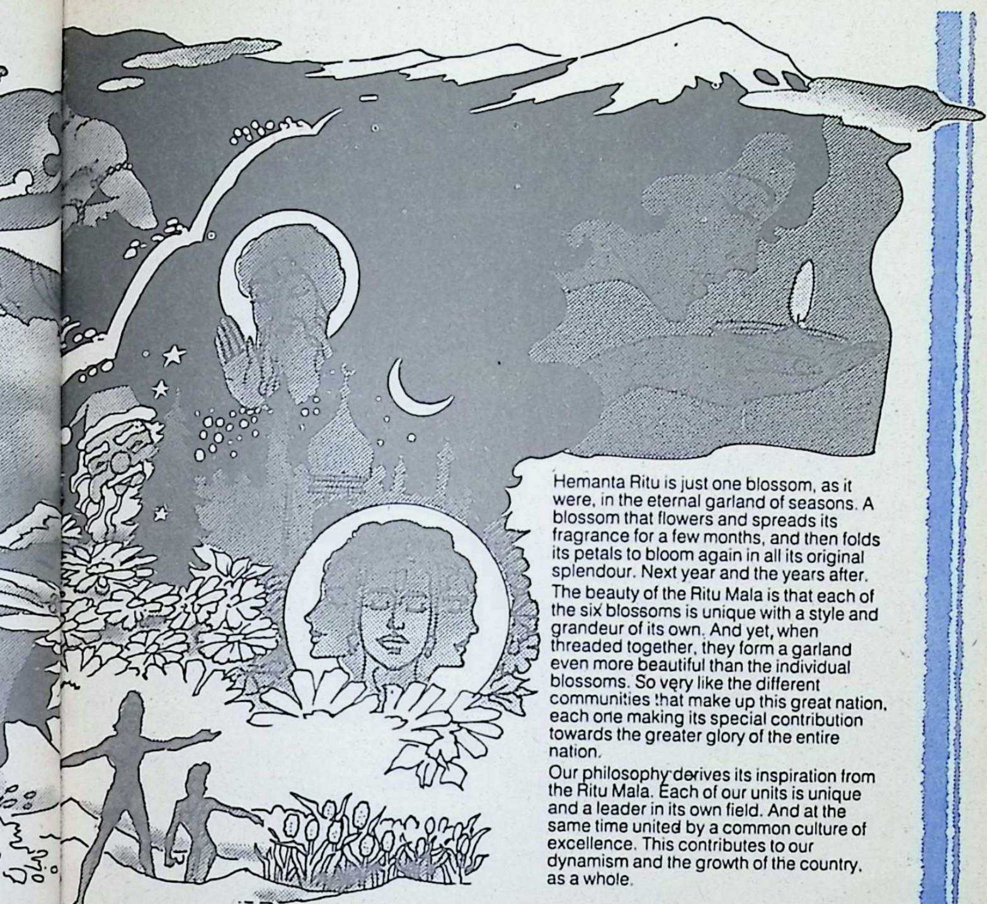

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The Muslims celebrate Id-e-Milad, the birthday of Prophet Mohamed. Guru Nanak Jayanti, the birthday of the founder of the Sikh religion, also falls on the full moon day of this month.

This season also sees the birthday of Guru Dattatreya, the three-headed God and Guru of all ascetics. Hindu mythology records that he was born to a venerable lady called Sati Anasuya with the blessings of the Hindu Divine Trinity, Lord Brahma, Shiva and Vishnu. His three heads symbolise the wisdom of the three Gods.

Christmas, the day on which Lord Jesus Christ was born, is another festival in this ritu which is celebrated with much pomp and gaiety by the Christians. During the last days of Hemanta Ritu comes New Year's Day.

Hemanta Ritu is just one blossom, as it were, in the eternal garland of seasons. A blossom that flowers and spreads its fragrance for a few months, and then folds its petals to bloom again in all its original splendour. Next year and the years after.

The beauty of the Ritu Mala is that each of the six blossoms is unique with a style and grandeur of its own. And yet, when threaded together, they form a garland even more beautiful than the individual blossoms. So very like the different communities that make up this great nation, each one making its special contribution towards the greater glory of the entire nation.

Our philosophy derives its inspiration from the Ritu Mala. Each of our units is unique and a leader in its own field. And at the same time united by a common culture of excellence. This contributes to our dynamism and the growth of the country, as a whole.

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than even the person it was sometimes the language that charmed the reader with its images, cadence and subtle nuances, with what one may call pure prose, creative writing in prose. What was most surprising was the ease with which he mustered the full strength of the language through unexpected colloquialisms, vocables and new coinages, which were the envy of even those born to it. No wonder Gandhiji hailed him as a 'Savai Gujarati' (125 per cent Gujarati).

Eye for Beauty

He excelled in delineating the beauty of nature. Few writers after Kalidasa must have registered Nature's beauty in our land with such intimacy and in such minute detail and rendered it into unforgettable words for posterity as Kakasaheb did. His collection of writings on rivers, 'Lokmata', shows how intimately he has lived with each one of them. He had an eye for beauty both terrestrial as well as celestial. His words tried to catch the music and magic of the stars. Early morning and late evening he would be found surrounded by students whom he introduced to the untold riches of the heavenly constellations.

He had a sure eye that could conjure up beauty from almost nowhere. In the Visapur Jail barrack, in 1932, he dictated 'Prabhat Darshan' to me, with some other young writers sitting around. Morning after morning we were, as it were, introduced afresh to the glory and beauty of the drab environment which Visapur presents. One morning, however, there was not even a flicker of beauty anywhere, no happening on earth or in the sky, not even a far away cry of a bird. We were all, with our breath held, waiting for Kakasaheb's words. That morning's piece surpassed all the previous ones. Sometimes even he had to yield and beat a retreat. One morning as we woke up on a terrace, he stood dazed before the leafless branches of a tree suffused with a Von Gogh-like evasive haze of the dawn's red. He just sighed: Ah, neither of us is a painter!

Humour

Humour is a democratising gift. A person who laughs and makes others laugh cannot indulge in gurudom. One has a free access to the personality of such a one. If the English seem to have done a little better in the personal essay than the French who, with the great Montaigne, originated the **genre**, it is perhaps because of their peculiar, irrepressible humour that normally thrives on understatement. One would pray that those who cultivate the personal essay in Indian languages have the gift of Kakasaheb's humour.

Kakasaheb evinces a love for pranks and even practical jokes and has the rare sense of Puckish humour, with which his works are replete. When he finds in his bed in the prison-cell a frog he refers to Rama's expression at his experiencing the resuscitating touch of Sita's hand 'Sparshah snehardrashitalah' — a loving touch, cool and moist. When he hears a wild male cat making the sound **'gurrrrr . . . mewn'** while licking the bars of his cell and wearing a look of satisfaction, he is reminded of his having watched encaged animals and notes the reversal of roles. He makes birds take a dive in the air to catch pieces of bread he throws high up to them. When the poor crow shut up by a prisoner in his cell cries 'Kaw ka. . .ka ka,' he pricks up his ears at what seems to him a call to all the Kakasahebs of the world.

Kakasaheb, a born traveller, finds his wanderlust bridled all of a sudden by getting bed-ridden with tuberculosis in late youth and imprisonment for a number of times. From the sick-bed his fancy would flit around and we get 'A Peep from the Window,' 'Stones of Chinchvad,' 'Bird Song.' The fruit of his first incarceration 'Otarati Diwalo' ('The Northward Walls' of the Sabarmati Jail, which was, ironically enough, hardly two furlongs to the north of the Sabarmati Ashram), is a little masterpiece and was Gandhiji's favourite. Butterflies, birds, squirrels, frogs, insects, trees, flowers, clouds, stars, even inanimate things turn out to be an inexhaustible source of delight. It presents an unending play of the joy-consciousness.

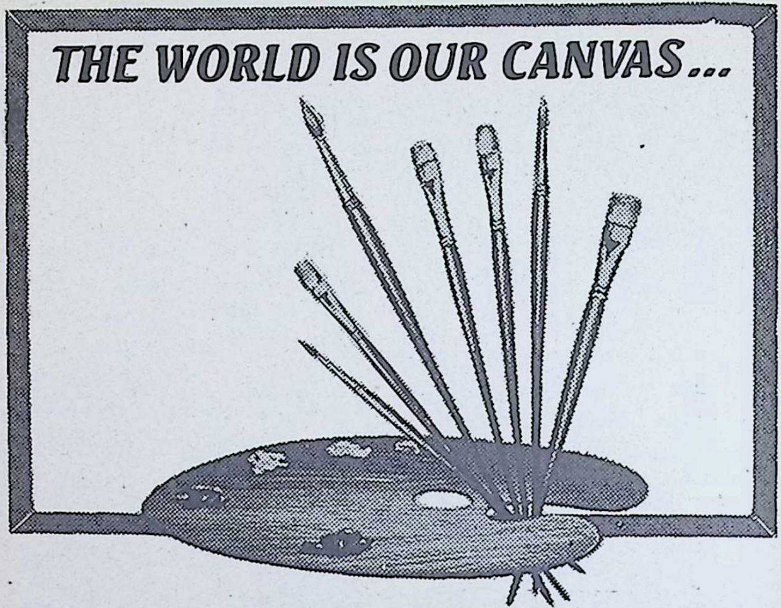
Kakasaheb sees a cloud hovering over a jail and tries to perpetuate in words the fragile beauty of the changing shapes it takes almost every split-second:

"When there is nothing in the sky, it appears large in one sense; and when gliding clouds swell like sponges then also it appears to be enlarging.

"Lo! there comes a cloud which looks like an egg. Its bottom is dark. Maybe there is more humidity there. The top is more whitish, maybe because of sparse moisture. But meanwhile the egg is already broken. Now it looks like a shield. No, no. It is a marble slab. Oh no! I am mistaken. It is Abbas Saheb's beard.

"It's gone, gone beyond the wall. Surely it does not have to ask for permission to go beyond the wall."

One can see almost all the weaponry at Kakasaheb's command when he is occupied in fashioning malleable language into creative prose: images, immediacy, dramatic transmutations, casualness, lightness of touch and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humour — not unmixed with a suppressed sob.

It is this latter element that distinguishes Kaka Kalelkar's 'Otarati Diwalo' from Thoreau's exquisite 'Walden' in a deeply significant manner and invests it with a charm and poignancy of its own.

New Words

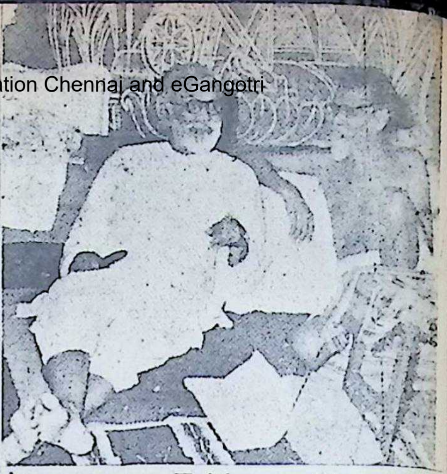
Kaka Kalelkar knew the genius of the Gujarati language. The boulders in the Irawati stream he describes as resembling a 'khadun' of buffaloes. 'Khadun' is used for the 'herd' of buffaloes in Saurashtra and, for example, I coming from north Gujarat would not know it. But if the language has provided a distinctive word for the 'herd' of buffaloes, Kakasaheb having taken to the use of that language is not one who would not avail of it if once it has reached his ear. This emboldens him to coin new words also. We have the word, 'bhagavo' for the ochre colour. Inspired perhaps by the similarity of sound, Kakasaheb coins a new vocable 'magavo' to denote the peculiar shade of the colour of a heap of 'mung' (in Gujarati 'maga') pulse.

He helped national institutions evolve a new terminology, 'Vinay Mandir' for High School, 'Mahavidyalaya' for College, 'Mahamatra' for Registrar, 'Kulanayak' for Vice-Chancellor, 'Kulapati' for Chancellor and so on. If one leafs through the Gujarati Paribhashika Kosha, perhaps his contribution will be found to be the highest. He almost opened a mint for language equivalents for various technical terms. 'Casting vote' he rendered with the help of mythology as 'Tulasi Patra'. For the 'Atomic Reactor' he gave the word 'Ap-sara'. He was good at nomenclature. Gandhiji's important exposition of the vrata-s, Satya, Ahimsa etc,. bore the name 'Vrata Vichar'. Using the fact of their being written on Tuesday mornings, Kakasaheb imaginatively renamed it as 'Mangal Prabhat'. A half-line deserving a place in the tenth chapter of the Gita could be: 'Foioman hum chhun Kaka' — Amongst the name-giver aunties (in Gujarat it is the auntie's privilege to give a name to a newborn child), I am Kaka (uncle).

A devastating pun he coined of late was: **A-sarkari asar-kari** hoy chhe' — What is non-governmental is effective.

Well-knit prose

Even though he gave dictation, his prose was well-knit and pieces like the masterly introduction 'The Nation-Uplifting Novel' to the Gujarati translation of Tagore's 'Home and the World' are illustrations of tight writing. The creative pieces, issuing from great concentration, were normally chiselled. Even then, he took meticulous care of his writings at the proof stage. To see his proof-corrections was a treat.



He would break a longish sentence into two or more sentences and allow the stops, the short silences to speak. The corrections would be always faithful to the genius of the language. Rarely he would opt for a Sanskrit word. He made corrections and cuts in the printed books also.

On his Birth Centenary day I came across a happy correction in his book on education. In a key passage put at the beginning of the book, 'Kelavani' (Education: the Gujarati word is in feminine gender) makes a statement about herself with the help of personifications. Taking a hint from Kalidasa, his use of 'vinaya' for education in 'prajanam vinayadhanat', Kakasaheb has written in his own hand the word 'Vinaya' deleting 'Kelavani'. I cannot resist the temptation of quoting the passage in full.

"Vinaya (i.e. the Spirit of Education) says: I am no maid-servant of Power, nor attendant of Law. I am no chaperon to Science, nor an usherer-in of Art, nor a slave of Economy. I am the coming back of Dharma. I, a Mistress, hold sway over man's heart, reason as well as all his senses. Psychology and Sociology are my two legs. Art and Craft are my two hands. Science is my head, Dharma my heart. Observation and reasoning are my two eyes, History my ears. Freedom is my breath, Enthusiasm and Endeavour are my lungs. Patience is my vow, Faith my life-spirit. Such a Universal Goddess am I, the Sustainer of the whole world. He who is my votary will not need to look to anybody else. All his desire can be fulfilled through me."

Not that all his discursive or didactic prose could avail of such heightening devices as seen in the passage just quoted and quite a good portion of his writings on society, culture, education will date. But it will serve as a graph of the thinking of an important period in India's history. What will stand the test of time is his creative prose, which is quite a sizable portion (about one-third) of his total corpus.

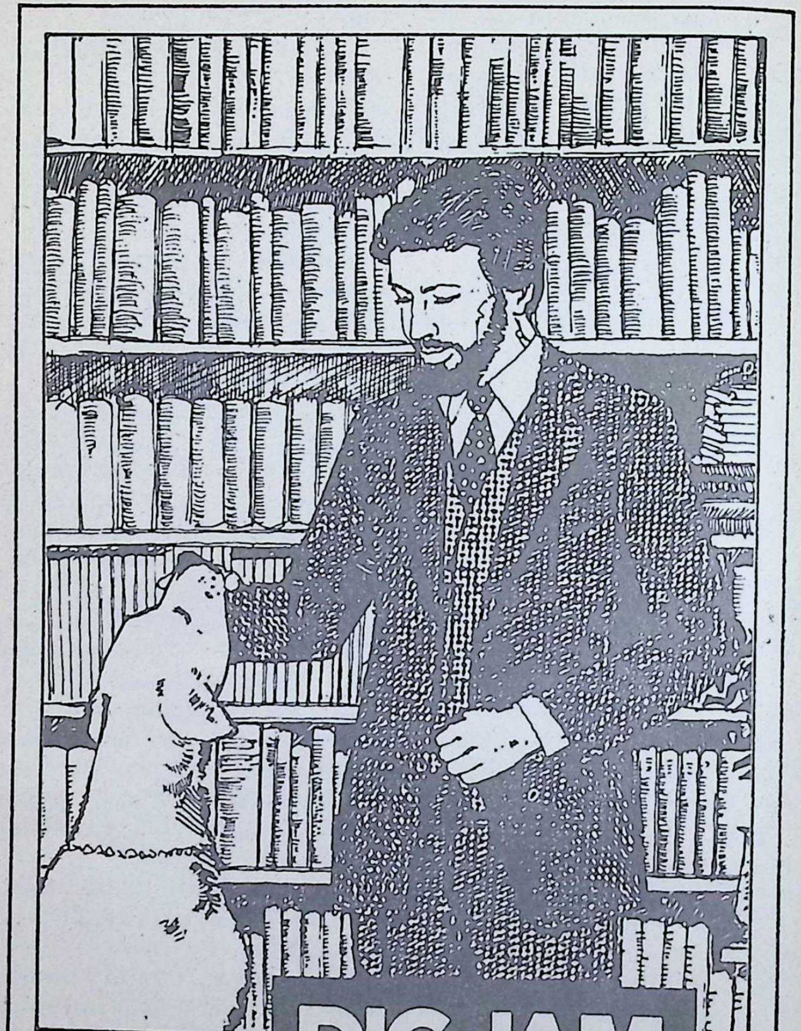
'Jeevan' (life) was his favourite word, his cardinal concept. The titles of his books began usually with 'Jeevan': 'Jeevan-no Anand' 'Jeevan-Vikas', 'Jeevan-Bharati' 'Jeevan-Samskriti', 'Jeevan-Leela' etc. Kakasaheb considered the writing of letters and diary as natural, non-artificial. The letter is, indeed, a talk with somebody who is away and the diary can be a talk one has with one's own self or with one's God. Kakasaheb excelled in both. If the pithy, aphoristic autographs, he gave, could be collected, they would also form a treasure to be cherished.

Indefatigable traveller that he was, he would have loved to visit foreign lands, but he had decided not to leave India till freedom was won. During the post-independence period he frequently travelled far and wide abroad. If 'Jeevan' (Life) was the mantra with him during the fight for freedom, now his mantra was 'Samanvaya' (Synthesis).

He said: India is God's laboratory for achieving the synthesis of apparently irreconcilable things. If India can arrive at a synthesis of the variety of races, religions, languages, behaviour-patterns that obtain within her boundaries, it would facilitate a grand synthesis at the world level. In this mission his inspiration was derived as much from Rabindranath as from Mahatma Gandhi. In fact it was as a young teacher at Santiniketan that he first met Gandhiji when he arrived there from South Africa in 1915. After Gandhiji made Ahmedabad his headquarters, Kakasaheb joined him and it was his privelege to be the first to strike the pick-axe to clear the Ashram ground on the river bank.

Gurudev would remind Gandhiji: 'Mahatmaji, you took Dattubabu from us and never think of sending him back.' Kakasaheb belongs to that group of persons to whom both Gurudev and Mahatma meant much — Dinbandhu Andrews, Romain Rolland, Victoria Ocampo, Mahadeo Desai, Narahari Parikh and quite a few others. Kakasaheb envisions a subtle and significant similarity between the two great men: "It was my good fortune to have been associated with and work under both. There was a tremendous difference in their natures, methods of functioning and fields of work. ...There was a marvellous similarity in their character, their ideals and their historical assignment. Observing this similarity I have often felt that God divided in two. His work and entrusting it to these two supermen, got His mission accomplished through them."

One can look upon Kakasaheb Kalelkar as a fulfilled person. During the struggle for independence he was in the thick of the battle, a close associate and interpreter of the Mahatma. Few must have drunk so deep at the fountain of the perennial Spirit of India and of nature's splendour and fewer still must have articulated it in such moving, immortal words. □□□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Re-orientation of Technical and Management Education & Research

Technical and management education and research should be examined not only for their technical efficiency, but also for the role they can play in changing our social and economic order into a just and equitable one in line with the vision of the nation's founding fathers and the directive principles of the Constitution. Technology and management should help in bridging the growing dichotomy of Indian society and facilitate economic growth with social justice.

Dr. V. K. R. V. Rao

THERE has been an enormous quantitative progress in the field of technical education and this has given a fillip to industrial and infrastructural development of the country. But there are some problems that still remain, apart from looking into the rectification of the deficiencies in the soft-ware and hard-ware aspects of institutions imparting technical education. I would particularly like to draw attention to the continuing disproportion between engineers and technicians with the engineers having a much larger proportion to the

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technicians as compared to the normal ratio of about 1/3 to 1/4th of the number of technicians. Obviously this has some bearing on the multiplication of engineering admissions and our failure to make technicians produced in polytechnics more appropriate for the functions they are intended to perform.

I would therefore call for special emphasis on measures for improving and up-grading polytechnic education and putting a curb on the creation of new engineering colleges particularly when they are sub-standard, both in respect of their teaching resources and the needed equipment.

In this connection, there is much to be said for the creation of a National Accreditation agency which will lay down minimum standards without the observance of which no new engineering college should be granted the right to come into existence and enrol students for engineering courses. This may perhaps be supplemented by the creation of technological universities in the states. These could not only enforce the minimum standards set by the Accrediting Agency, but also help in the up-dating of courses, training of teachers, and stimulation of research in technical education. They could also draw up courses and reorient old courses for meeting the needs of the new industries that are coming into existence, as well as of the modernisation which is taking place in existing industries.

There is also need for improving and modernising the instruction offered in our technological educational institutions. Apart from the replacing of obsolete equipment, teaching services can be updated by refresher courses, facilities for further study by teachers, and drawing in not only full time staff who have practical experience of the working of industry but also inducting part-time staff from among persons who are working in user occupations of technological inputs. We could also make use of the reservoirs of knowledge and training found in our vast net-work of technical institutions to help in the upgrading of our weaker institutions with the I.I.Ts and Regional Engineering Colleges serving as lead institutions of a fraternal character. We could also draw upon the experience of the alumni of our technical education system as well as the employers of our technical personnel. In identifying the deficiencies in their technical education, and the measures they may have taken for dealing with the deficiencies, I think, we have a lot of knowledge and experience in the country but we have not found a way of inter-linking or pooling them together and getting out of the best the material and stimulation to help the weaker amongst our institutions. Close

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contact with both alumni and the employers would give a much more realistic basis to the reform we want to introduce in technical education.

Excellence

Apart from improving the standards, relevance, and functional efficiency of technical education and providing a national minima for the purpose, we must also encourage the pursuit of excellence, both in institutions and in the individuals working or learning in these institutions. There should be scope for encouragement of creativity and innovation both among students and teachers; and necessary autonomy for the purpose should be given to the institutions concerned. National awards should be instituted not only for individuals but also for institutions for their contribution to excellence in technical education, innovation and research. Grading of institutions on the basis of agreed criteria may also help in stimulating the quest for excellence.

I am worried about our new emphasis on the use of imported technology. While there may be some justification for importing technology both for new industries and incorporation of new ideas to the production process by the development that has taken place in information and communication technology, this is also a reflection on the R & D effort which is being done in this country in technology. We seem to be disillusioned with the existing R & D for devising technological inputs that would speed up industrialisation, domestic cost-reduction and inter-national competitiveness in Indian economy.

Obviously, reliance on imported technology cannot be a permanent feature. We have to take steps to look more closely into the present set-up of R & D in technology and not only see that technology to suit our requirements is developed within the country, but also that the imported technology we are getting is adapted to Indian conditions and improved upon and indigenised so that there need not be any continuing dependence on imported technology. I am glad that a great deal of emphasis has been placed on research and development facilities in our institutions of higher technical education. We must have indigenous development of technology which could take care of the industrial, infrastructural and service sectors of the economy, and also take into account ecological constraints, and implementability with resources drawn from within the country. All this requires concerted research work on improvement and modernisation of Indian technology. There has to be close contact between the Institutes of Technology, research units of other established engineering colleges, and research establishments in the public sector like the CSIR, Defence Research Establishments, technological departments of Government like irrigation, power, communication and the Central Departments of Science and Technology and, of course, the users like industry and infrastructural services both in the private and the public sector.

I also have a feeling that the type of education offered both in our management and technological institutions is concentrated on the corporate sector and the large production unit.

India will continue to be a country of small producers, individual entrepreneurs, and self-employed personnel. Agriculture will continue to be a dominant factor, but so will be the need for rural industrialisation.

It is worth considering if and what contribution our net-work of technical education can make to the concretisation of intermediate technology, utilisation of local resources, and technical training for rural industrialisation. Break-up of the production process into dispersable parts whose output could then be re-assembled for the final product could well be a part of the research work of higher technical institutions. This would make a significant contribution to decentralisation and dispersal of industrial employment, promotion of rural industrialisation, and modernisation of rural society. This also involves a managerial element that could be taken up by the management education institutions in the country. To what extent technical and management education and research can help the rural sector and the small unit sector of the economy is a matter that needs attention for increasing the overall social relevance and utilisation of technical and management education for the small man in the country.

Urbanisation

Urbanisation is creating increasingly difficult problems both of a technical and managerial nature. Water, power, transport, housing, high-rise buildings, pollution — all these need urgent attention. I wonder to what extent technical and management institutions could help in resolving them by undertaking special research on the same and making appropriate reorientation of their own teaching programmes.

Management education and research have a special responsibility for dealing with the problems posed by the public sector industrial and commercial undertakings for reaching the desired levels of productivity and profitability. They cannot be treated on par with corporate activity in the public sector in respect of financial emoluments and yet have to compete with them or even otherwise become disturbed by their demonstration effect. What are the managerial methods and practices that can be transferred from the private sector to the public sector? What are the lessons that management education and research can offer to the large organisational set-up in charge of vast social services or poverty alleviation programmes to improve their organisational efficiency? Or, to voluntary organisations in the area of social work which are being assigned an increasing role in the socio-economic set-up in the country?

Then there are the problems of management thrown up by the country's rapid urbanisation and lack of progress in the co-operative movement. Management education or research is not only for serving the private sector or corporate business. It has to serve the interests of the people at large. The organisational efficiency of health institutions and educational institutions, welfare institutions, cooperative bodies, voluntary organisations, and government programmes for poverty alleviation and employment generation, all have a large managerial component which merits the attention of management education and research. The field is indeed vast and poses a challenge that cannot be met by a mere multiplication of institutions of management education. Can the broad principles of management become a part of liberal education on par with the social sciences, the natural sciences and the humanities? Can it form a part of the open education system of a non-formal character or be disseminated through the popular media? Something has to be done to permeate the entire economic system with the flavour of managerial efficiency.

Last but not least is the question of value-orientation in our technical and management education. This should include not only inculcation of commitment to professional excellence, but also a sense of social responsibility and a desire for betterment of the conditions of the weak and the handicapped among our population. This will be facilitated if these institutions take up some practical programmes of social work for the uplift of the backward or participate in some of the on-going programmes in this regard. More attention also needs to be given to promote efficiency among the students enrolled on the basis of protective discrimination by giving them special attention and monitoring their progress. There has also to be greater inter-action between the professional programmes and the discipline of social sciences and humanities which have been given a place in these institutions.

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AND ITS KENDRAS

Challenges To The INDIAN NATIONAL CONGRESS

DR. KARAN SINGH

The Congress continues to provide the broad ideological framework, organisational structure and parliamentary apparatus which have ensured the unity and progress of India down to the present day.

THE Indian National Congress, founded a hundred years ago by a far-sighted Englishman Allan Octavian Hume, has performed a function that in its scope and quality is surely unique in world history. Not only did it become the vehicle for the greatest anti-colonial movement in modern times, it has also continued to provide free India with stable Governments almost continuously in the 38 years that we have been independent.

India's freedom movement is one of the most interesting and inspiring stories in the long and tortuous history of the human race. Soon after its inception, the Indian National Congress developed two distinct ideological strands. On the one hand was the group known as the 'Moderates' led by such stalwarts as Dadabhai Naoroji, Ferozeshah Mehta, Gopal Krishna Gokhale and M. G. Ranade. These were men of high integrity and ability, who believed that India's freedom could come only by the goodwill and generosity of the British, and they played an outstanding role in the early phases of the freedom movement. Soon another group known as the 'Extremists' began to emerge which took a more activist and revolutionary view of the struggle. This group included some of the most remarkable men in

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modern Indian history, including Lokamanya Bal Gangadhar Tilak, Lala Lajpat Rai, Bipin Chandra Pal and, most charismatic of all, Sri Aurobindo.

The first major assault on the dominant moderate policies of the Congress was launched by Sri Aurobindo soon after his return from England, after 14 years of stay, at the age of twenty-one. In a series of articles published in 'Indu Prakash' entitled 'New Lamps for Old', Sri Aurobindo launched a scathing attack on the policy of "petition, prayer and protest" adopted by the then Congress leadership. From 1895 to 1905 the struggle between the Moderates and the Extremists continued to grow in intensity.

Partition of Bengal

In 1905 an event occurred which transformed the national scene. The imperious Viceroy of India, Lord Curzon, pushed through the partition of Bengal, the **Banga-Bhanga**, in the teeth of opposition from the people. This created a major sensation; the Moderates were totally isolated, while the Radicals were swept upwards on a massive upsurge of public opinion. For the first time the freedom movement moved out of the drawing rooms of the elite and into the streets and villages of India. Bengal became the crucible of this new ferment; Tilak's statement "Swaraj is my birth right and I shall have it" became the rallying cry for the people. Sri Aurobindo resigned his post as Vice-Principal of the Baroda College and moved to Calcutta where, building his ideology of spiritual nationalism on the mantra 'Bande Mataram' given by Bankim Chandra Chatterjee in his great novel 'Anand Math', he became the leader of an intensely fervent Indian nationalism.

It is not generally realized that the major concepts of our freedom movement including Swaraj, Swadeshi and Boycott, were developed during this phase of activity from 1905 to 1910. Subsequently, the British decided to crack down severely, and for ten years there was a virtual reign of repression. Thereafter Mahatma Gandhi came on the scene, and it was he who combined the two strands of the early freedom movement, the Moderate and the Extremist, added to them the concepts of Satyagraha and Ahimsa, gathered around him a truly remarkable band of lieutenants and took the movement to its triumphant though bloody denouement in 1947.

During this entire period, the Indian National Congress represented the mainstream of the National Movement, and after Independence, first under Jawaharlal Nehru, then briefly Lal

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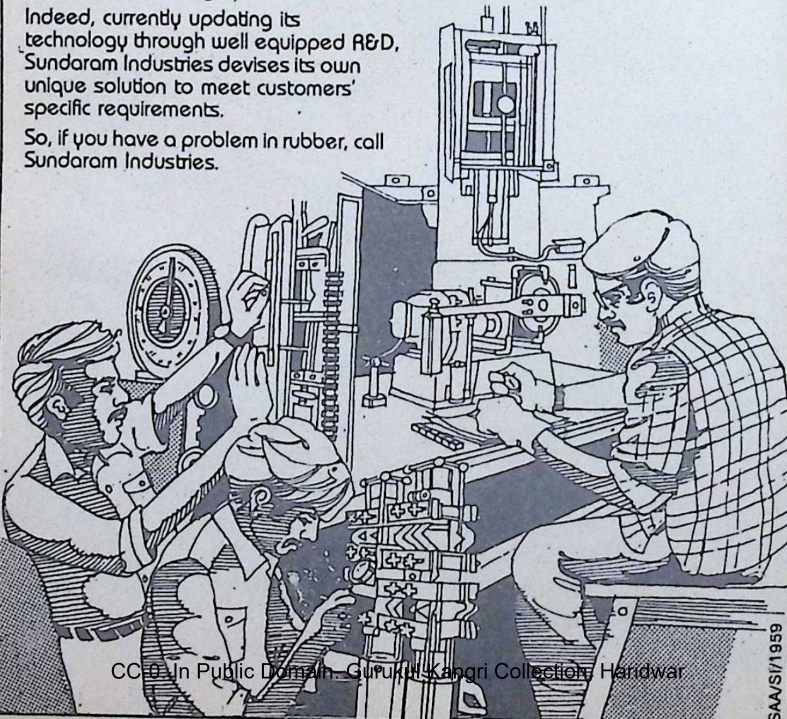

Bahadur Shastri, then Indira Gandhi and now Rajiv Gandhi, **this great party continues to provide the broad ideological framework, organizational structure and parliamentary apparatus which have ensured the unity and progress of India down to the present day.**

As we now step on to the second centuury of the Indian National Congress, we find a situation of tremendous challenge and opportunity. Barely a year ago the torch of leadership was passed to a new generation, and in the course of this year Rajiv Gandhi, who is both Prime Minister and President of the party, has made a remarkable impact within the country and abroad. It is sincerely to be hoped that the broad principles upon which the Indian National Congress has been based, combined with the adoption of modern managerial technique and an acute awareness of India's role in saving mankind from a nuclear holocaust, will ensure that India continues to play a major role in world affairs. Also, the challenge of abolishing poverty by the end of the century has got to be squarely faced if the aspirations of the great leaders of the Indian National Congress are to be fulfilled.

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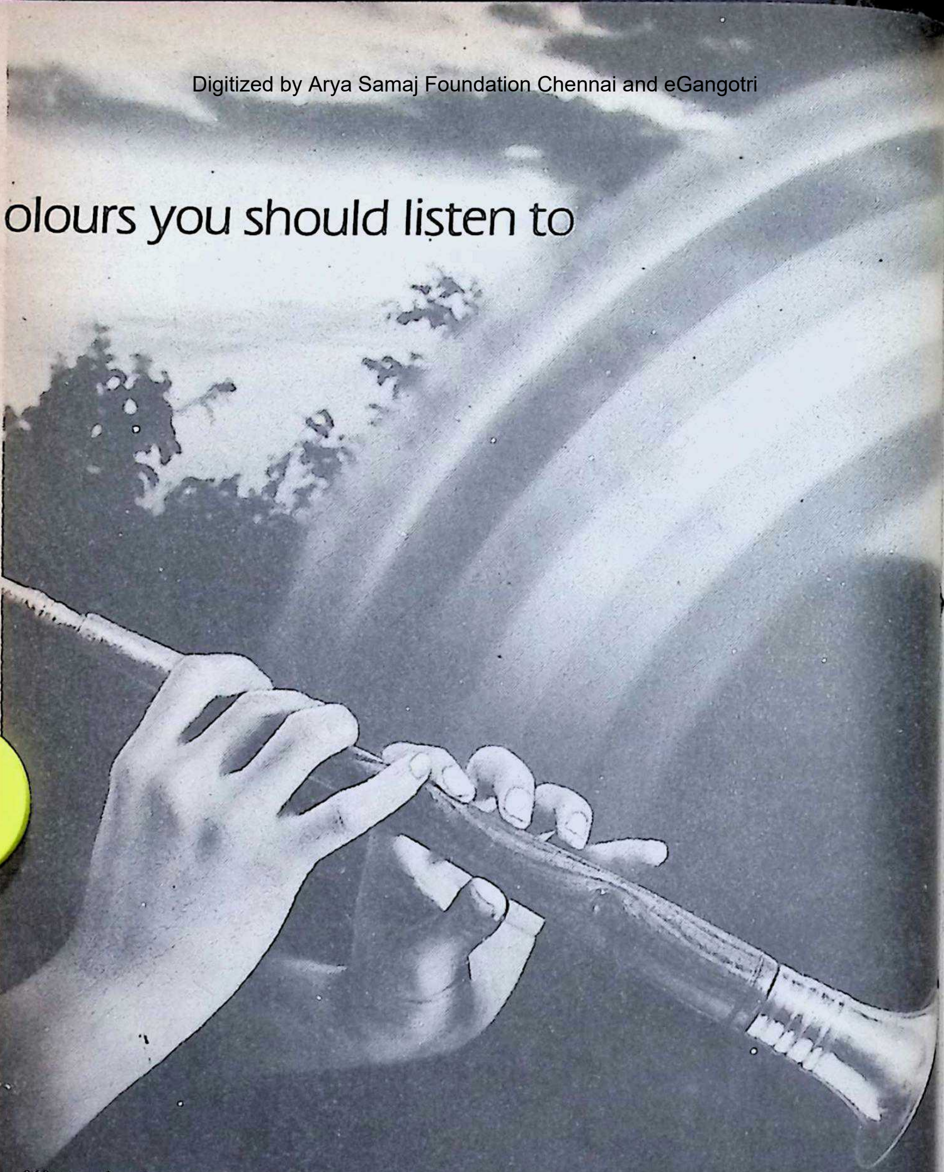
New Year.

As the heart, so is the life. The within is ceaselessly becoming the without. Nothing remains unrevealed. That which is hidden is but for a time; it ripens and comes forth at last. Seed, tree, blossom, and fruit is the fourfold order of the universe. From the state of a man's heart proceed the conditions of his life; his thoughts blossom into deeds, and his deeds bear the fruitage of character and destiny.

Life is ever unfolding from within, and revealing itself to the light, and thoughts engendered in the heart at last reveal themselves in words, actions, and things accomplished.

—James Allen



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Here & There

V. S. R. K.

Poverty and the Plan

Prime Minister Rajiv Gandhi's fumbling over figures of poverty in India drew, not unexpectedly,* ironical comment from the press. Statistics are not everybody's meat and the Prime Minister is not to blame if, in reading out the figures compiled by departmental staff, he slipped. Pandit Nehru would have left this pedestrian job to a deputy and contented himself with a telling phrase such as 'wiping the tear from every eye.' Really, it is the millions of men and women behind the figures that should come up before the mind's eye of the Prime Minister when he talks of poverty. The poor could be an abstraction only to the academicians and the planners who have a job to do, to wit, assess the magnitude and nature of poverty and show a way out of the vicious circle of under-development, unemployment and under-employment, low income and poverty.

Though Dadabhai Naoroji (1825-1917) raised the question of poverty late in the nineteenth century, serious studies into the nature and dimensions of poverty in India were undertaken only in the seventies of this century. The credit for pioneering research work in the field should go to Prof. V. M. Dandekar and Shri N. Rath who in their 'Poverty in India' (1971) estimated the cost of minimum living at 1960-61 prices (on the basis of minimum nutritional requirements in terms of calories) at Rs. 180 per capita per annum for rural households. Applying this criterion, they calculated that 40 per cent of the rural population lived below the poverty line in the year 1960-61.

Dr. B. S. Minhas ('Rural Poverty, Land Distribution and Development Strategy: Facts and Policy') estimated the percentage of rural population below the povertyline at 46 per cent in 1960-61 but put it at the reduced rate of 37.1 per cent in 1967-68. Another estimate (Economic and Political Weekly) by Pranab K. Bardhan indicated a rise in the percentage from 18 in 1960-

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* Lok Sabha Nov. 20, 1985.

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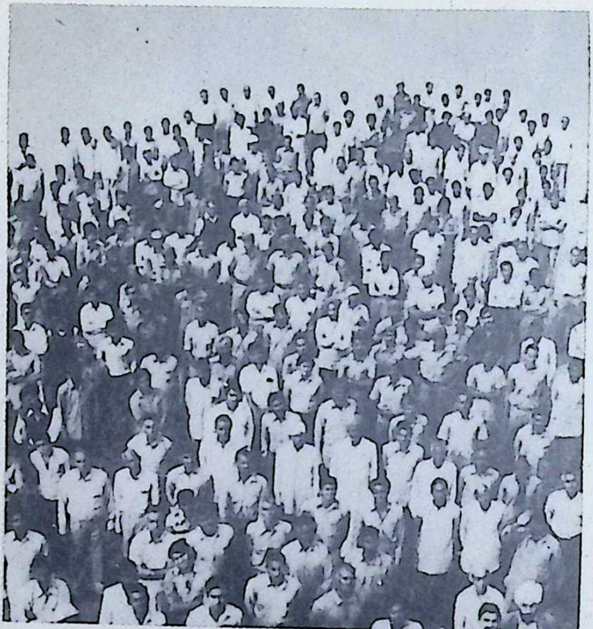

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61 to 73 in 1967-68. The Seventh Plan document — it may be described as an 'anti-poverty document' — estimates the rural and the urban poor at 39.9 per cent and 27.7 per cent respectively with the average for all India at 36.9 per cent.

All these estimates are based on data relating to consumption expenditure by different income groups collected through sample surveys and on official national income statistics. It is not necessary to question how far sample surveys could be adequate for the purpose of estimating the extent of poverty in the country. The estimates themselves should be taken as only broad indicators — Shri V. S. Page has stated that out of an estimated 65 lakh agricultural labourers who were expected to take advantage of the Maharashtra Employment Guarantee Scheme, only 9 lakhs came forward to demand work and, during the lean season in agriculture, there were only about 3 or 4 lakh people (B.J. Dec. 16-31, 1985). But the more pertinent question is, how far the minimum consumption level in terms of the nutrients required adequate or realistic for estimating poverty.

Western writers make a distinction between 'economic' poverty and 'culture of poverty.' One writer says: "The economic concept is defined in terms of the external circumstances that condition a person's behaviour, especially the behaviour he displays in economic transactions: buying consumption items, selling productivity services, securing professional advice etc. The cultural aspect focuses on the internal attitudes and behaviour patterns that a person brings to any particular set of circumstances. The one locates poverty in the person's condition, the other finds it in the person's character."

The Seventh Plan envisages reduction of the population below the poverty line to 5 per cent and near full employment by 2,000 A.D. At the same time, it expects a serious 'resource crunch' in the public sector. A careful study of the programmes outlined in the Plan for elimination of poverty does not justify the optimism of the planners. The poor, alas, will always be with us so long as we persist with grafting advanced technology to an economy which is predominantly agricultural in character. The benefits of high investment go not to the rural poor but to the urban contractor and the scrip-holder.

A Saint Among Statesmen

The captains and kings have departed. Sorry, the Prime Minister and the populace are gone. Brabourne Stadium is silent and the city which stood in dread of despoliation of its beauty (or what-

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Morarji Desai

ever was left of it), has come out of it all unscathed. There is no thunder in the air nor lightning in the sky.

Bombay during the Congress Centenary celebrations in the last week of December was not the same place one knew. Lakhs of people gathered to listen to the Prime Minister who made a surprise announcement of Rs. 100 crores for building houses for slum-dwellers. He also made the longest of his speeches since assuming office — for 70 minutes. But I remember not the transformation that Bombay underwent nor the P.M's. speech. Something else will remain with me a precious memory.

This is my meeting with Shri Morarji Desai to know what his thoughts were on the occasion of the Congress Centenary celebrations. Did I expect that he would be bitter with the present ruling Congress Party after the split of 1969? I would have been totally wrong if I had thought so. I found myself in the presence of a serene being, radiating cheer all around. Here was a saint among statesmen who was fearless and totally free from hatred or rancour.

Shri Morarji Desai, like Gandhiji, told us (we were three) that his only ambition was to realise God. And, at 89, mentally as agile as ever, he sought to live every moment in the presence of God. He talked slowly and in measured terms. It was God, he said, who made him what he had been — Minister, Chief Minister, Finanance Minister, Prime Minister — and saw him through good times and bad. His was a life lived in total surrender to God. He said: "I have no regrets in life. I believe all that have happened in my life, good or otherwise, have happened according to my **karma**. Acceptance, and not ecstasy or agony, should be one's approach to the inevitable ups and downs of life." (Shri Desai used the word **karma** not in the sense of fatalism but in the sense of the consequence of one's own action over which one has freedom to try to gain control in this life).

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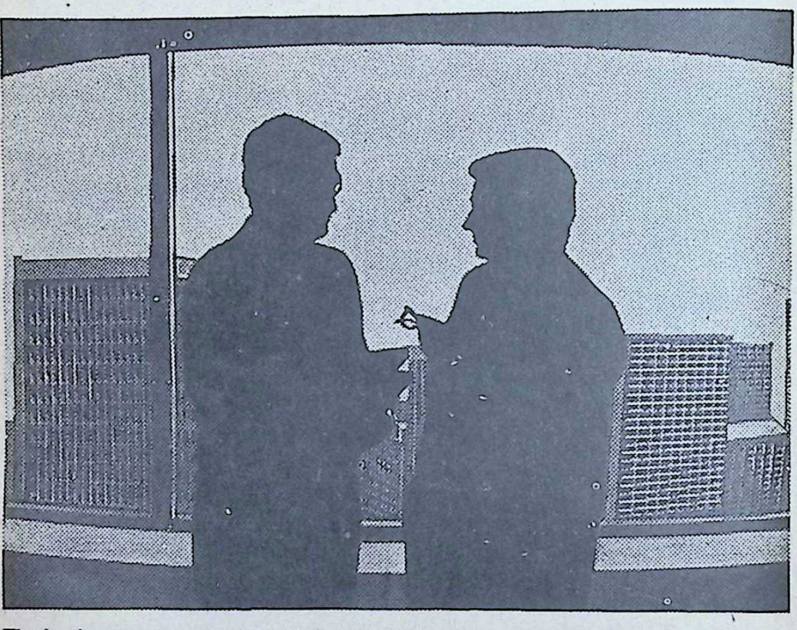

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Shri Morarji Desai has unshakeable confidence in the people of this country and the country's future. So much goodness can never be seen anywhere else in the world, he said. This, according to him, is due to the people's 'feeling' for religion. He was certain that in no other country could the Mahatma have had such a following that he had. In no other country, could so many saints and seers have appeared. In their very presence, as it happened to himself in the presence of Bhagavan Ramana, one felt an indescribable sense of peace and joy.

Odds and Ends

The Japanese are changing their customary practices. Instead of making year-end gifts such as soap, sea-weed, salad oil and whisky, they now give 'Information' or 'Idea' gifts. These have taken the form of lessons in words-processing and tickets for a musical play. Even in our own country, traditional practices are changing but not to the extent as in Japan. We do persist in making money as a gift on most occasions especially when someone gets married. We do it with a note: "as a token of affection". Can money be the means of measuring our affection at any time?

Talking about money, I am reminded of the Minister of State for Finance, Shri Janardhan Poojary's assurance in the Lok Sabha that we will have plenty of coins by March. By now we are more or less reconciled to the situation in which we are stared at or abused by bus conductors, petty vendors and all the rest of them with whom we have small transactions. The two-rupee note has well-nigh taken the place of the one-rupee note and times without number we should have gone our way without taking even a rupee when it was due. Big businessmen and industrialists may be less worried about their crores which are taken away by the taxmen in their raids than the loss of their reputation but humble men have still to count their pennies or naye Paise. Take this Shah Bano case. It was a very paltry sum that the Supreme Court decreed as the maintenance allowance — just Rs. 179.20 per month. It has given rise to a great agitation and the Union Minister of State for Forests, Shri Z. A. Ansari, has come down heavily on the highest court of the land, the Supreme Court. The Minister's intemperate utterances are as unfortunate as they are unwise and uncalled for. By attacking the judiciary, we lay the axe at the root of people's confidence in courts of justice. Even judges should resist the temptation to openly assail the judicial system. That is not the way to bring about changes.

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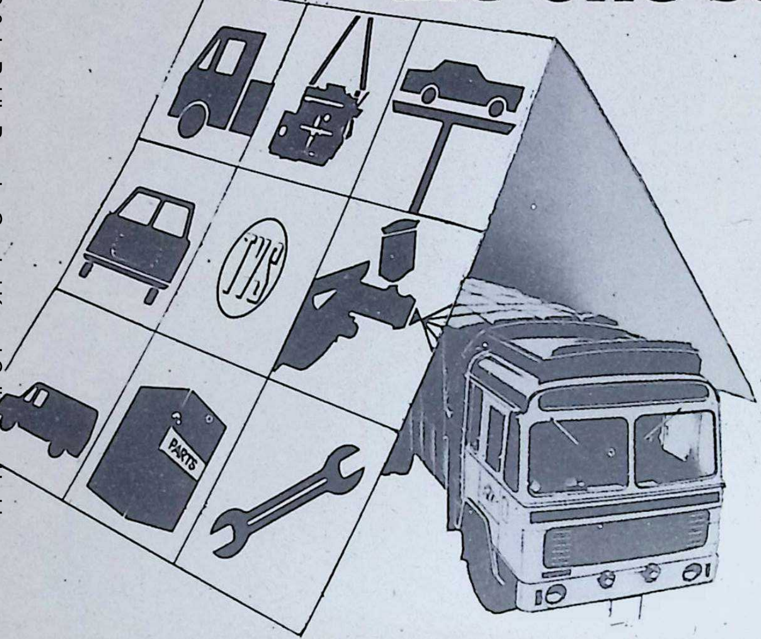

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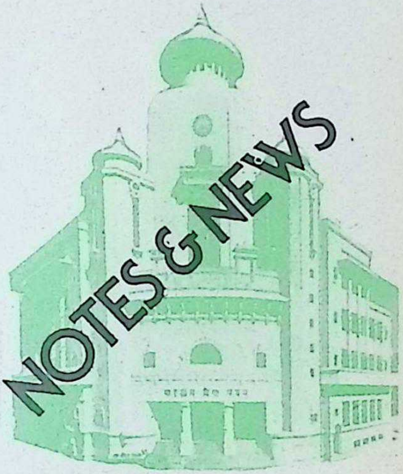
TAMILNADU MINISTER'S Tribute to Bhavan

SHRI K. RAJARAM, Minister for Industries, Government of Tamilnadu, inaugurated the Students' Council and the Communicators' Club at the Madras Kendra of the Bhavan on October 20, 1985.

The meeting, held at the Venkata Auditorium of the Bhavan, was organised by the Bhavan's Rajaji College of Communication and Management.

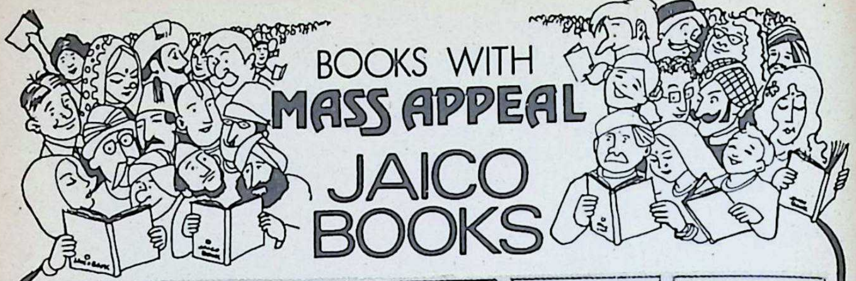
In the course of his speech, the Minister said:

"The Bharatiya Vidya Bhavan and its affiliated institutions have rendered yeoman service in the last few decades. The basic aim of Bharatiya Vidya Bhavan has been to revitalise the ancient Indian values to suit the modern needs. It also seeks to promote the development of education, arts and culture. Several illustrious sons of this country have been involved in the growth of this institution to a position of eminence in several fields of activities.



"Experience has shown that one of the basic reasons for the acute problem of unemployment is that education by itself is such that it does not lend itself to automatic employment. As we all know, a high school or a sim-

Shri K. Rajaram, Industries Minister, speaking at the Bhavan's Rajaji College of Communication and Management, Madras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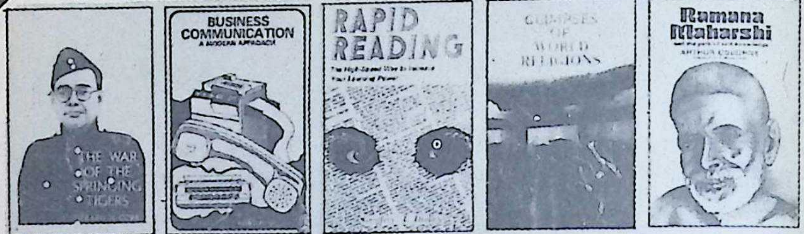
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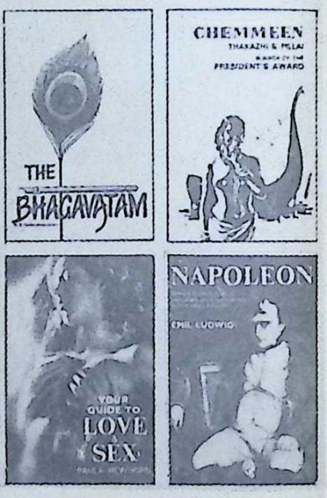
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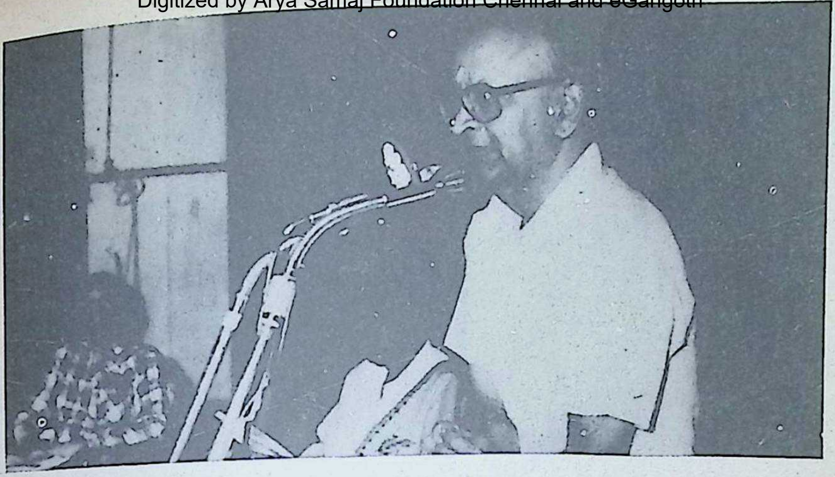

Shri P. B. Srinivasan, Hony. Director, addressing the gathering

ple college education does not equip a person with the skills that are necessary to take his place among the ranks of the employed. There is an imperative need for a greater degree of vocationalisation so that after the minimum level of education, students branch out to acquire specific skills that are immediately relevant to the needs of the economy. It is needless to say that the institutions run by Bharatiya Vidya Bhavan have acquitted themselves very creditably in meeting this basic national need.

"In another respect also, the role of this institution assumes significance. It has been said that what one has to learn is as big as the world. This institution will go a long way in satisfying the urge of people for self-education as also as a medium for satisfying the career development aspirations of our youngsters. And what has added to the strength and usefulness of the course has been the involvement of able and experienced professionals in the respective fields in the conduct of the programmes."

Shri P. B. Sreenivasan, Hony. Director of the college, pleaded for early recognition of the courses run by the College by the Tamil Nadu Government.

Shri Sreenivasan said that the courses had long been recognised by the Central Government and by the neighbouring Governments of Andhra Pradesh, Karnataka and Kerala.

The college, he said, had everything to be proud of — over 3,000 students, some of whom with all-India distinctions, had passed through its portals and this year it had on its rolls 250. In the next academic year, they hoped to introduce a diploma course in International Trade.

Shri I.V. Raman, Principal, Rajaji College of Communication and Management, introduced the members of the Students' Council to the Minister.

IDEAL APPROACH TO LIFE

HE is the cause of all our actions. We are only HIS instruments; the result is in HIS hands.

In any action the means are as important as the result.

ALWAYS do to others as YOU would wish others do to you in similar circumstances. Let your thoughts and actions be guided by Dharma (righteousness).

Don't compare yourself with those more fortunate than you and feel sorry; be happy that you are above those less fortunate than you. Involving yourself in solving others' problems will minimise your own.

Be thrifty. Spend only on needs and not on desires you can do without. Today's waste might prove to be tomorrow's want.

Avoid tastes and expenditure you cannot always afford.

Save today for tomorrow's necessities or emergencies. The future is always unpredictable. Better to save than to have to borrow.

Share God's bounty with those in need, as far as practicable.

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Shri V. Thirunavukkarasu, Students' Council Secretary, proposing a vote of thanks, pleaded for early recognition of the Bhavan's courses by the Government. On behalf of the students, he submitted a memorandum to the Minister, seeking quick Government action in the matter.

The function started with prayer by Miss V. Suganthi, (Business Management). Miss P. Anita (PR), Miss Savita Vatsa (PR) and Miss V. Suganthi (BM) sang the National Anthem.

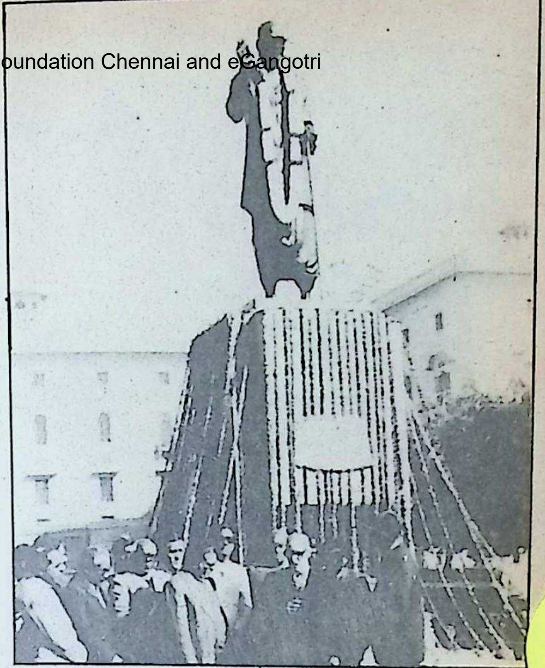
A variety entertainment followed. The audience sat enthralled through Chitra Ramanathan's (Journalism) Bharatanatyam and the Mridangam duet by Shri V. Ramanathan (Journalism) and Shri V. Murali (IRPM).

Shri M.K. Bhanu Prasad's (Journalism), rib-tickling satire 'Behind every woman there is a man' provided a fitting finale to the function.

RAJAJI'S 107TH BIRTH ANNIVERSARY OBSERVED

THE 107th birth anniversary of C. Rajagopalachari (b. December 10, 1878 — d. December 25, 1972) was observed at a solemn function on Tuesday, December 10, 1985 at the Rajaji statue, located behind the South Block of Central Secretariat in New Delhi. The statue was decorated very tastefully with garlands and flowers by the New Delhi Municipal Committee.

The function commenced with 'Vaishnava Janato' and Sarva Dharma Prayers by the Students of Bharatiya Vidya Bhavan's Mehta Vidyalaya. This was followed by the garlanding of a portrait of Rajaji by the Chairman of the Delhi Kendra of Bharatiya Vidya Bhavan, Shri S.L. Shakdher, the Special Secretary, Shri A.L. Venkateswaran, and others.



Shri S. L. Shakdhar speaking in front of the statue of Rajaji on the occasion of the 107th birth anniversary of Rajaji. Behind him on his right is Shri A. L. Venkateswaran, Special Secretary, Delhi Kendra

Shri Shakdher recalled his personal contacts with Rajaji as the first Indian Governor General and said that C.R. was a great thinker and an eminent statesman with a razor-sharp intellect.

The function concluded with Shri A.L. Venkateswaran exhorting the students to imbibe the two important characteristics of Rajaji's life — plain living and high thinking and courage of conviction.

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SRINGERI VIDYA KENDRA IN BOMBAY — FOUNDATION STONE LAID

MAHARASHTRA Governor Kona Prabhakar Rao laid the foundation-stone of the Rs. 75-lakh Sringeri Vidya Kendra in Bombay on Wednesday, Vijaya Dasami day (October 23).

The Governor announced a donation of Rs. 1,116 for the multi-purpose Kendra complex, scheduled to come up in the next 15 months, at the Juna Hanuman Mandir compound, near Acharya Udyan in Chembur.

Mayor Chagan Bhujbal, the Chief Guest, also announced a donation of Rs. 1,001.

Temples dedicated to Ganesha, Sarada — the Goddess of Learning and the presiding deity of Sringeri Sarada Peeth — and Adi Sankara, a library to help promote oriental research, a medical centre, a meditation hall for 500 people and a Veda and Vedanta Pathasala will form part of the Kendra.

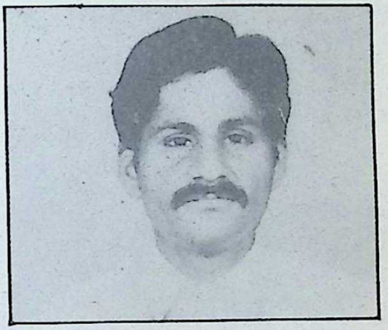
The Governor recalled the glory of Adi Sankara who had re-established the greatness of Advaita — the universal aspect of religion the propagation of which would "help restore sanity in the world."

He hoped the Centre would succeed in starting a Sanskrit College and appealed to the Mayor to take the lead in the matter as Maharashtra was particularly well-known for its patronage of Sanskrit.

Stressing the importance of the study of Sanskrit, the Mayor hoped that the Centre, which would be coming up at the site sanctified by Samartha Ramadas, the Guru of Chhatrapati Shivaji, would help spread the message of Indian Culture. "We want people not merely educated but cultured."

Dr. V. Subramaniam, Maharashtra Housing Minister, spoke of the need for preserving and propagating Dharma.

Shri T. S. Natarajan, President of the Sarada Seva Samiti, welcomed the gathering which later listened to a special recorded benediction given by the Sringeri Jagadguru Bharati Teertha Swamiji. Shri K. T. Ramanathan proposed a vote of thanks.



Shri Viswanath Joshi

BHAVAN'S STUDENT WINS PRIZES IN SANSKRIT COMPETITION

SHRI VISWANATH JOSHI, a student of the Mumbadevi Sanskrit Vidyalaya of the Bharatiya Vidya Bhavan, won the second prize at the All-India Speech Competition in Sanskrit held on December 27 and 28 at the Sankaracharya Mutt, Kanchipuram. The subject of the speech was 'Sahitya.' Shri Joshi also won the third prize for his speech on Jyotisha. The competition was held by the Ministry of Human Resources (Education).

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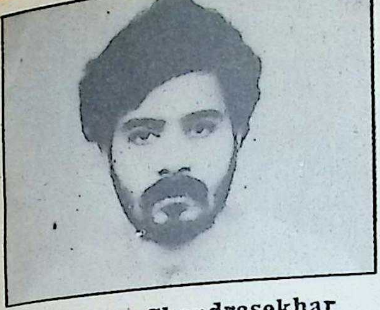

Shri V. Chandrasekhar

Shri V. Chandrasekhar (27), thrice National Table Tennis Champion and Arjuna Award Winner, is today a stricken man. At one stage even his life was despaired of following complications in the wake of a knee operation he underwent.

Today, he has serious problems with his vision, memory, speech and muscular co-ordination.

The Tamilnadu Table Tennis Players' Welfare Association wishes to see Chandra back, if not as a National Champion once again, at least as a person who can hold a job, raise a family and enjoy the normal pleasures of life.

The Association feels that the only hope lies in getting Chandrasekhar treated abroad. However, this would entail an expense of nearly Rs. 6.5 lakhs.

V. Balaji, the Hon. President of this Association, has appealed for contributions by cheque favouring "V. Chandrasekhar" to the President, T.T.T.P.W.A., 31, Sir Desika Chari Road, Madras-600 004.

KUMBHABHISHEKAM OF PUTHUCODE TEMPLE

THE six-day Kumbhabhishekam celebrations of the Annapoorneswari Bhagavathy temple at Puthucode in Kerala will begin on January 20, 1986, with the blessings of the Kanchi Paramacharya.

The religious programmes include Vedaparayanam and recitation on all days of Devi Mahatmyam, Ramayana and Bhagavatham. Prof. Bhaskaran Nair will conduct a six-day Gita Yagna.

Devotees all over the country are invited to attend the functions and contribute their mite which will be acknowledged by SAPCO, Puthucode, Pin. 678 687, Kerala State.

SHRI PRABHUDAS PATWARI PASSES AWAY

SHRI PRABHUDAS PATWARI who was a byword for Gandhian simplicity and austerity even during his term as the Governor of Tamil Nadu, died at his residence in Ahmedabad on November 20, 1985. He was 76.

A noted freedom fighter and Sarvodaya leader, he was associated with several voluntary organisations. He was a well-wisher of the Bharatiya Vidya Bhavan.

Shri Patwari was a trustee of the Gujarat State Relief Committee and the Adivasi Seva Samiti. The unassuming dhoti-clad leader had fought many a battle against injustice and social evils like drinking and dowry.

Born in Dhandhuka, near Ahmedabad on July 24, 1909, he studied at the Alfred High School in Rajkot where Gandhiji was also a student.

Shri Prabhudas Patwari

In 1932 when he was a law student, he was convicted for offering Satyagraha. During the Quit India movement in 1942, he was detained in the Nasik Central jail for more than a year.

During the emergency, Shri Patwari was imprisoned from April 1976 to February 1977 under MISA and was kept in the Baroda and Tihar Central jails.

He was appointed Governor of Tamil Nadu during the Janata regime.

DADA DHARMADHIKARI IS NO MORE

VETERAN Gandhian and Sarvodaya Leader, Acharya Dada Dharmadhikari died at Sevagram on December 1, 1985. He was 86.

Dada Dharmadhikari

Born on June 18, 1899 at Multai in Madhya Pradesh, Shanker Trimbak Dharmadhikari had his early schooling at Nagpur. While studying at the Christian College at Indore, he gave up education in response to the call of Mahatma Gandhi.

During the freedom struggle he participated in the Students' Movement and was first arrested in 1930.

After his fathers's death in 1935 Dada went to Wardha where he came in personal contact with Jamnalal Bajaj and other national leaders like Jawaharlal Nehru, Jayaprakash Narayan, Rammanohar Lohia and Achyut Patwardhan.

A man of strong convictions and a brilliant orator Dada opposed the proclamation of the Emergency in 1975 and had also supported the Bihar agitation led by Jayaprakash Narayan.

He left the Congress in 1950 and had decided not to join any political party. He ultimately joined the Sarvodaya Movement and was the first Editor of the 'Sarvodaya' Magazine.

Dada was closely associated with the Bhavan and graced several of Bhavan's functions. His speeches were noted for their brevity and forcefulness.

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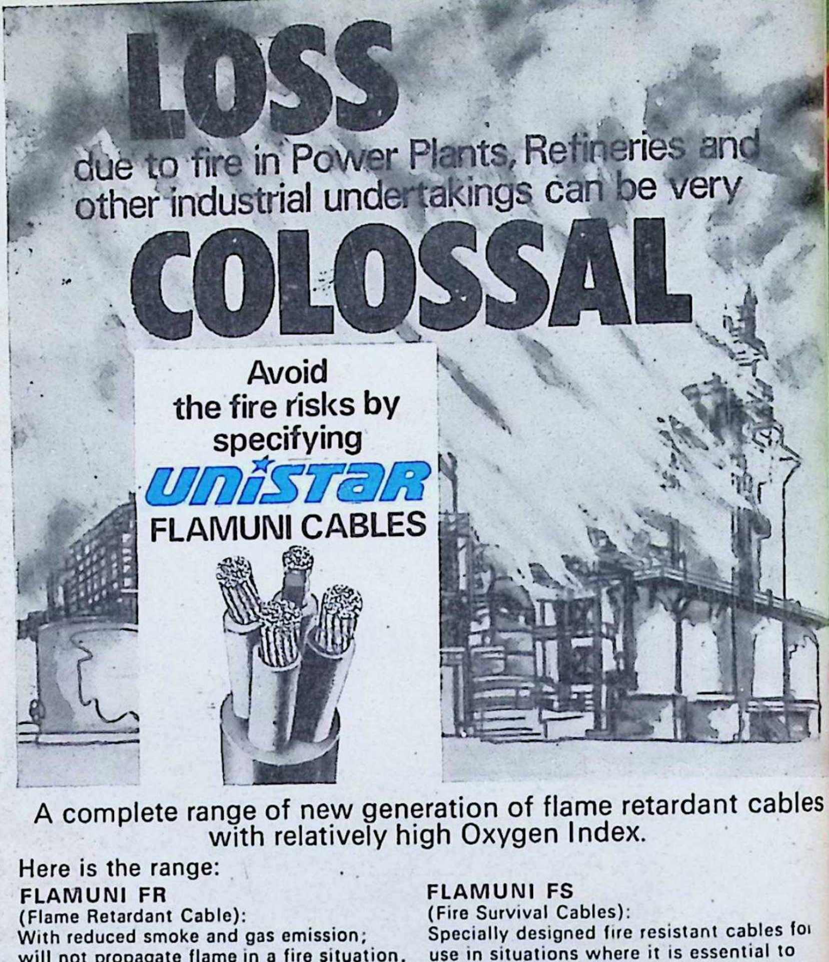
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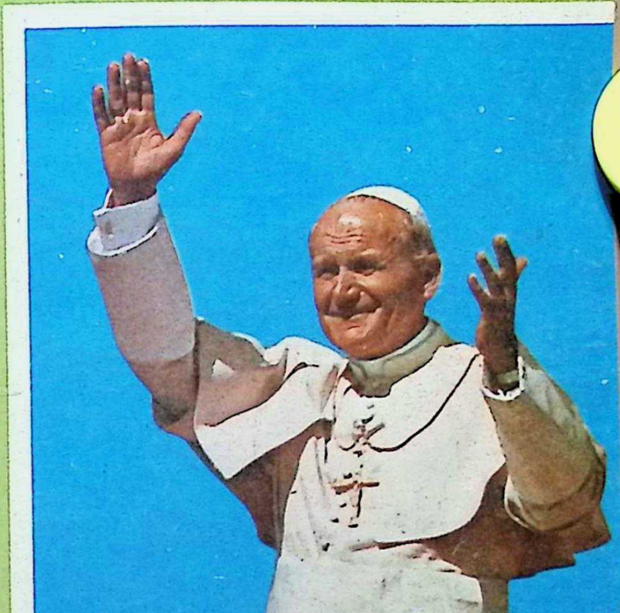

> *The message of Jesus, as I understand it, is contained in his Sermon on the Mount. The Spirit of the Sermon on the Mount competes almost on equal terms with the Bhagavad Gita for the domination of my heart.*
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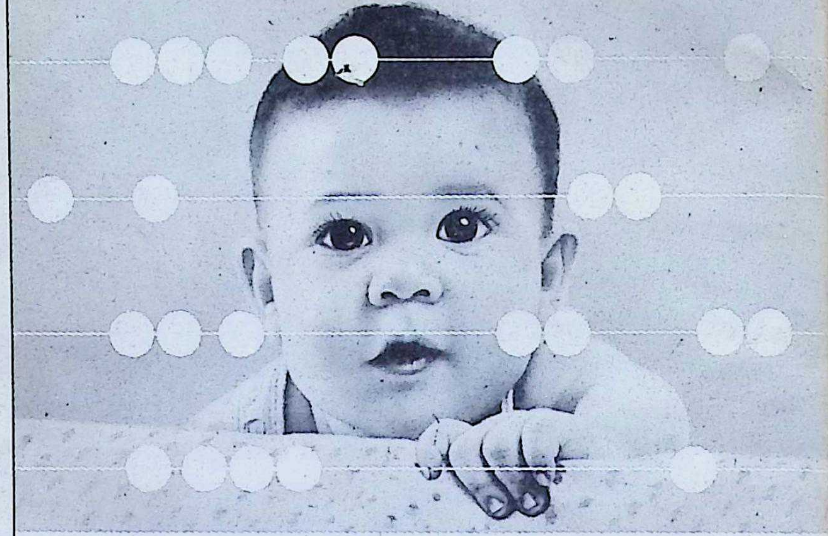

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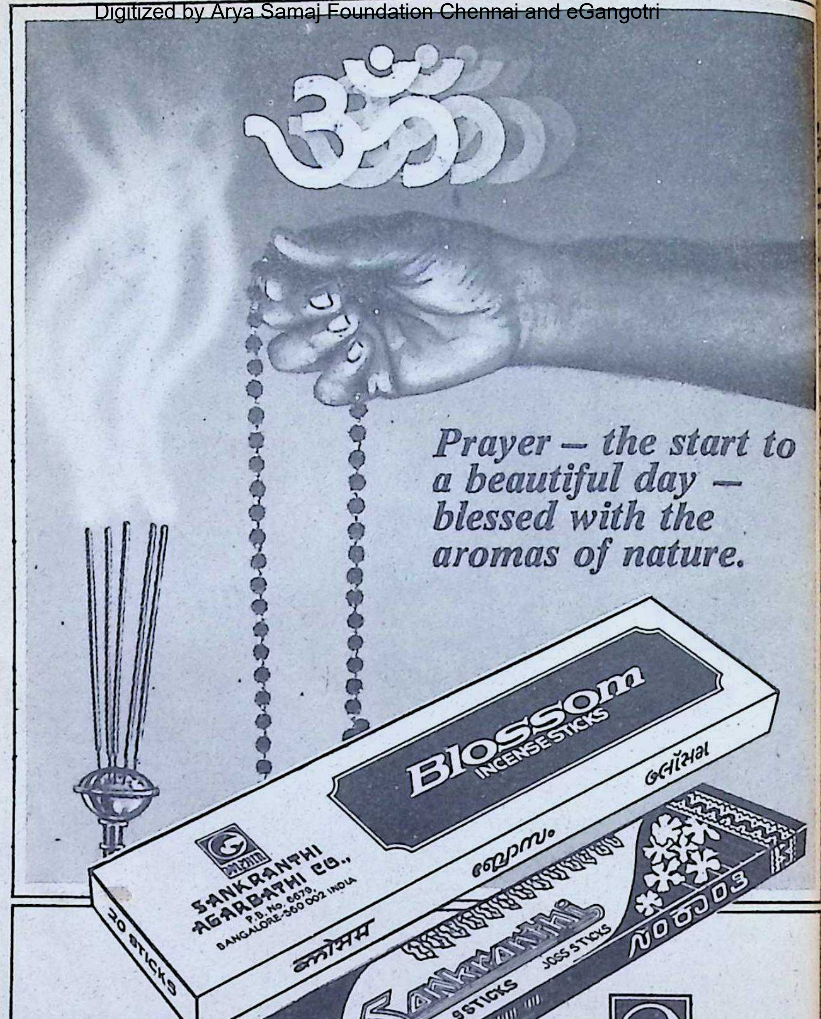
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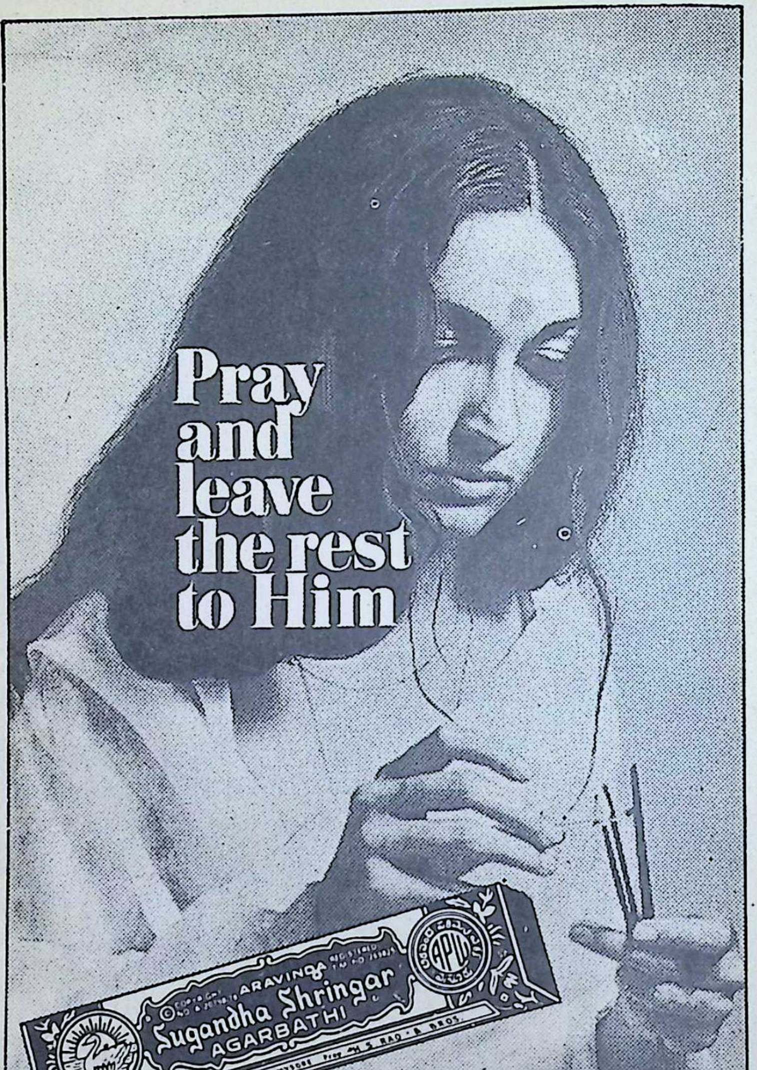
OUR COVER
POPE JOHN PAUL II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आ नो भद्राः क्रतवो यन्तु विश्वतः
Ā no bhadrāh kratavo yantu viśvatah
Let noble thoughts come to us from every side
Rigveda 1-89-i

PRAYER

Sermon on the Mount

BLESSED are the poor in spirit: for theirs is the kingdom of heaven.

BLESSED are they that mourn: for they shall be comforted.

BLESSED are the meek; for they shall inherit the earth;

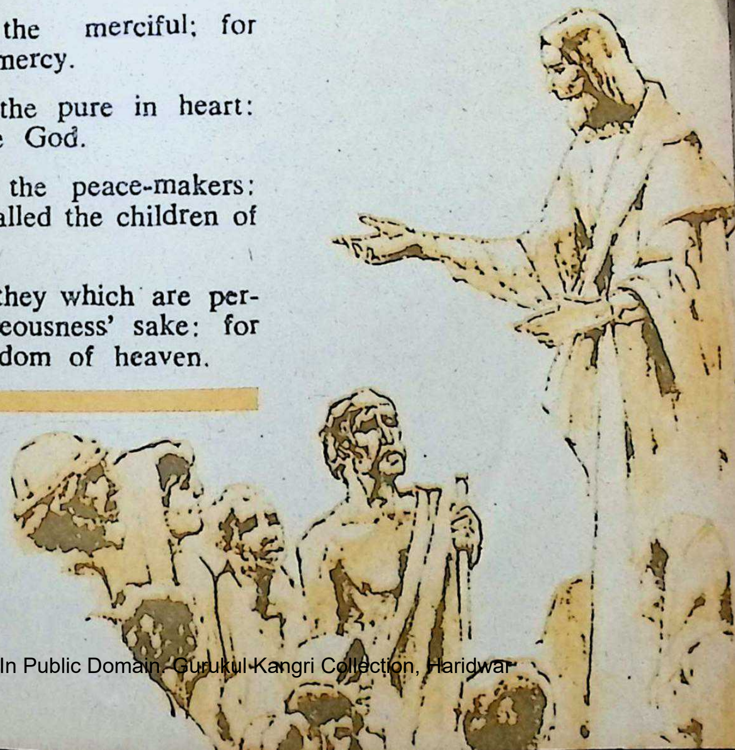
BLESSED are they which do hunger and thirst after righteousness; for they shall be filled.

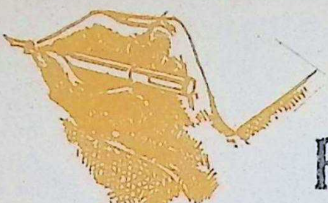
BLESSED are the merciful; for they shall obtain mercy.

BLESSED are the pure in heart: for they shall see God.

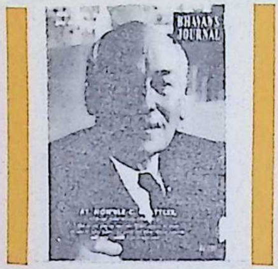
BLESSED are the peace-makers: for they shall be called the children of God.

BLESSED are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.





FROM OUR READERS



A GREAT MAN REMEMBERED

I am most grateful to you for sending me the issue of the Bhavan's Journal containing the articles about Clement Attlee by Shri S. Ramakrishnan and Dr. D. Anjaneyulu. I came to know Clement Attlee as a junior minister in his government, and as a fellow Member of Parliament during the years from 1945-51. I am greatly impressed by the insight into his character and personality which both writers display; and it is very gratifying to realise that at the present time, nearly 40 years after the establishment of Indian Independence, Attlee — and the part which he played in achieving it — is still so vividly remembered, and that Attlee is thought of with so much kindness and admiration. Both articles are a generous, and well-deserved, tribute to a great man.

—Lord Stewart of Fulham
Fulham, London.

PERCEPTIVE

I enjoyed reading Mr. Ramakrishnan's article on his interview with Mr. Attlee. It is very perceptive and I naturally find it interesting to know how such a distinguished Indian, writing from a different perspective, saw the Prime Minister whom I admired greatly.

—James Callaghan, M. P.
House of Commons.

UNIQUE ACHIEVEMENT

I was very interested to read your editor's recollections of his interview with Clement Attlee. Clement Attlee will always, I think, be remembered for his record rather than for the man himself. I am glad to see that the memory of his friendship with India and his unique achievement of overseeing the independence of India, lives on.

—Dr. David Owen, M. P. House of Commons.

(All the above three letters were addressed to Shri Mathoor Krishnamurthy, Executive Director of Bhavan's London Kendra).

B. J. OLD VOLUMES

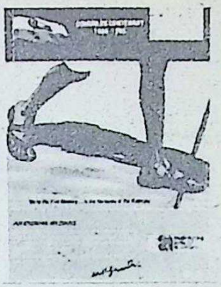
I wish to pass on the old volumes of 'Bhavan's Journal' with me, right from Vol. XVI (1969-70) to Vol. XXX (1983-84), to anyone who is interested in having them for the benefit and use of public in general, preferably in or around Bombay.

The interested party may please write to me or contact me personally at Sunflower Hospital, V.M. Road, J.V.D. Scheme, Vile Parle (West), Bombay 400 056; Phone 579160/626599; Time: 7 p.m. to 8-30 p.m. on any working day.

—Dr. R. M. Chokhani Bombay-56

B. J. CENTENARY ISSUE

The Congress Centenary special issue is worth reading again and again. The articles take one to the pre-independence period and are a source of inspiration. No other nation has produced such stalwarts who sacrificed their comforts of life for the sake of a future generation without expecting anything in return. The Great Karma Yogins!



The Vedanta, the Gita and the two great epics gave a new direction to our freedom struggle and transformed the whole nation. The present generation, too, must assimilate the essence of Vedanta in order to do their duty by the Motherland.

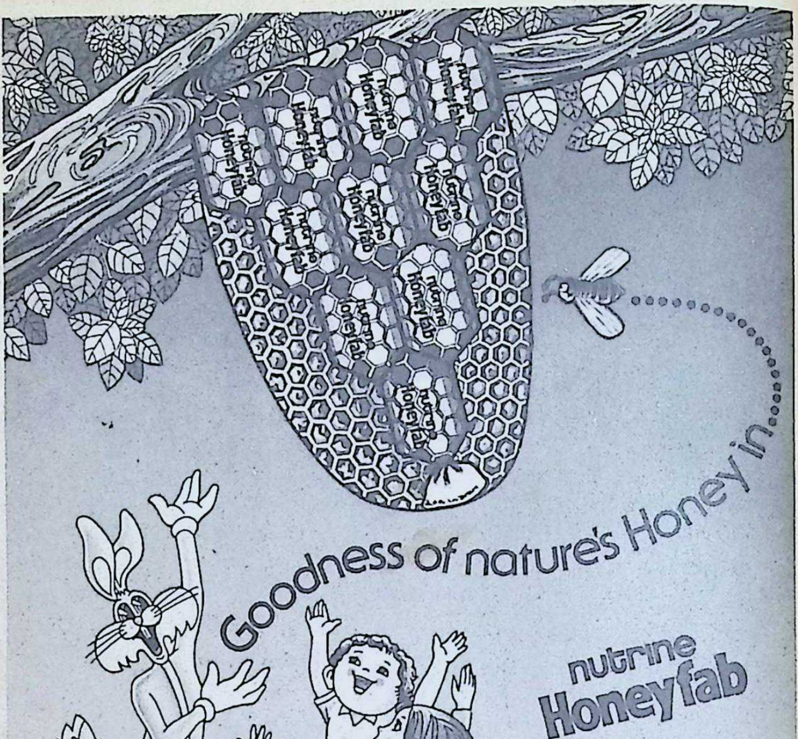
—S. A. Srinivasa Sarma. Bombay-18.

Show no disrespect to the Pope, the head of an organised world-wide God-fearing sect.

Organised conversion should be met by equally organised spiritual discipline among us than by decrying heads of sister religious faiths.

The joint co-operation of all pious heads is badly needed today to help humanity move from dry, materialistic ideas towards moral and spiritual paths.

—His Holiness
Sri Sankaracharya
of Kanchi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PILGRIMAGE OF THE PILGRIM OF PEACE

S. RAMAKRISHNAN

SALUTATIONS. ADORATIONS. WELCOME. SOULFUL WELCOME: To the reigning Monarch of the Catholic Church, Pope John Paul II, on his Pilgrimage to Bharat, the birthplace of mankind's oldest but ever-young religion — **Sanatana Dharma** — which is **anadi**, beginningless, **ananta**, endless and **Sanatana**, eternal, everlasting. No one knows who founded it, and when. Indeed, it is the most comprehensive, scientific, rational, ageless Way of Life, for all, for all time. Hinduism is the latter day name given to our religion.

The visiting Pontiff was once a hewer of stones in a quarry. That was when Poland was run over by Nazi Germany during World War II (1939-45). And his name was among the wanted and hounded list of intellectuals.

The College of Cardinals which elects the Pope sprang a surprise on the world when it chose at 6-18 p.m. on Monday, October 16, 1978, Cardinal Wojtyla (pronounced Voy-ti-wa) of Cracow as Pope John Paul II.

Pope John Paul II

He became the first Polish Pope in the history of the Roman Catholic Church, which traces its origin to St. Peter, one of the first Apostles.

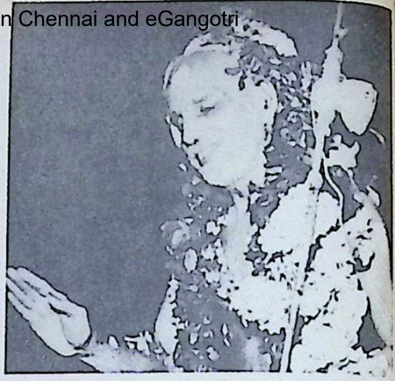
More than that, he became the first Pope to come from a nation under Communist rule and also the first to come from Eastern Europe. His **peetharohana**, ascension to the throne, came after a continuing succession of Italian Popes for 455 years.

Within the Pope's physical frame, toughened by long suffering, endurance and hardship, beats a compassionate and sensitive heart. And literally he is a poet, too.

Among his poetic compositions, the one "rated best," is entitled "The Stone Quarry" which is said to represent the themes which characterise his reign as the Pope — "sensitivity to human dignity, respect for manual labour, the longing to serve, the awareness of love as the driving force of life, and the perception of a Reality that transcends the observable world."

Widely travelled, he is a linguist and a man of letters. His subjects at the Jagiellonian University were Polish language and literature, and philosophy. Later, he also studied theology. He has a charismatic personality and commendable histrionic talent which became evident during his college days when he was a proficient actor. He also utilised his spare time to study seriously for a diploma in drama.

It may be pertinent to note here that the venerable 92-year-old Paramacharya of Kanchi, one of the greatest, all-time spiritual luminaries of the world, was also proficient as an actor in his boyhood days. The Paramacharya once played the role of Prince Arthur in the Shakespearian play, **King John**, winning plaudits from all. This happened in 1906, when he was a IV Form student in the Arcot American Mission School at Tindivanam, Tamil Nadu.



H. H. Kanchi Paramacharya

Born in a small town, Wadowice, in Poland on May 18, 1920, Cardinal Wojtyla was only 58 when he was chosen Pope, the youngest to be appointed since 1846.

As one who has lived through the trauma of totalitarianism of the right and left hues — "onslaughts of Nazis and Communists" — and possibly because of it, he is credited with possessing a passion for freedom matched by deep concern and love for the dispossessed humanity.

And as the chosen representative of the **Prince of Peace,** as Jesus Christ is known, Pope John Paul II may be rightly hailed as the **Pilgrim of Peace.** We, in India, would naturally do so, because all our prayers from time immemorial, end with the exhortation, **Shanti, Shanti Shanti** — Peace, Peace, Peace.

II

We extend a hearty welcome to India to this **Pilgrim of Peace,** the second Pope to visit India, the first being Pope Paul VI in 1964. The spiritual head of the most populous religion — there are more than 600 million Catholics all over the world — **John Paul II** is visiting for the first time India whose religion, as aforesaid, is a Way of Life. It will be recalled that his predecessor, Pope Paul VI, on landing here on November 28, 1964 proclaimed that he instantly smelt the all-pervading "**aroma of religion**" in this sacred soil, our **Punyabhumi.**

III

The very next year, on October 28, 1965, Pope Paul VI issued the famous Declaration of Relationship of the Church to non-Christian religions. He also appointed a Cardinal to deal with non-Christian Faiths. Below are given some extracts therefrom:

"From ancient times down to the present, there has existed among diverse peoples a certain perception of that hidden power which hovers over the course of things and over the events of human life; at times, indeed, recognition can be found of a Supreme Divinity and of a Supreme Father too. Such a perception and such a recognition instil the lives of these peoples with a profound religious sense. Religions bound up with cultural advancement have struggled to reply to these same questions with more refined concepts and in more highly developed language.

"Thus in Hinduism men contemplate the divine mystery and express it through an unspent fruitfulness of myths and through searching philosophical inquiry. They seek release from the anguish of our condition through ascetic practices or deep meditation or a loving trusting flight toward God.

"Likewise, other religions to be found everywhere strive variously to answer the restless searchings of the human heart by proposing 'ways', which consist of teachings, rules of life and sacred ceremonies.

"The Catholic Church rejects nothing which is true and holy in these religions. She looks with sincere respect upon those ways of conduct and of life, those rules and teachings which, though differing in many particulars from what she holds and sets forth, nevertheless often reflect a ray of that truth which enlightens all men.

"The Church therefore has this exhortation for her sons: prudently and lovingly, through dialogue and collaboration with the followers of other religions, and in witness of Christian faith and life, acknowledge, preserve and promote the spiritual and moral good found among these men, as well as the values in their society and culture."

An audience with the Pope at the Vatican on June 9, 1973. L. to R.: (clockwise)
Pope Paul VI, Shri Jaisukhlal Hathi, a Member of the Papal Secretariat,
Shri S. Ramakrishnan and Smt. Lilavati Munshi

Pope Paul VI, Shri Jaisukhlal Hathi, a Member of the Papal Secretariat,
Shri S. Ramakrishnan and Smt. Lilavati Munshi

On June 9, 1973, Pope Paul VI gave us (Smt. Lilavati Munshi, Shri Jaisukhlal Hathi and myself) the privilege of a long private audience (**"Bhavan's Journal"** Sept. 2, 1973). He expressed his happiness at our visit to the Vatican and touchingly thanked us for our presenting him a copy **The Message of the Upanishads** by Swami Ranganathananda, (a Bhavan's publication). He enquired of the Bhavan's work in India and England. He also asked about our plans, if any, for a Bhavan's Centre in Italy and assured cooperation and support. We had also a meeting with Cardinal Pignedoli, with whom we had an in-depth discussion.

We are certain that the visit of Pope John Paul II will be a memorable one. India, through the ages, is known for its hospitality, catholicity, respect for the enlightened and reverence for Godmen. So all Indians should whole-heartedly welcome the Papal pilgrimage. True, some discordant notes are struck here and there but such elements are present at all times, in all climes and in all ages. It is not given to any two to agree on all points, always.

During the visit in 1964 of Pope Paul VI also, there were some discordant voices, misapprehensions among a section of the people. A move was afoot to organize a black-flag demonstration against the Pope. To chalk out the protest-programme, a meeting was organized by a large group of aggrieved sections of non-Christians and Kulapati Munshiji, the founding-father of the Bhavan, was invited to preside over it.

Kulapatiji was a true Sanatani, just as Gandhiji, his Master, was. Therefore, there was no room for hatred in his heart towards other Faiths. To him, secularism was not godlessness but the attitude of **Sarvadharma Sama Bhava** — viewing all religions alike, not mere religious tolerance, the term commonly used. The word 'tolerance' is a poor substitute for this wholesome attitude, because tolerance smacks of condescension, putting up with something which you do not exactly like.

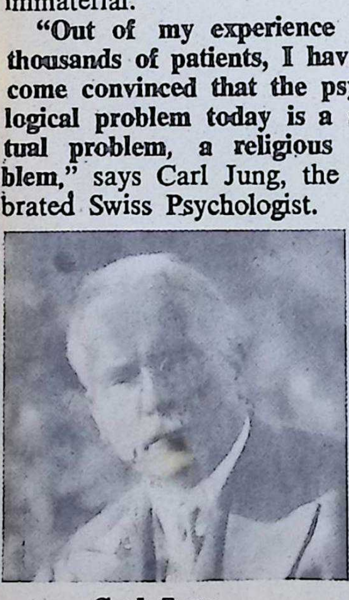
At the meeting, Munshiji stressed that the cardinal principle of **Sanatana Dharma** is catholicity in the real sense of the term, that it would be un-Indian to show disrespect to any religious leader, and that it was the duty of every Indian to heartily welcome men of God belonging to all Faiths. The militants mellowed. The protest move was given up. Those who had come to condemn consented to commend.

IV

The promise of every real religion is this: freedom from the travails of an ephemeral life and the promise of a Life Eternal — peace that passeth understanding, abiding joy, **ananda, paramananda.**

In spite of the advance of science and technology and the progress of civilization in every sphere, man needs the solace of religion, the certitude of spirituality. The brands and labels are immaterial.

"Out of my experience with thousands of patients, I have become convinced that the psychological problem today is a spiritual problem, a religious problem," says Carl Jung, the celebrated Swiss Psychologist.



Carl Jung

Spirituality may be described as the inner core of all religions which have got labelled according to their outward practices and rites. Strife spurts only when this truth is forgotten. As C. C. Colton, the 19th century English thinker, points out: **"Men wrangle for religion, write for it; fight for it; die for it; anything but LIVE for it."**

Communal clashes and inter-religious feuds would disappear only when the real aim of religion is understood, practised and propagated — the transformation of the self-seeking ego-centred life into a self-abnegating, God-centred life. When this transformation takes place, individual will gets linked with Divine Will. The terminology for describing this transformation is bound to vary from religion to religion and the meaningless quarrel is really over the husk and not the kernel. As William James says, it is the **religious experience** that really matters.

V

The Pope's visit is a god-given opportunity to demonstrate the essential unity of all religions, which is India's gift to mankind. **The visit should be utilised as an auspicious opportunity for all religions to come together, to work together, in order to stem the on rush of irreligion, which manifests itself as hedonism, violence, soulless materialism and man's**

inhumanity against man. And, certainly, it should be no occasion for denigrating one religion or the other because of the labels they happen to have.

In the wake of the study of Comparative Religion, which came into prominence in the last century, the real worth of all religions has been revealed and fanaticism exposed. **Dr. S. Radhakrishnan says that the study of Comparative Religion has "proved beyond doubt that while there are innumerable changes in religious forms, religion itself is found to be a universal phenomenon. Religion is native to the human mind, integral to human nature itself . . . The strength of the absolutist claim of any religion rests on the widespread belief that its own specific dogmas and legends are wholly unique; but Comparative Religion shows this to be erroneous."**

Dr. Radhakrishnan

The conviction that all religions are true and are but the varied expressions of the one Truth comes naturally to **Sanatana Dharma.** The **Rig Veda**, the source book of our religion, proclaims **Ekam Sat Vipra Bahudha Vadanti** (I, 164.46) — "**Truth is one, the wise call it by different names**". The goal is the same, the paths are many.

When a votary of Sanatana Dharma reads the Gospel of St. Matthew, which says: "Think not that I am come to destroy the law, or the prophets, I am not come to destroy but to fulfil" (V. 17), he hears in it the affirmation of the Standing Proclamation, made thousands of years earlier, by Sri Krishna in the Bhagavad Gita: "Whenever there is decline of righteousness, O Arjuna, and rise of unrighteousness, then I manifest myself." (IV. 7).

The concept, that the prophets of all religions who have come and are yet to come in the whirligig of Time deserve to be venerated, has indelibly permeated into the Collective Unconscious of India.

In the grand symphony of religious music, each religion and religious denomination add their own note, unique in themselves and appropriate to the needs of the time, yet contributing to and enriching the totality. But the fundamental values, summed up in that one untranslatable Sanskrit word **Dharma**, which is India's greatest and imperishable inheritance, are the unchanging and unchangeable Laws of Life. They are eternal, everlasting, **Sanatana.**

Does not St. John say in the New Testament: "Ye believe in God, believe also in me. In my Father's house are many mansions." (XIV. 1, 2) **People who live in the various mansions should act like good neighbours, like children of the same father.**

It is to the standing credit of Sanatana Dharma that it has helped many sensitive writers and thinkers like Aldous Huxley, Christopher Isherwood, John van Druten and Gerald Heard, to name only a few, to recover their faith in Christianity after their encounter with Vedanta, even as Schopenhauer, the German philosopher of the last century, could overcome his pessimism after his acquaintance with the philosophy of the Upanishads.

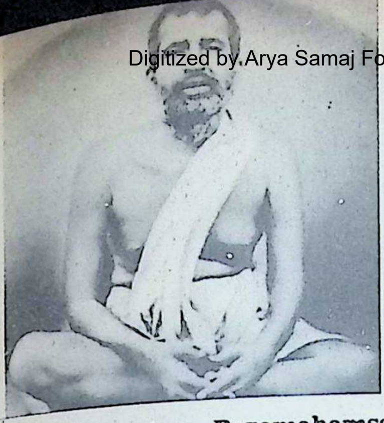
Aldous Huxley

H. H. Sri Chandrasekhara Bharati

A few years ago, His Holiness Jagadguru Sri Chandrasekhara Bharati, the 34th Shankaracharya of Sringeri, lucidly explained and dissuaded a learned Christian who approached him to be converted into Hinduism thus: "**If you are a true Christian, you are a true Hindu** and **vice versa.**"

Explains Swami Nikhilananda: **"A religion which regards ultimate reality as impersonal truth, and at the same time recognizes the validity of its concrete manifestations for the benefit of struggling aspirants, cannot but admit the validity of all religions, ideals and show them respect."**

The vast treasures of India's sacred literature assert that whenever the teachings of organised religion get corrupted by the passage of time, the correctives shall come from saints, and not from theologians who will go



Sri Ramakrishna Paramahamsa

by the letter of the scripture and not the spirit.

This built-in provision for prevention of decay and self-renewal, by an unbroken line of saints and sages, is what has kept and keeps the age-old **Sanatana Dharma** as the ever-young religion of the world.

In Paramahamsa Sri Ramakrishna in the last century, and in Mahatma Gandhi in recent times, we have had the finest exemplars of **Sanatana Dharma**. While the Paramahamsa during his Sadhana realised God in his aspect of Christ, the Mahatma's life was the best demonstration of the teachings of the Sermon on the Mount which he held as dear to his heart as the Bhagavad Gita. "If you love me, keep my commandments." And certainly Gandhiji put this into practice.

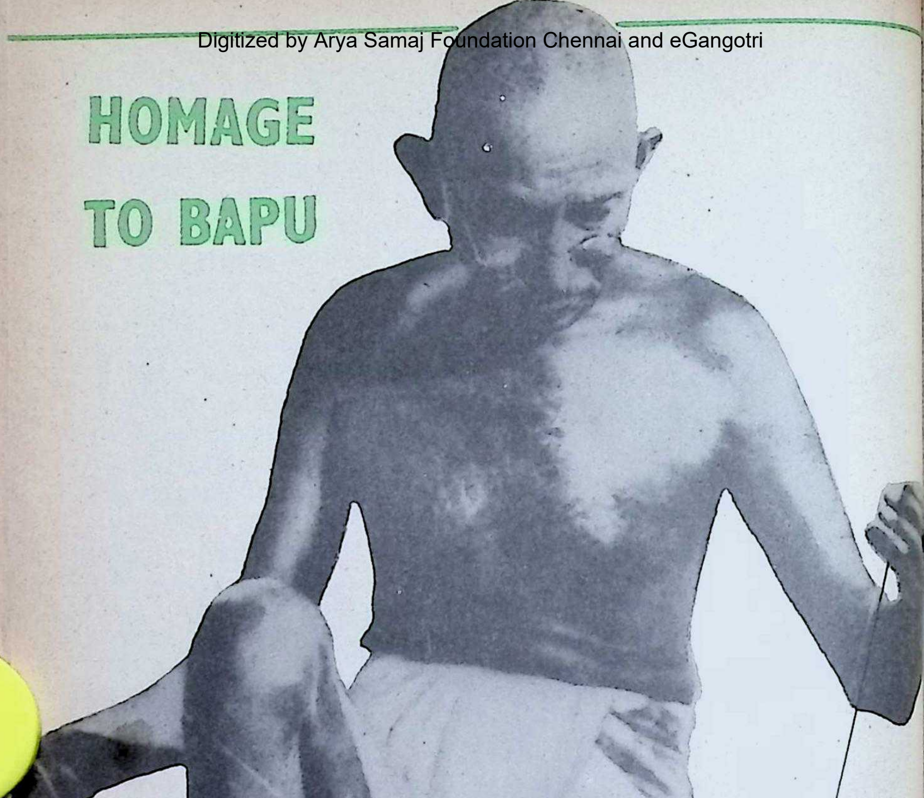
VI

The Holy Father's visit to immortal India, **Amar Bharat**, is a time for prayerful and dignified rejoicing. As the people who are inhabitants of the land of the most ancient yet ever-modern religion, which continues to demonstrate its vitality and creativity, thanks to the cleansing and invigorating teachings of an endless procession of saints and sages, let us all reverentially welcome the Pilgrim of Peace. Indeed, it is our bounden duty. **Acharya Devo Bhava, may the Preceptor be God unto you, Atithi Devo Bhava, may the Guest be God unto you,** are among the dicta of our **Upanishads.**

May the frequent visits of great religious Heads the world over and the interaction of the basic tenets and eternal values of all religions oriented towards an abiding faith in God give us the wisdom to accomplish the sacred mission of building up a **Commonwealth of Faiths** in the true spirit of the Vedic dictum **Vasudhaiva Kutumbakam,** the World is One Family.

SALUTATIONS. ADORATIONS. WELCOME. SOULFUL WELCOME to ye **PILGRIM OF PEACE.**

HOMAGE TO BAPU



Born— Oct. 2, 1869 Martyrdom— Jan. 30, 1948

To Christian Missionaries

MAHATMA GANDHI

....serve the spirit of Christianity better by dropping the goal of proselytizing while continuing philanthropic work....

NOT many of you perhaps know that my association with Christians, — not Christians so-called but real Christians, dates from 1889 when as a lad I found myself in London; and that association has grown riper as years have rolled on. In South Africa, where I found myself in the midst of inhospitable surroundings, I was able to make hundreds of Christian friends. I came in touch with the late Mr. Spencer Watton, Director of South Africa General Mission, and, later, with the great divine Rev. Mr. A Murray and several others.

Today, my position is that though I admire much in Christianity, I am unable to identify myself with orthodox Christianity.

I must tell you in all humility that Hinduism as I know it, entirely satisfies my soul, fills my whole being; and I find a solace in the *Bhagavad Gita* and *Upanishads* that I miss even in the *Sermon on the Mount*.

Not that I do not prize the ideal presented therein, not that some of the precious teachings in the *Sermon on the Mount* have not left a deep impression upon me, but I must confess to you that when doubts haunt me, when disappointments stare me in the face, and when I see not one ray of light on the horizon, I turn to the *Bhagavad Gita* and find a verse to comfort me; and I immediately begin to smile in the midst of overwhelming sorrow.

My life has been full of external tragedies and if they have not left any visible and indelible effect on me, I owe it to the teaching of the *Bhagavad Gita*.

I have told you all these things in order to make it absolutely clear to you where I stand, so that I may have, if you will, closer touch with you.

I must add that I did not stop at studying the *Bible* and the commentaries and other books on Christianity that my friends placed in my hands; but I said to myself if I was to find my

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satisfaction through reasoning, I must study the scriptures of other religions also and make my choice.

And I turned to the *Quran*. I tried to understand what I could of Judaism as distinguished from Christianity. I studied Zoroastrianism and I came to the conclusion that all religions were right, but every one of them imperfect, imperfect naturally and necessarily, because they were interpreted with our poor intellects, sometimes with our poor hearts, and more often misinterpreted.

In all religions I found, to my grief, that there were various and even contradictory interpretations of some texts, and I said to myself: 'Not these things for me. If I want the sastisfaction of my soul, I must feel my way. I must wait silently upon God and ask Him to guide me.'

There is a beautiful verse in Sanskrit which says: 'God helps only when man feels utterly helpless and utterly humble.' When I was studying Tamil, I found in one of the books of Dr. Pope a Tamil proverb which means 'God helps the helpless.' I have given you this life-story of my own experience for you to ponder over.

You, the missionaries, come to India thinking that you come to a land of heathens, of idolaters, of men who do not know God.

One of the greatest of Christian divines, Bishop Heber, wrote the lines which have always left a sting with me:

'Where every prospect pleases,
And Man alone is vile.'

I wish he had not written them. My own experience, in my travels throughout India, has been to the contrary.

I have gone from one end of the country to the other, without any prejudice, in a relentless search after Truth, and I am not able to say that here in this fair land, watered by the great Ganges, the Brahmaputra and the Jumna, man is vile.

He is not vile. He is as much a seeker after Truth as you and I are, possibly more so.

This reminds me of a French book translated for me by a French friend. It is an account of an imaginary expedition in search of knowledge. One party landed in India and found Truth and God personified in a little *Pariah* hut.

I tell you there are many such huts belonging to the untouchables where you will certainly find God. They do not reason, but they persist in their belief that God is. They depend upon God for His assistance and find it, too.

There are many stories told throughout the length and breadth of India about these noble untouchables. Vile as some of them may be, there are

Whereas the mind, attempting to comprehend you,
comes up against its limitations,
by speech, not the least whit is possible.
What is spoken (about You) is only hearsay.
You Who are the entire universe,
five senses cannot perceive.
What kind of a thing, what kind of a thing is it,
and where is it, my Father's foot?
Tell me, that I may gain it.

—**Saint Ramalingar**

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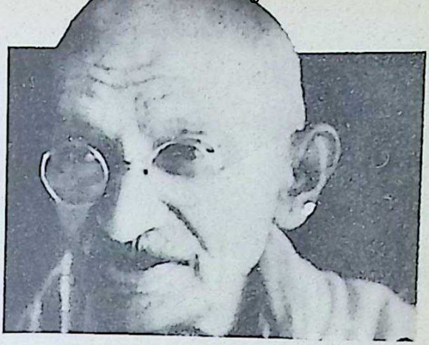
noblest specimens of humanity in their midst.

But does my experience exhaust itself merely with the untouchables? No, I am here to tell you that there are non-*Brahmins*, there are *Brahmins* who are as fine specimens of humanity as you will find in any place on the earth.

There are *Brahmins* today in India who are embodiments of self-sacrifice, godliness, and humility.

There are *Brahmins* who are devoting themselves body and soul to the service of untouchables, with no expectation of reward from the untouchables, but with execration from orthodoxy. They do not mind it, because in serving *Pariahs* they are serving God. I can quote chapter and verse from my experience. I place these facts before you in all humility for the simple reason that you may know this land better, the land to which you have come to serve.

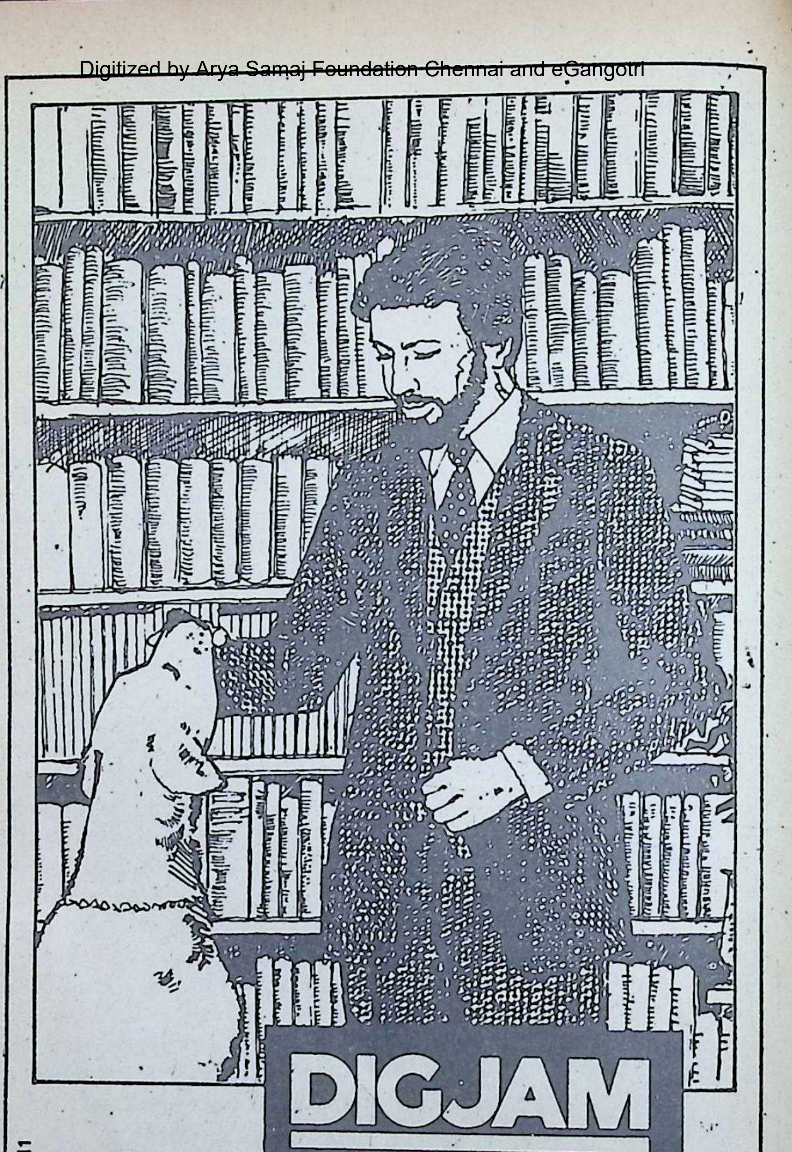
You are here to find out the distress of the people of India and remove it. But I hope you are here also in a receptive mood and if there is anything that India has to give, you will not stop your ears, you will not close your eyes and steel your hearts, but open up your ears, eyes and, most of all, your hearts to receive all that may be good in this land.



. I give you my assurance that there is a great deal of good in India. Do not flatter yourself with the belief that a mere recital of that celebrated verse in St. John makes a man a Christian. If I have read the *Bible* correctly, I know many men who have never heard the name of Jesus Christ or have even rejected the official interpretation of Christianity, who will, probably, if Jesus came in our midst today in the flesh, be owned by him more than many of us. I, therefore, ask you to approach the problem before you with openheartedness and humility.

If you will refuse to see the other side, if you will refuse to understand what India is thinking, then you will deny yourselves the real privilege of service. I have told my missionary friends: 'Noble as you are, you have isolated yourself from the people whom you want to serve.'

If you give me statistics that so many orphans have been reclaimed and brought to the



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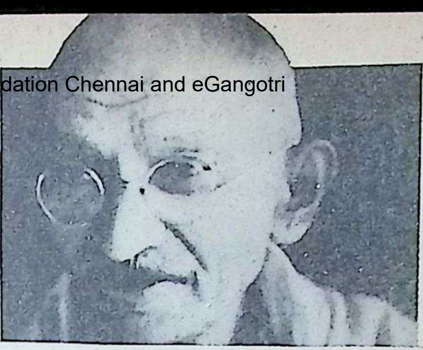
Christian faith I would accept them, but I do not feel convinced thereby that it is your mission.

In my opinion, your mission is infinitely superior to that. You want to find men in India and if you want to do that, you will have to go to the lowly cottages not to give them something, might be to take something from them. A true friend as I claim to be of the missionaries of India and of the Europeans, I speak to you what I feel from the bottom of my heat. I miss receptiveness, humility, willingness on your part to identify yourselfves with the masses of India. I have talked straight from my heart. May it find a response from your hearts.

If there is any substance in what I have said, will not the great missionary bodies of India, to whom she owes a deep debt of gratitude for what they have done and are doing, do still better and serve the spirit of Christianity better by dropping the goal of proselytizing while continuing their philanthropic work?

I have endeavoured to study the *Bible*. I consider it as part of my scriptures. The spirit of the *Sermon on the Mount* competes almost on equal terms with the *Bhagavad Gita* for the domination of my heart. I yield to no Christian in the strength of devotion with which I sing



'Lead Kindly Light' and several other inspired hymns of a similar nature. I have come under the influence of noted Christian missionaries belonging to different denominations. And I enjoy to this day the privilege of friendship with some of them. You will perhaps, therefore, allow that I have offered the above suggestion not as biased Hindu, but as a humble and impartial student of religion with great leaning towards Christianity.

May it be that *'Go ye unto all the world'* message has been somewhat narrowly interpreted and the spirit of it missed?

It will not be denied, I speak from experience, that many of the conversions are only so-called. In some cases, the appeal has gone not to the heart but to the stomach. And in every case a conversion leaves a sore behind it which, I venture to think, is avoidable.

Quoting again from experience, a new birth, a change of heart, is perfectly possible in everyone of the great faiths.

I know I am now treading

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upon thin ice. But I do not apologize for saying that the frightful outrage that is just going on in Europe, perhaps shows that the message of Jesus of Nazareth, the Son of Peace, has been little understood in Europe, and that light upon it may have to be thrown from the East.

Europe is today only nominally Christian. In reality, it is worshipping Mammon. 'It is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom.' Thus really spoke Jesus Christ. His so-called followers measure their moral progress by their material possessions.

It is a first-class human tragedy that peoples of the earth, who claim to believe in the message of Jesus whom they describe as the Prince of Peace, show little of that belief in actual practice.

It is painful to see sincere Christian divines limiting the scope of Jesus' message to select individuals.

I have been taught from my childhood and tested the truth by experience that the primary virtues of mankind are possible of cultivation by the meanest of the human species. It is this undoubted universal possibility that distinguishes the humans from the rest of God's creation.

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—**Swami Tapasyananda,** *President, Sri Ramakrishna Math, Madras, in his Foreword to the Book.*

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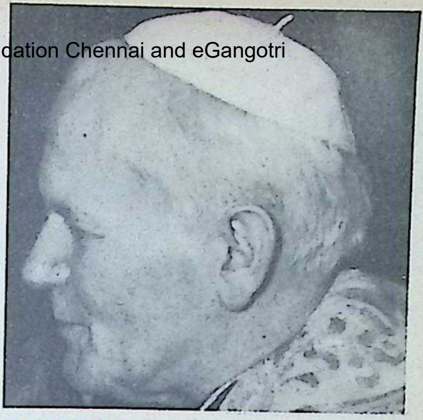

THE POPE —SOME IMPRESSIONS

HOMI J. H. TALEYARKHAN

Homi J. H. Taleyarkhan, former Indian Ambassador to Italy and at present a Member of the Minorities Commission, recalls his meetings with the Pope and gives his impressions of the Holy Father.

THE Pope is an institution. He is a lovable personality. Adorned in his papal robes, sometimes simple, sometimes many-splendoured as the occasion demands, he is adored by the multitudes. Millions of Catholics from all over the world worship him. Thousands of others from various religions come to pay their respects and seek his blessings.

At his congregations, especially on auspicious occasions, prayers are recited in various languages including Hindi. To all who come, high or low, the Pope is the same benign self. Dignity personified, but together with simplicity a smile. A kindly word of enquiry here and there as he moves about in the vast throng; his blessings everywhere.

The Pope is one of the greatest admirers of our country, of our leaders because our ideals are identical with his own — the ideals of peace and brotherhood, of unity and freedom, of democracy and social justice, of uplifting the lot of the poor and the oppressed — all these based on the solid foundation of truth and faith in God, in abiding moral and spiritual values.

The Pope conveys these messages day after day in the Vatican, the finest Cathedral in the world, awe-inspiring in its proportions, magnificient in its architectural and artistic wealth, stemming from the purity of its spirituality. It is the centre of attraction for pilgrims and tourists from round the globe.

Thousands throng its vast arena for the Sunday mass at 12 noon and to hear the Pope's weekly message from the balcony of his residence every Wednesday. The Pope travels extensively both within and outside Italy.

In Rome, there are about 2000 Indian Christians. They are priests and nuns. They have their own Associations which I have addressed several times. We gave them a sense of belonging by inviting them to all Embassy functions which I had organized during my tenure.

The Pope recently elevated an Indian Archbishop settled in Rome to the Cardinalate. He is now Cardinal Lourdusami. In the list of 32 new Cardinals consecrated by him at a special colourful ceremony to which we were invited, Lourdusami was the second to be so honoured. Though he has been in Rome for many years, he is a true nationalist, devoted wholly to our country in the highest spirit and traditions of patriotism.

The Vatican is like a City State. No Ambassador to the Quirinalle, that means, to Italy, can also be Ambassador to the Vatican. By convention, the Ambassador to Vatican, which has a Government and ample

Homi J. H. Taleyarkhan and Mrs. Taleyarkhan being introduced to the Pope at their first meeting by Cardinal (then Archbishop) Lourdusami

The Pope conducting a ceremony at one of the prominent squares in Rome

funds of its own, must be a person who is not Ambassador to Italy. He is Ambassador only to the Vatican in which case he has to find a house to live in Rome because there is no room to accommodate him within the one square mile area of the Vatican city. In our case, our Ambassador to Switzerland is Ambassador to the Vatican to which he pays an occasional visit. However, it is our Rome Embassy which looks after all the consular work of the priests and nuns and their other routine necessities.

My wife and I had the privilege of meeting the Pope several times in our personal capacity. He always struck us as very humble. He would always express his unbounded admiration for Mahatma Gandhi, the great Apostle of Peace and his great disciples, Jawaharlal Nehru and Indira Gandhi.

He expressed his great grief at the world's loss of Indira Gandhi who served her nation and the rest of humanity so zealously and selflessly. The Pope's is the first message that appears in the official souvenir brought out on the first death anniversary of Smt. Indira Gandhi.

The Pope told us that he loved India because it was a land of peace, harmony and love and because its people were

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so spiritual-minded, irrespective of their faith.

Though a great champion of the Catholics of the world, the Pope has deep knowledge of other religions of the world. He appreciates the secular character of our country where there is complete freedom of worship for its many religions.

On the last occasion when we went to say good-bye, blessing us, he said that he was glad that the welfare of the minorities was so close to the heart of our Prime Minister. He gave us a medallion with his portrait embossed on it, an autographed photograph and a rosary. These are our treasures.

A characteristic of Hinduism is its receptivity and all-comprehensiveness. It claims to be one religion of humanity, of human nature, of the entire world. It cares not to oppose the progress of any other system. For it has no difficulty in including all other religions within its all embracing arms and ever widening fold.

And in real truth, Hinduism has something to offer which is suited to all minds. Its very strength lies in its infinite adaptability to the infinite diversity of human character and human tendencies. It has its highly spiritual and abstract side suited to the metaphysical philosopher, its practical and concrete side suited to the man of peace and lover of seclusion.

—Sir Monier Williams

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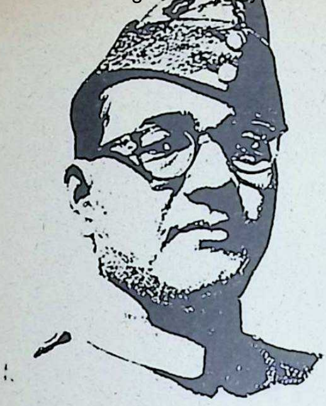

NETAJI'S VISION OF INDIA'S FUTURE

January 23, 1897 — This day eighty-nine years ago was born one of the immortal heroes of India's freedom struggle. In the annals of the world there are few instances of an individual daring the might of an imperial power. Subhas Bose did it and covered himself with glory. He was but 48 when he died in an air-crash in Farmosa. Seven years earlier, in 1938, at the age of 41, he presided over the 51st annual session of the Congress held at Haripura in Gujarat. Here is a condensation of his presidential address which reveals Netaji's vision of a future India.

THERE are friends who think that after freedom is won, the Congress Party having achieved its objective, should wither away. Such a conception is entirely erroneous. The party that wins freedom for India should be also the party that will put into effect the entire programme of post-war reconstruction. Only those who have won power can handle it properly. If other people are pitchforked into seats of power, which they were not responsible for capturing, they will lack that strength, confidence and idealism which is indispensable for revolutionary reconstruction.

Though it may be somewhat premature to give a detailed plan of reconstruction, we might as well consider some of the principles according to which our future social reconstruction should take place. *I have no doubt in my mind that our chief national problems relating to the*

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eradication of poverty, illiteracy and disease and to scientific production and distribution can be effectively tackled only along socialistic lines.

The very first thing which our future national government will have to do, would be to set up a commission for drawing up a comprehensive plan of reconstruction. This plan will have two parts — an immediate and a long-period programme. In drawing up the first part, the immediate objectives which will have to be kept in view will be threefold — first, to prepare the country for self-sacrifice, secondly, to unify India, and thirdly, to give scope for local and cultural autonomy. The second and third objectives may appear to be contradictory, but they are not really so. Whatever political talent or genius we may possess as a people, will have to be used in reconciling these two objectives. We shall have to unify the country so that we may be able to hold India against any foreign invasion. While unifying the country through a strong central government, we shall have to put all the minority communities as well as the provinces at their ease, by allowing them a large measure of autonomy in cultural as well as governmental affairs.

National Unity

To promote national unity we shall have to develop our lingua franca and a common script. Further, with the help of such modern scientific contrivances as aeroplanes, telephone, radio, films, television, etc, we shall have to bring the different parts of India closer to one another and through a common educational policy, we shall have to foster a common spirit among the entire population. So far as our lingua franca is concerned, I am inclined to think that the distinction between Hindi and Urdu is an artificial one. The most natural lingua franca would be a mixture of the two, such as is spoken in daily life in large portions of the country and this common language may be written in either of the two scripts, Nagari or Urdu.

I am aware that there are people in India who strongly favour either of the two scripts to the exclusion of the other. Our policy, however, should not be one of exclusion. We should allow the fullest latitude to use either script. At the same time, *I am inclined to think that the ultimate solution and the best solution would be the adoption of a script that would bring us into line with the rest of the world*. Perhaps, some of our countrymen will gape with horror when they hear of the adoption of the Roman script,

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but I would beg them to consider this problem from the scientific and historical point of view. If we do that, we shall realise at once that there is nothing sacrosanct in a script. The Nagari script, as we know it today, has passed through several phases of evolution. Besides, most of the major Provinces of India have their own script and there is the Urdu script which is used largely by the Urdu speaking public in India and by both Muslims and Hindus in Provinces like the Punjab and Sind. In view of such diversity, the choice of a uniform script for the whole of India should be made in a thoroughly scientific and impartial spirit, free from bias of every kind. The Roman script will facilitate learning a European language. I am quite aware how unpopular the immediate adoption of the Roman script would be in our country. Nevertheless. I would beg my countrymen to consider what would be the wisest solution in the long run.

Population Problem

With regard to the long-period programme for a Free India, first problem to tackle is that of our increasing population. I do not desire to go into the theoretical question as to whether India is over-populated or not. I simply want to point out that where poverty, starvation and disease are stalking the land, we cannot afford to have our population mounting up by thirty million during a single decade. If the population goes up by leaps and bounds, as it has done in the recent past, our plans are likely to fall through. It will, therefore, be desirable to restrict our population until we are able to feed, clothe and educate those who already exist. It is not necessary at this stage to prescribe the methods that should be adopted to prevent a further increase in population, but I would urge that public attention be drawn to this question.

Regarding reconstruction, our principal problem will be how to eradicate poverty from our country. That will require a radical reform of our land system, including the abolition of landlordism. Agricultural indebtedness will have to be liquidated and provision made for cheap credit for the rural population. An extension of the co-operative movement will be necessary for the benefit of both producers and consumers. Agriculture will have to be put on a scientific basis with a view to increasing the yield from the land.

To solve the economic problem agricultural improvement will not be enough. A comprehensive scheme of industrial development under state-ownership and state-control will be

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indispensable. A new industrial system will have to be built up in place of the old one which has collapsed as a result of mass production abroad and alien rule at home. The planning commission will have to carefully consider and decide which of the home industries could be revived despite the competition of modern factories and in which sphere large scale production should be encouraged. However much we may dislike modern industrialism and condemn the evils which follow in its train, we cannot go back to the pre-industrial era, even if we desire to do so. It is well, therefore, that we should reconcile ourselves to industrialisation and devise means to minimise its evils and at the same time explore the possibilities of reviving cottage industries where there is a possibility of their surviving the inevitable competition of factories. *In a country like India, there will be plenty of room for cottage industries, especially in the case of industries, including hand-spinning and hand-weaving, allied to agriculture.*

Last but not the least, the State on the advice of a planning commission, will have to adopt a comprehensive scheme for gradually socialising our entire agricultural and industrial system in the spheres of both production and appropriation. Extra capital will have to be procured for this, whether through internal or external loans or through inflation.

India's foreign trade should be viewed not in a haphazard or piecemeal manner as it is often done in order to provide some immediate or temporary benefit to British industry, but in a comprehensive manner so as to co-ordinate India's economic development with its export trade on the one hand and its external obligation on the other.

I do not like the word propaganda — there is an air of falsity about it. But I insist that we should make India and her culture known to the world. I say this because I am aware that such efforts will be welcomed in every country in Europe and America. □ □ □

Progress of liberal study of religions of the world is bound to revolutionize the existing clumsy method of proselytizing which looks to the form rather than the substance. It is the transference of allegiance from one fold to another and the mutual decrying of rival faiths which give rise to mutual hatred.

—Mahatma Gandhi

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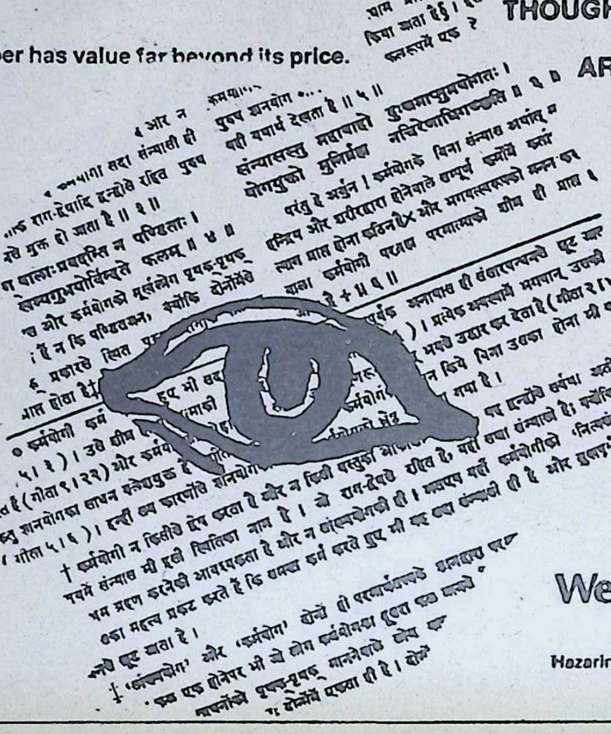

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Here & There

V. S. R. K.

Pope John Paul II

THE proposed visit of Pope John Paul II to India in February has given rise to a wholly unnecessary controversy. Objection is taken to the *official* invitation to the Pope and the possibility of the Holy Father making statements likely to wound the feelings of people belonging to faiths other than the Christian. Even in 1964, when Pope Paul VI visited Bombay to attend the Eucharistic Congress, there were apprehensions and murmurs of protest. The Holy Father set at rest all doubts by declaring that he smelt 'the aroma of religion in the soil of India'; and the vast throng that jostled to greet him on arrival consisted mostly — about 80 per cent as observers put it — of Hindus. This country had never been found wanting, and never will, in showing courtesy and respect to heads of religions, the beacons that illuminate the path to Godhead. The belief that the religions of the world are but different pathways to a common goal, the Supreme Reality, is the hallmark of Indian culture.

Apart from being the head of a religion that has the largest following in the world (about 600 million) Pope John Paul II is entitled to our reverential obeisance as a symbol of the twin ideals of service and sacrifice that as a nation we greatly cherish. A small incident illustrates the essential simplicity of the man who, for all outward appearances, is surrounded by the paraphernalia of the high office of the Supreme Pontiff.

Karol Jozef Wojtyla, as the Pope was known before he was ordained priest in 1946, was transferred as curate from Neigowic near Cracow to the

Pope John Paul II

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Parish of St. Florians in Cracow, both in Poland. The parishioners were awaiting the arrival of their new curate on the little market square outside their church. They were looking for the taxi in which they expected him to arrive. Instead, a rickety horse-drawn cart drew up (which they had ignored) and out came with an outstretched hand the shepherd of the flock in a faded cassock with huge dark grey patches.

'I'm Father Wojtyla'. He was carrying a small case and a few books in one hand.

One of the men had climbed into the cart and was looking puzzled. 'Your luggage, Father?''

'Luggage?' he repeated in surprise, "I have my luggage here."

"St. Florians were indignant and did not know what to make of him, whether to pity his obvious poverty, or be scandalized by it."*

Karol Wojtyla belongs to that hapless land, Poland, which was snuffed out of existence through division among the Prussians, Russians and Austrians in the eighteenth century. It regained its identity in 1918 at the end of the First World War. During the Second World War, it first came under the occupation of the Germans and later the Russians. It was in a trouble-torn country that Karol Wojtyla was born on May 18, 1920, of humble parentage, his father a retired army lieutenant and his mother a school teacher.

From the primary school at Wadowice, a small town near the mountains, Karolek moved to the Boys' High School and in 1938, went to Cracow known as the Royal City, the Holy City and Polish Athens — a place associated with Copernicus, Dr. Jhann Faustus (the original of Goethe's faust) and Lenin. The German occupation in 1940 — the most cruel of its kind in history — saw Wojtyla hewing stones in a quarry. A serious accident which left him with a fractured skull and a narrow escape from being crushed to death considerably influenced Karol Wojtyla in his decision to become a priest.

"His vocation had been born of the chaos and savagery of the Occupation, which had driven him to put his life at the service of others, to keep the flickering flame of humanity alive in such profound darkness."

If he had not become a priest, Karol would have become an actor or an athlete. Wojtyla became a priest in circumstances which were far from congenial to the Roman Catholic Church in Poland, which was under Communist rule. Yet from November 1, 1946, when he was

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* *Man From A Far Country. By Mary Craig. Hodder and Stoughton, 1979.*

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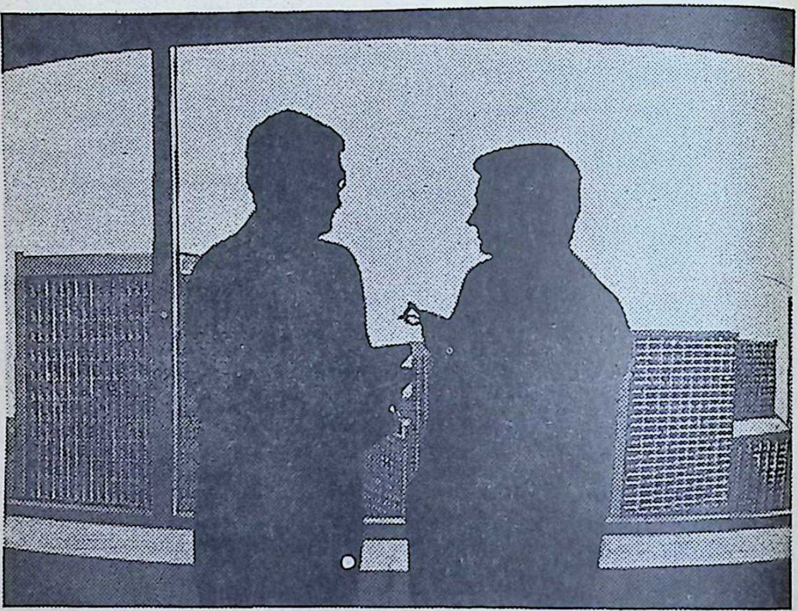

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ordained priest, he rose steadily —September 28, 1958 Bishop; December 30, 1963 Archbishop of Cracow; June 26, 1967 Cardinal; and October 16. 1978 Pope.

Pope John Paul II, as the 264th Pontiff after St. Peter, the first one, has made history — he was the youngest Pope at 58 since 1846; the first non-Italian Pope after 455 years; the first Pope from behind the Iron Curtain; the most widely travelled Pope within seven years — 32 countries in four continents.

The Holy Father is a linguist, knowing besides English, French, German and Russian. And those who had seen him on the T.V. on Christmas Day would have known his flair for picking up languages. His first doctoral thesis was on the 'Problems of Faith in the Writings of St. John of the Cross' and his second one was entitled: 'The Possibilities for Building a System of Christian Ethics on the Basis of Max Scheler.' He wrote "The notion of love was central in Scheler. It is the pioneer of values, the way by which goodness and other values are discerned and discovered. Unless we love, we cannot know."

The Pope follows the traditional orthodox line of the Church in regard to family planning and abortion; he is against them. He is vitally concerned over the dehumanisation of man in both capitalist and socialist systems. He has deplored, as often as he could, atheism, terrorism, drug addiction and kidnapping of innocent persons. He has feelingly spoken about the need to remove poverty, from the Third World. And he has been eloquent about man's right to freedom.

The papacy dates dates back to 64 A.D. with St. Peter the first of Christ's disciples discharging the papal functions. As a human institution, it has survived the longest in history through storms and stresses and despite conflicts with the secular authority. In the chronicle of Popes, many names stand out prominently — Gregory I (590-604), Innocent III (1198-1216), Gregory XIII (1572-85) Innocent XI (1678-89) Pius IX (1846-78), Pius XII (1939-58) John XXIII (1958-63) and Pope Paul VI (1964-78). Each one of them is associated with some action or event which has enabled man to become conscious of his ultimate spiritual goal or reinforce his faith. Pope John Paul II, even during the short period of seven years, has, through his speeches and travels, done enough to make us realise that through love and humanity alone can sanity prevail in the world.

'Medieval Obscurantism.'

Prime Minister Rajiv Gandhi came down heavily on all those

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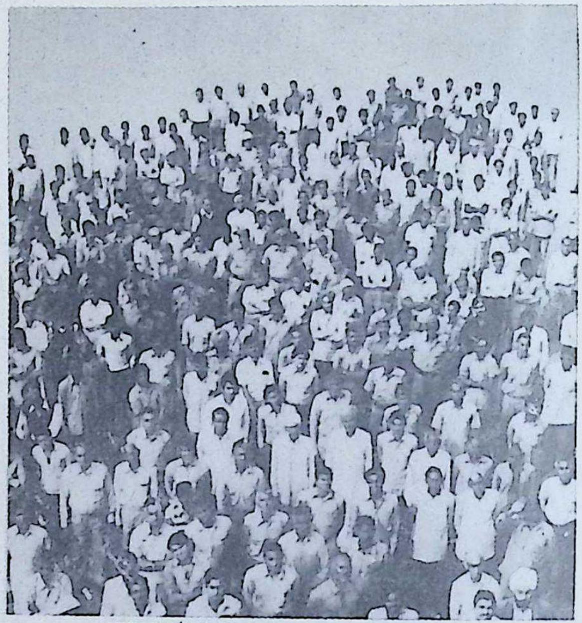

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who stood in the way of progress in his speeches at the Congress sessions during the centenary celebrations in Bombay in December. He charged that Congressmen allowed basic issues of national unity and social change to recede into the background and brought up "phoney issues, shrouded in medieval obscurantism," to the centre of the stage. Within a week or so after this lambasting, he went to the defence of his cabinet colleague, Shri Z.A. Ansari who made an intemperate attack in Parliament on the Supreme Court for its judgement in the Shah Bano case regarding alimony.

The Minister, it may be recalled, questioned the very competence of the former Chief Justice in particular to interpret the Quran. He said: "The real issue now is that if His Lordship (Shri Chandrachud) begins interpreting the Quran, he will say tomorrow that the Quran does not require circumcision, pronounce the day after that the Quran does not require the burial of dead bodies! So why not cremate them? Then, (he may say), why do you chant Allah-O-Akbar, Allah-O-Akbar again and again at the namaz?" The Minister declared that the judges knew nothing about Islamic culture and its ethos. (The quotation is from Shri L.K. Advani's article, 'Shah Bano case — Government Must not Capitulate' in the 'Indian Express' of January 7, 1986).

Though I consider any attack on the judiciary by anyone, including a sitting or a retired judge, as ill-advised and improper, I am more immediately concerned with the use of the phrase 'medieval obscurantism.' However 'progressive' we are, there seems to be something of the obscurantist in our mental make-up. We may denounce astrology in no uncertain terms and yet consult an astrologer for fixing up an auspicious time for a marriage. Our state may be secular but religious formalities like lighting a lamp or breaking a cocoanut may be observed when a new train is to be started or a ship set afloat. We may deplore superstitions and yet dare not go out during 'Rahu Kaal' and will only be too quick to retrace our steps when a cat crosses our path.

Obscurantism means 'opposition to enlightenment.' To associate it only with the medieval period, it seems, is not unjust but incorrect. The Encyclopaedia Britannica tells us that "medieval belief in custom was not a dead weight but a conscious discipline in a changing world." Taking the period of 1,000 years, from the 5th to the 15th century as the Middle Ages, the writer in the Encyclopaedia

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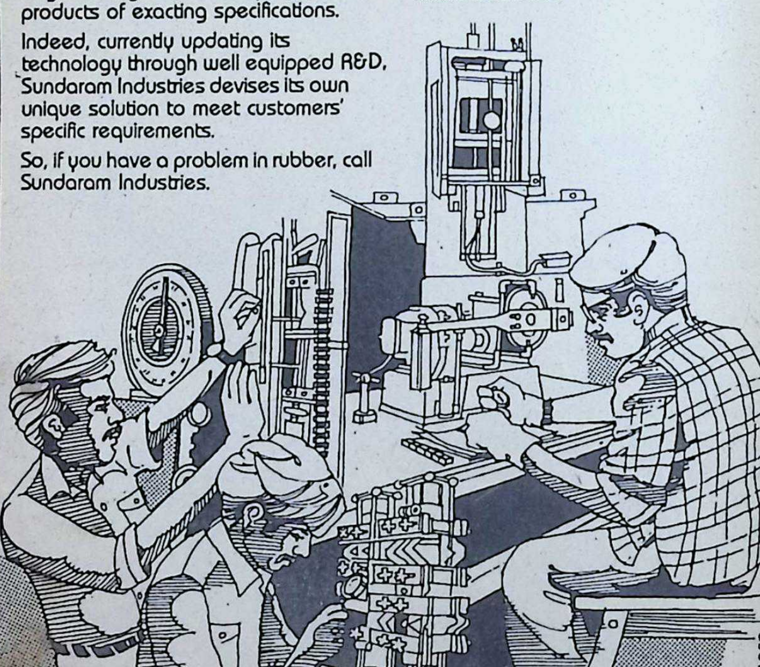

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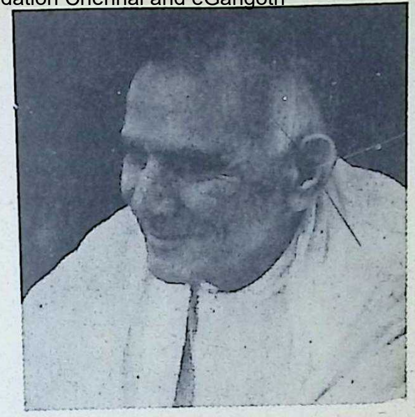
continues:

"The usual distinction between the values, moral and intellectual, of medieval and later times, is very misleading. If we search in history for examples of sheer goodness, or of forms of delicate perception, or of intellectual greatness, of legal acumen or of constructive ability, we can find them as readily in the middle ages as elsewhere, just as we find, as nowhere else, depths of religious experience."

The eminent historian, G.M. Trevelyan, attributes to the Middle Ages the rise of four 'great institutions' — the Universities, the order of the friars (which did not survive in England), the lawyers incorporated in the Inns of Court, and Parliament, more especially the House of Commons. These institutions, he points out, were the 'ripe fruit of medieval society at its culminating point.'

Let us by all means get away from obscurantists or anything that smacks of obscurantism. But let us desist from looking at obscurantism as the characteristic of only the medieval period.

Swami Anand



Swami Anand

The struggle for freedom in India was like a mighty churning of the ocean — Amruta Manthan. It threw up men and women from obscure recesses — from all sections of society. When freedom came, many seized the reins of power and became prominent. But for every one person who held the sceptre, there were hundreds who remained in obscurity, their duty done, their task accomplished. One of them was Swami Anand who passed away 10 years ago at the age of 89 on January 25, 1976. But for this Swami, perhaps, we would not have had Gandhiji's autobiography.

Gandhiji decided on writing his autobiography some time in 1920 but hardly had he written a page or two when riots broke out in Bombay. He wanted to take up the work in jail after his arrest on a charge of sedition in March 1922. He was released unconditionally, before the expiry of the six-year term, in February, 1924. Gandhiji writes in his introduction to his autobiography (1925): "I should indeed

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have finished the autobiography had I gone through my full term of imprisonment at Yervada, for there was still a year left to reach the task when I was discharged. Swami Anand has now repeated the proposal, and as I have finished the history of Satyagraha in South Africa, I am tempted to undertake the autobiography for *Navajivan* (Gujarati Weekly). The Swami wanted me to write it separately for publication as a book. But I have no spare time. I could only write a chapter week by week. Something has to be written for *Navajivan* every week. Why should it not be the autobiography? The Swami agreed to the proposal, and here am I hard at work."

Swami Anand, who had gone to jail several times, is entitled to our remembrance not only for his part in the Satyagraha campaigns but his contribution to Gujarati language and literature. His Gujarati book, 'Kula Kathao' won the Sahitya Akademi Award in 1969.

In Swamiji's book 'Path of Saints' (1977) published by the Bhavan he explains the positive and negative aspects of Vedanta and stresses the need for bhakti. In the chapter 'Love That Exalteth' he explains his credo of 'Catholic Hinduism'. He looks upon the human race as a single joint family, and seeks fulfilment in its service. □□□

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AS I KNOW HIM

MOHAN NADKARNI

Pandit K. G. Ginde, well-known Hindustani musician — and teacher, turned 60 recently. He was felicitated at a public function held on December 28, 1985, in Bombay, at which Kumar Gandharva presided. Ustad Khadim Hussein Khan Saheb was the Chief Guest.

I THINK it was the summer of 1945. The place was Belgaum. I was then a college student, as much involved in music as in my academic studies. Those were the days when I also nursed an ambition to be a vocalist and used to devote much of my leisure to listening to radio and concert music without, of course, neglecting my academic studies!

Belgaum then (as also hopefully now) abounded in public and private concerts, at which local and visiting artistes treated the local *rasikas* to wholsome music and sent them home with gladdened hearts. I have haunting memories of many concerts, at which were featured stalwarts like Rambhau Gulavani, Vishwanathbuva Jadhav, Azmat Hussain Khan and Sureshbabu Mane, to name but a few. There also were drawing-room pro-

K. G. Ginde

grammes held by well-to-do families, at which younger talent came to be given opportunities to perform before a compact but discerning group of invitees.

It was at one such private *baithak* that I chanced to hear a young Marathi-speaking vocalist. He appeared then to be in his twenties, but his two-hour performance, covering well-known and less-known melodies, sounded too good for his age. What specially struck me was the natural ease and skill with which he managed to unfold and project his *ragas*. His style bore the unmistakable impress of the Agra *gharana*, made so famous by the late maestro Faiyaz Khan, one of the all-time greats whose radio concerts I seldom missed.

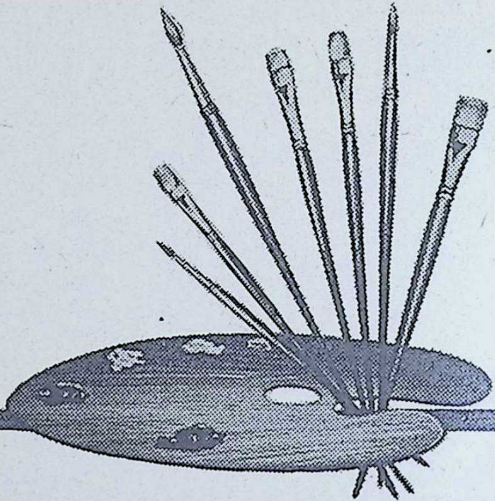
I do not recollect, at this distance of time, the entire fare I heard from this youngster. But I still have the vivid memory of one melody, which was explained as *Kedar-Bahar*. It was the *raga* I had heard for the first time. I surmised that it was a combination of two time-honoured *ragas* delightfully familiar to my ears. But what swept me off my feet was the emergence of a new *raga* the hue and character of which sounded so delightfully different from that of its components. Here, indeed, was the originality and virtuosity of the composer, as also the singer, seen at their best!

Somehow, in those days I did not have the nerve to approach and get to know any performing artistes. All I did was to obtain the particulars about them through more knowledgeable friends and also local artistes. That was how I also missed meeting this Lucknow vocalist at that programme. I was simply content to keep humming the *Kedar-Bahar* tune on my way home after the *baithak*.

I learnt that the name of the artiste was K.G. Ginde, a senior pupil of Pandit S.N. Ratanjankar at the Marris College of Music at Lucknow. I also learnt that Ginde also belonged to Belgaum district and came from Bailhongal, and that he had come down to his native place during the summer vacation. I also gathered that he was then only 19 and had come of a respectable cultured family and that he had decided to devote himself to music as a full-time profession. This was at a time when pursuit of music as a profession was out of bounds to even gifted youngsters, if they happened to belong to educated and cultured families. As one who also came of such a family, my reaction to Ginde's career was one of both admiration and envy.

Nearly a decade had to go by before I came to know Ginde. That was when he left Lucknow for good, and came to Bombay to settle down and pursue his

THE WORLD IS OUR CANVAS...



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vocation. It took little time for our casual acquaintance to mature into a lasting friendship.

Krishna Gundo Ginde was born at Bailhongal, on Saturday, December 26, 1925. He was one of the nine children of his parents. They were in all six brothers and three sisters and Krishna was the eighth child — which is why he was named after Lord Krishna. Gundopant came of a humble family and had to go through the mill before he became a medical practitioner. He set up his general practice at Bailhongal and emerged as a successful physician. He was also a keen lover of classical music and Marathi musical stage and had built up a fine collection of recorded music of many reigning masters of the time. He also encouraged his children to share his interest in music right from their early childhood.

Gundopant's eldest son Ramchandra, who later rose to be one of the world-famous neurosurgeons, was the first to lead his younger brothers and sisters in the pursuit of the joyous hobby of their father. But it would seem that it was Krishna who showed his extraordinary sensitivity to the sounds of music and rhythm even while yet an infant. Gundopant correctly sensed the child's propensities and gave him opportunities to listen to the records. He would even encourage his child to imitate some of the masters. So much so, that Krishna gave his first private *jalsa* before a group of his father's friends and relatives when he was only six years old. He sang for two and a half hours and elicited unstinted admiration from his listeners. A photograph taken on the occasion has been preservesd by the Ginde family. Krishna's brilliant *debut* struck the keynote of his future career and the credit for shaping it goes to his eldest doctor brother, himself a musician by choice.

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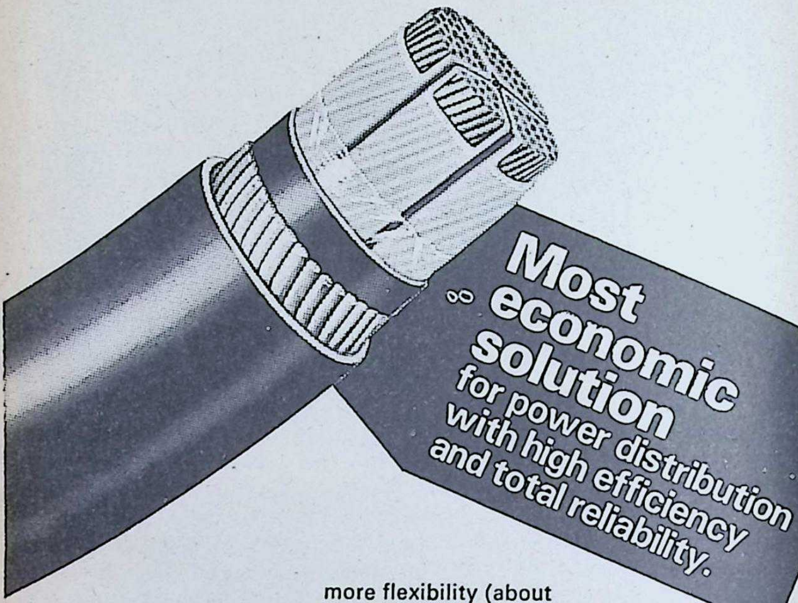

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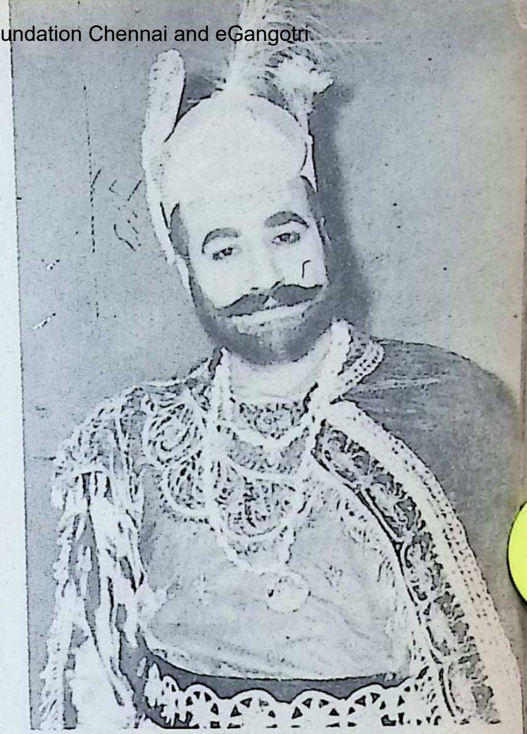
Krishna, as also his other brothers, had their primary education in Kannada at Bailhongal, after which they were sent, one after another, to Belgaum for further studies at their uncle's residence. During this time, Krishna met Shivaputra Siddharamayya Komkali, who later became famous as Kumar Gandharva.

On his uncle's transfer to Gadag, in Dharwad district, Krishna also moved with him and got himself enrolled in a secondary school where he happened to meet Bhimsen Joshi, who was also to become a musical luminary, like Kumar Gandharva, in later years. Krishna has many interesting stories of his early association and friendship with Kumar and Bhimsen — of occasions when they had opportunities to sing before maestros like Ramakrishnabuva Vaze and receive their blessings.

Meanwhile, Ramchandra Ginde continued to divide his time between his medical studies and musical pursuits. In the process, he came to Pandit Bhatkhande who helped him a great deal in learning and appreciating Hindustani music. Bhatkhandeji also gave him his textbooks so that he could learn *ragas* on his own during his holidays.



In time to come Ramchandra Ginde grew closer and still closer to Bhatkhandeji and it was at his suggestion that the young doctor became known to Pandit Ratanjankar, his most devoted disciple. Soon there grew a closer friendship between the two families. In response to a suggestion from Dr. Ginde, Pandiit Ratanjankar, popularly known as "Annasaheb," said that he would first like to see the boy. Accordingly, Krishna was brought to Bombay and introduced to Panditji. Krishna, who was fairly well-trained by his eldest brother, impressed his future preceptor by his talent. And he gladly agreed to teach

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Annaprasanam : The child is fed for the first time with the rice offered to the Lord.

Marriage : The couple exchange garlands and rings from the Kalyanamandapam in front of the temple for a happy married life.

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Free Satram : Service charge Re. 1/-. Cloak Rooms-cum-comfort station Re. 0.50. Prasada Oottu (Free food to 150 pilgrims) is given by Devaswom daily. In addition, poor feeding is also done daily.

Important Festivals :

Ashtami Rohini : Birth day of Sri Krishna (August—September.)

Guruvayur Ekadasi (December) : The Ekadasi celebrations begin 30 days in advance. Chembai Music Festival is conducted during the last four days of the Festival.

Annual Utsavam (February & March) : The most remakable features of the 10-day festival are Anayottam (Elephant race) on the inaugural day, the grand Utsavaball on the eighth, the Pallivetta on the ninth and the Arattu on the final day.

Elephant Camp at Punnathurkotta : The Devaswom is maintaining 36 elephants of its own. The elephants are stationed at Punnathurkotta, 4 km. from Guruvayur. Pilgrims are permitted to visit the place and see the elephants.

General : The administration, control and management of the temple are vested in the Guruvayur Devaswom Managing Committee constituted under the Guruvayur Devaswom Act, 1978.

Administrator,
Guruvayur Devaswom, Guruvayur (Kerala)

him even during his summer stay in the city. This was in May 1936. Krishna, by his qualities of head and heart, so endeared himself to the Ratanjankar family that he was treated as one of their own. Krishna came to be nicknamed "Chhotoo" by Annasaheb, because he himself happened to be his namesake (Shrikrishna) and, for that reason, his wife could not call the youngster by his name under the orthodox Hindu custom! The nickname has since stuck to Krishna, and he is fondly called as "Chhotoo" by all his relations, colleagues as also his vast circle of friends and admirers.

Annasaheb's initiation of Chhotoo into classical music began with the raga *Bhairav*. But he was also allowed to accompany his erudite *guru* in the rendering of many other *ragas* which he had learnt earlier from his brother. Sensing the boy's musical potential, the *guru* decided to take Krishna to Lucknow with the permission of his elders.

The years of Chhotoo's grooming at Lucknow truly laid the foundations of his future career. The boy was too young to realise that the Marris College was a residential institution, that Annasaheb was its Principal and that it had a staff of several teachers like Shri G.N. Natu, Balaji Pathak and others. It was here that he met S.C.R. Bhat, a senior student, and Dinkar Kaikini who joined the college a little later.

Chhotoo's stay at Lucknow for a decade and a half was marked by intensive grooming in the art and science of Hindustani music. During this period, he benefited from the guidance of not only Annasaheb but also his other colleagues and senior disciples like Bhat. In time to come, he acquired a sound command of technique and excellence in the presentation of *dhrupad*, *dhamar*, *Khayal*, *tappa* and *thumri*. He won the college distinction of "sangeet nipun," bagging a gold medal for his proficiency.

What is more, Chhotoo benefited immensely from his association, in one way or other, with several stalwarts like Rajabhayya Poochhwale, who kept visiting the college almost round the year. Such visits were always marked by *baithaks* in the college premises and also enlightening discussions on various topics concerning the classical tradition. Precocious Chhotoo made the best of such rare opportunities of exposure to the wider world of music. These, coupled with his traditional grooming amid an utterly homely environment, shaped his personality and character.

Even in the midst of his round-the-clock schedule of musical grooming. Chhotoo

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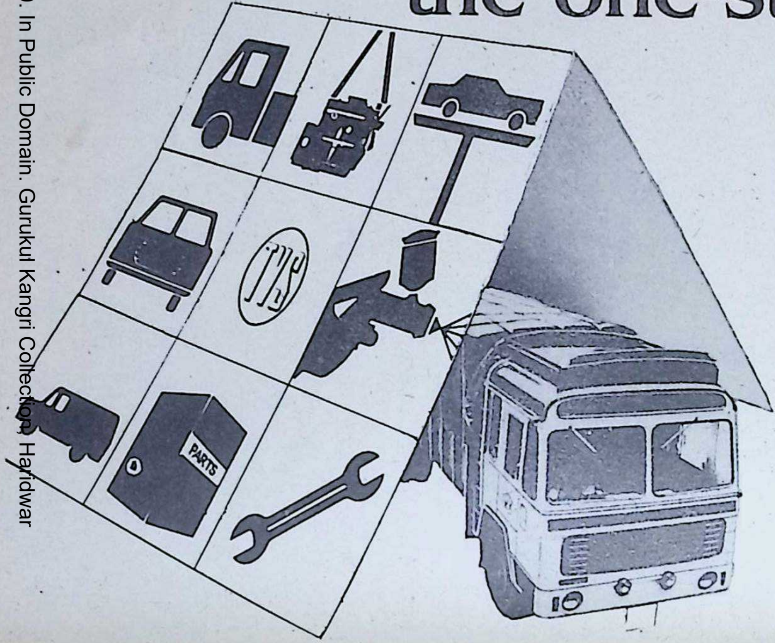

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managed to pursue his academic studies. He passed his matriculation examination in 1942, side by side with his Sangeet Visharad examination. It was a measure of Annasaheb's confidence that he entrusted to him even the responsibilities of looking after the accounts matters. It would be no exaggeration to say that Chhotoo was always with Annasaheb like his shadow, ready and willing to do anything at his *guru's* bidding. With his prodigious memory, he set a record of memorising a whopping figure of over 2,000 *chijas* from the vast repertory of Bhatkhandeji's and Annasaheb's monumental work. Little wonder that the *guru* was justly proud of his *shishya!*

During the last few years of his stay at Lucknow, Chhotoo served on the teaching staff of his college and also became a popular broadcaster. But, in obediece to his *guru's* wishes, he moved to Bombay and joined the teaching staff of the Bhavan's college of music in 1951. Already, his senior colleagues, the late Chidanand Nagarkar and Bhat, were there to manage the affairs of the newly-started institution. He served the college for five years.

In 1962, Chhotoo and Bhat were invited by the erudite scholar-musician, Swami Vallabhdasji to take over the responsibilities of his newly founded Sangeetalaya at Sion, in Eastern Bombay. Since then both have become synonymous with the institution. In the intervening years, the *gurubhais* engaged themselves in giving private tuitions, Chhotoo also worked with the Rev. Fr. Proksh to score the music for his Biblical numbers and visited Germany with the dignitary. While there, he earned appreciation and recognition from the Pope who presented him with a medal.

A regular broadcaster and telecaster, Chhotoo has participated in almost all major musical events in India. As a performing artiste, he has won accolades from leading cultural institutions. He is connected with several universities all over the country in various capacities and has also conducted music workshops and lecture-cum-demonstrations, besides participating in important seminars and symposia. More recently, he has taken the lead in the establishment of a registered charitable trust in memory of his great *guru* with the object of preserving and perpetuating his missionary work.

And who does not know the uniqueness of his partnership with Bhat on the musical stage? The duo has few peers in this difficult art. Their partnership in stage performance is but one aspect of their exemplary spirit of comradesship in whatever they undertake. And *vidya daan* is, above all, their life's mission.

In reply to a question, Chhotoo once candidly said that it was not his intention to be a teacher. But he honestly wanted to preserve the music he was taught and be a performing musician. It was his devotion to his *guru* that inspired him to take to teaching. And, to the manner born, he has emerged as an ideal acharya in his own right, who remains immersed in the holiness of his mission, following in the footsteps of his illustrious *guru.*

Happily married with two sons, who are already well settled in life, Chhotoo endears himself even to strangers as much by his affability as by his spartan simplicity. He carries his scholarship and eminence lightly. A man of clean habits (pan-chewing is his only weakness, if it can be so called), he keeps himself aloof from petty jealousies and rivalries that beset his profession. But this big-sized Chhotoo is an interesting raconteur, humorous and sunny by disposition. Meeting him any time is always a happy experience. And I am one of those who proudly cherish his friendship and goodwill for me.

□□□

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CHRISTIAN MARRIAGES:

SACRAMENT OR CONTRACT

B. A. SUNDARA RAJAN

Shri H. S. Ursekar, in his article 'Restitution of Conjugal Rights,' that appeared in Bhavan's Journal of January 1-15, 1985, referred to christian marriages as being based on contract. This article is in refutation of that view.

LIKE the Hindu marriage, Christian marriage is a sacrament. There are 5 sacraments in the Christian Canon Law and they are: (1) baptism: (2) eucharist; (Holy communion or the Lord's supper); (3) confirmation (akin to Upanayanam); (4) penance; and (5) holy matrimony. Sacrament means an holy ordinance of an outward and visible sign of an inward and spiritual grace. Of these five sacraments the first two were ordained by Christ and the rest were added later on and they have the same significance as the first two. The Christian marriage is as sacred, solemn, sublime and august as the Hindu marriage. Christianity enjoins the indissolubility of the marriage bond. Widow re-marriage is not a common occurrence among Christians because of the indissolubility of the bond. It is only an exception. It is infrequently resorted to.

Christian marriages by rule are performed in churches except where there is no church. In such a case, a pandal (pavilion or shamiana) is erected with green foliage and the ceremony takes place under it with an improvised altar.

According to canon law, there is what is known as "canonical hours" wherein marriages have to be performed, that is, 8 A.M. to 3.00 P.M. And by convention and custom Christian marriages are not performed on Fridays, Saturdays, and Sundays. No Christian marriage takes place during the Lent season, that is, mourning season commencing from Ash Wednes-

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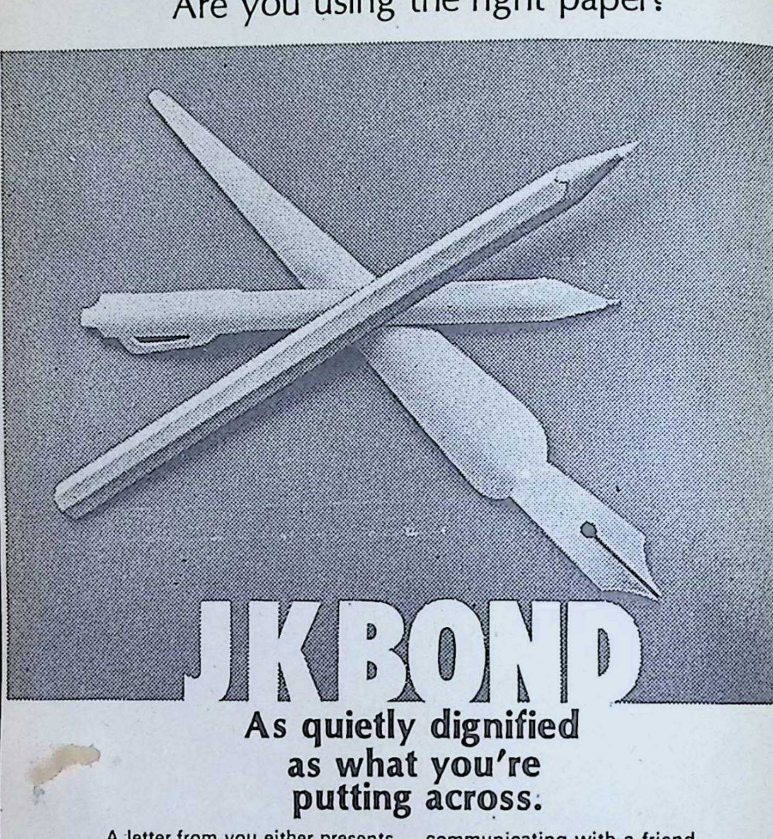

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day and ending with Saturday preceding Easter Sunday. Also Christian marriages are not performed on Tuesdays which are considered inauspicious to the South Indians. Most Christians refer to the Panchangam (the Hindu almanac) to fix up an auspicious day and hour of the marriage because of Hindu ancestry and tradition which are part of the indelible culture of the Indian Christians.

The Christian marriage must be performed by a Pastor (Priest) or a Bishop like the Purohit of the Hindu sastraic law. These persons are licensed to register marriages and they are Marriage Registrars. All these basic facts go to show that a Christian marriage is not a contract.

After a settlement of marriage between a boy and a girl is reached, it must be announced in the Church on three consecutive Sundays calling for objections, if any, to the union in marriage of the said boy and girl. It is known as banns. There are prohibited degrees of marriage, kindred and affinity similar to the Sapinda doctrine of the Hindu marriage. Great care is taken on this point before the settlement is reached and the basic purpose of the banns is for taking care that the spouses do not come to be joined in marriage if they are within prohibited degrees or for some other reasons. Thereafter betrothal or engagement takes place as is done among the Hindus. The publication of the banns in the church and the betrothal function precede the actual marriage ceremony, which is a religious rite performed in the Church.

Elaborate Ceremony

The religious ceremony connected with the Christian marriage is somewhat elaborate like the Hindu marriage and it takes place in the church. On the appointed day, the bridegroom first enters the church with his near and dear ones, goes up to the altar and sits. The altar is comparable to the sacred fire. Then the bride (like the Hindu bride), with the toe rings on, accompanied by her father and her near and dear ones, enters the church and slowly and gracefully walks upto the altar and is made to sit to the left of the bridegroom. The bestman (Groomsman) and the bride's maid sit on either side of the bridegroom and the bride. This custom is prevalent among the Hindus in the South.

Then the priest (the purohit) reads relevant passages from the scripture (the Bible), prayers are offered and he calls on the father of the bride or in his absence some other male relative of the bride, to give away the bride. This done, the priest joins the hands of the two i.e.

Oh Father
Who, like a mother,
fondly feed your devotees!
Without a darsan of Your feet.
alas, like a pig
that wallows about eating filth,
I hdd taken my food,
Oh my virtuous Light
with beautiful matted locks at the rear of Your head!
Oh Lord of the five elements!
That very day, at Otri where You abide,
punishment was inflicted by You
on my body.

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he causes the man with his right hand to take the woman by her right hand and to say after him the oath audibly as follows:

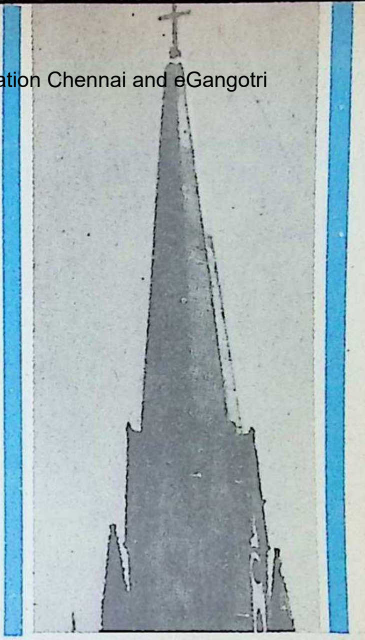
Bridegroom:

I. A take thee B to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight (pledge or promise) my troth (truth, confidence, fidelity, faith).

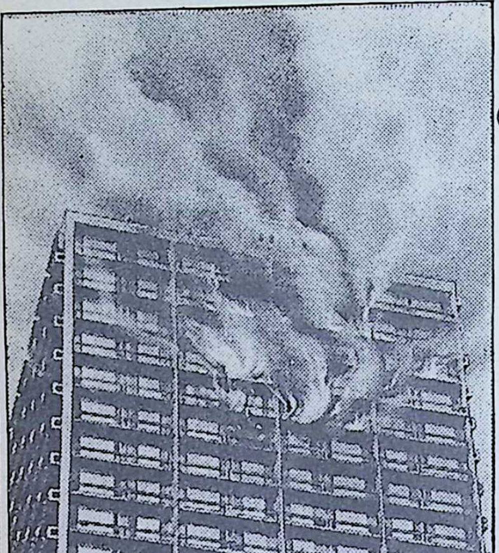
After the bridegroom says the oath still holding the bride's hand, the Bride:

I, B take thee A to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

After the oaths made (the congregation standing), the priest takes the *mangalasutram* or *thali* (thread soaked in turmeric solution with a pendant on which the Cross is embossed), blesses it, puts it on the open Bible, reminds them of the promise made by them, warns them to keep up the promise and gives it to the bridegroom and he ties it with three knots (the Hindu sacred three knots) around the neck of the bride. Then the Priest joins their right hands together and says "Those whom God hath joined together, let no man put asunder".



• Thereafter several passages from the Holy Scripture are read, special wedding songs are sung and prayers are offered. A short sermon is preached by the priest impressing upon the newly weds the divine ordinance of the honourable estate of marriage. Then the priest blesses the couple and they jointly walk out, the bride, like the Hindu bride, bending her head and walking gracefully. Then the sprinkling of the auspicious rice soaked in turmeric solution takes place outside the church



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and garlands are offered by friends and relatives of the spouses.

Among a few Indian Christians who are somewhat sophisticated, instead of the sacred thread tied by the bridegroom round the neck of the bride at the altar, a ring which is a diminutive form of the thread is used. After it is blessed by the priest, he delivers it to the bridegroom and he puts it on the ring finger, of the bride's left hand.

This is the grand finale and is comparable to the seven steps of the Hindu marriage around the sacred fire. Thereafter, that is after the elaborate religious ceremony, the marriage is registered and this is a civil function as per the law enjoining that all Christian marriages be registered.

A Christian marriage is not based on any contract. It is not a contract at all. It is a sacrament, one of the five sacraments. It is as sacred as the Hindu marriage. According to the Christian canons and belief there is no divorce as such. "Till death us do part," and "those whom God hath joined together, let no man asunder," is the divine command and most Christian widows do not remarry and this is a sacred custom of the Hindus. When a married Christian lady becomes a widow, like her counterpart, the Hindu sister, she removes the Mangalasutram, removes glass bangles and toe rings, does not use flowers or tilak, discords the use of turmeric and sandal paste. After all who are Indian Christians? They are basically Hindus whose country is Bharat with all Hindu manners, customs, names and surnames, dress, jewellery, food, toilet, tilak used by most sumangalies (virgins and women whose husbands are alive) and above all they have their own Gotrams too.

> *How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.*
>
> —Rom. 10.15
>
> *Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.*
>
> —PSA 1:1
>
> *The temple of God is holy, which temple ye are.*
>
> —1 COR 3:17

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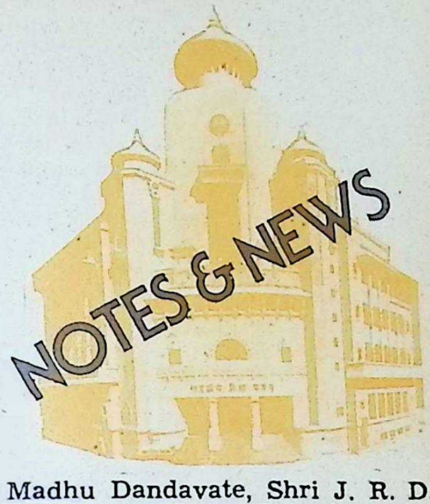


ROOTING OUT CORRUPTION IN ELECTORAL SYSTEM

Rajaji Institute Seminar in Bombay

STATE funding of elections, regulation of political parties and introduction of electronic voting machines were among the recommendations made at a Seminar on "Rooting Out of Corruption in the Electoral System" organised by the Bharatiya Vidya Bhavan's Rajaji Institute of International Affairs and Public Administration in Bombay on January 11, 1986 at Bajaj Bhavan.

Shri C. Subramaniam, former Union Minister and Vice-President of the Rajaji Institute, presided over the Seminar. Shri S. L. Shakdher, former Election Commissioner and Director of the Rajaji Institute, initiated the discussions.

The other participants were: Shri Morarji Desai, Shri R. R. Diwakar, Shri Ram Jethmalani, Shri N. A. Palkhivala, Shri Madhu Dandavate, Shri J. R. D. Tata, Dr. Rafiq Zakaria, Dr. (Miss) Aloo Dastur, Shri N. G. Goray, Prof. V. B. Kamath, Shri P. G. Mavlankar, Shri Madhu Mehta, Dr. (Mrs.) Usha Mehta, Shri V. S. Page, Shri S. Ramakrishnan, Shri K. K. Shah and Shri Ramakrishna Bajaj.

(L. to R.): Prof. Madhu Dandavate, Shri Ramakrishna Bajaj and Dr. R. R. Diwakar

The participants felt that the nexus between black money and elections has to be broken to restore a high degree of honesty to the political process in India. They felt happy that the Prime Minister Shri Rajiv Gandhi has recently emphasised the need for electoral reforms for rooting out corruption.

The following major recommendations/conclusions emerged:

1. Ceiling on election expenses: The ceilings on election expenditure should be reasonable and enforceable. All expenditure from personal, party and other sources should be within the ceiling.

The 1974 Amendment to the Representation of People Act, excluding party expenses from the ceilings of an individual party candidate, was a "retrograde step" and ought to be repealed.

2. Need to reduce cost of elections: There is an urgent need to reduce the cost of elections by eliminating wasteful expenditure and prescribing by law the items on which expenditure may be legitimately incurred. Elements of election expenditure should be clearly defined and identified.

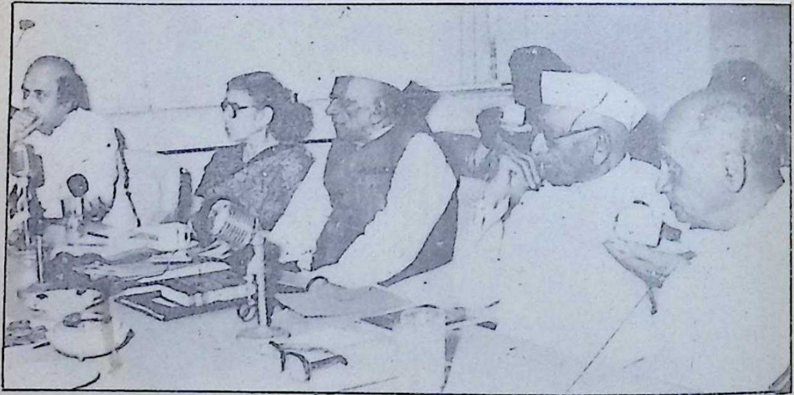
There should be limits on items of election expenditure like posters, meetings and the like.

During the election period, there should be a total ban on such things as writing on the walls in public places, objectionable posters, party flags, arches.

Introduction of electronic, voting machines would eliminate the need to print ballot papers, reduce time for counting and do away with determination of invalid votes.

The duration of the campaign should be reduced to a seven-day period from the last date for withdrawal of nominaitons to the polling date.

Mobile booths might be set up in selected areas to eliminate



(L. to R.): Shri Madhu Mehta, Dr. Aloo Dastur, Shri V. S. Page, Shri Morarji Desai and Shri N. G. Goray

corruption and intimidation of voters while proceeding to the booths.

Vehicles, save for authorised workers on election duty, should be totally banned on election day.

3. **State Financing of Elections:** There ought to be State financing of elections under stringent pre-conditions. Whether this financing is to be in full or in part is a matter for consideration. The help form the State may be fully in cash or partly in cash and partly in kind. The State could help the candidates with posters, meeting facilities, broadcast and telecast, time, and transport; meeting cost of polling agents; providing the voters' identity cards and the like.

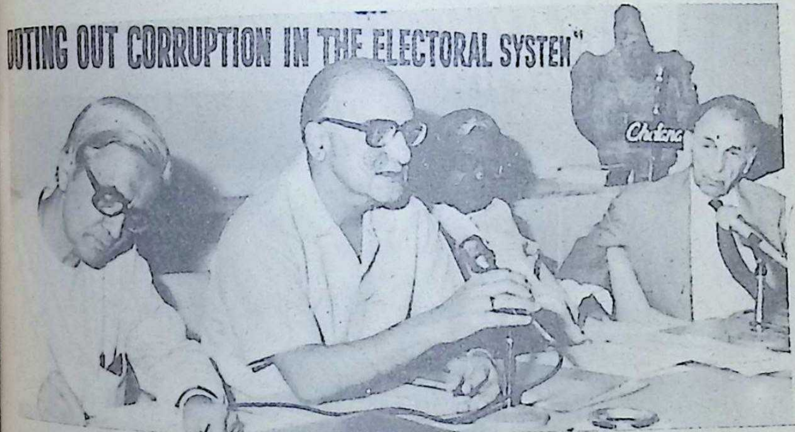
Where State finances the election, there should be no other sources of funds available to the party or the candidates.

In order to reduce the number of political parties, the rules relating to State finances should provide that a party which gets a minimum percentage (say 5 per cent) of votes will lose recognition as a party. The quantum of funds to be allowed to a party will be on the basis of the votes polled in the previous election.

An independent candidate will be eligible for reimbursement of only if he has polled a minimum percentage of votes.

4. **Regulation of political parties:** There is at present no regulation on the formation and running of political parties. There should be a law providing for the manner in which a party should be registered, frame constitution, prepare accounts, and subject them to audit and file suitable returns before the registering authority. Every political party must be required to have a constitution of its own and have the same registered with the Election Commission.

The emergence of irresponsible independents should be discouraged.


UTING OUT CORRUPTION IN THE ELECTORAL SYSTEM"
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All parties should be required to maintain proper accounts, including funds collected by them for normal party activities and the same subjected to audit by the prescribed authority and provisions of section 13(a) of the I.T. Act rigidly adhered to in regard thereto.

The Election Commission should have the authority to take action against a party if it violates the provisions of registration or does not maintain proper accounts.

Where a party is found to have violated its constitution or the law or rules it should be disqualified as a party.

5. **Educating voters by Election Commission:** The Election Commission should play a pivotal role in educating voters through such means as broadcasting and publishing pamphlets to induce them to exercise their franchise without fear or favour.

A mass movement should also be encouraged by institutions like the Rajaji Institute for the elimination of corruption in elections.

6. Identity Cards with photos should be introduced in the whole country in a phased manner in order to eliminate impersonation, bogus voting and other irregularities. It will serve also as a Responsible Citizens' Card.

7. Electronic voting machines should be used in elections and as ruled by the Supreme Court, a law should be enacted forthwith. The machine has been approved by all political parties, used in earlier elections and found acceptable. Its use was stopped only on a technical ground that a law should have been made for its use in voting and counting.

8. The Election Commission should ensure that all parties and candidates are fairly treated so far as publicity of political views and political education on mass media is concerned.

9. In order to encourage men of ability, integrity and character to find a place in parliament and state legislatures, direct elections should be combined with proportional representation so that a voter votes for a candidate and a party. The number of seats which are not filled by direct election of candidates are filled by nomination by parties in the proportion in which they get party votes. The candidates who have to be nominated should be placed before the electorate at the time of voting.

10. All civil and police personnel to be deployed in a Constituency at the time of election should be done with the concurrence of the Election Commissioner.

PUBLIC RECEPTION

The Bharatiya Vidya Bhavan, in collaboration with the Divine Life Society (Bombay Circle) is organising a Reception to the members of the Swami Shivananda Pre-centenary Prachar Yatra group consisting of Swami Devanandaji, Swami Shivchidanandaji, Swami Adhyatmanandaji and others at the Bhavan's Auditorium on Friday, February 7, 1986 at 6.00 p.m.

All are cordially invited.

The World of Books

'100 GLORIOUS YEARS'

Edited by Dr. Rafiq Zakaria and published by Shri Murli Deora for the Congress Centenary Committee.

The contenary of the Indian National Congress was celebrated in the last week of December 1985, most appropriately in the place of its birth, Bombay, and the commencement of the three-day mass celebrations was in the same venue, Goculdas Tejpal Sanskrit Pathasala, Gowalia Tank Road.

The Congress made history by its non-violent struggle for freedom, and one searches in vain for parallels in the annals of the world.

The Indian National Congress was conceived not as a party; its founder was not an Indian but a Scotchman. It drew unto itself, in course of time, men and women from all walks of life, intellectually pre-eminent, afire with the spirit of patriotism. Over the years it got transformed from an *elitist conclave* into a *broadbased National Platform*, (Mass Movement). As is the case with all institutional growth and progress, it had to pass through critical phases and crises. Yet, the goal was so noble and the leaders so selfless, it evoked nationwide response, from all sections of society, from every nook and corner of the motherland. People cheerfully gave not only their blood, tears, toil and sweet but life itself.

The Congress (I) took the initiative to celebrate the historic event on a massive scale. In spite of the post-independence fragmentation of the Congress, and all sorts of claims and counter-claims over the legitimate heir to the common inheritance, thank God, the occation was not allowed to go unobserved.

Eloquent speeches and colourful pageants are evanescent and do not linger long in people's memory. It was, therefore, very thoughtful of Shri Murli Deora, M.P., the President of the Bombay Pradesh Congress Committee and Chairman of the Reception Committee of the

Congress Centenary Session, to have brought out a sumptuous volume entitled '100 Glorious Years' of over 350 pages and modestly priced at Rs. 50.00 with soft cover (Rs. 65.00 with hard cover).

To choose the right man for the right job is one of the essential qualities of constructive leadership. There could not have been a better choice to edit this significant and historic volume than Dr. Rafiq Zakaria, whose 'Nehru: A Study' was a best-seller for many years. With a rare sense of objectivity, discrimination, judgment and skill, Dr. Zakaria has brought within the covers of this handy publication all that one would like to know and should know about the Congress — its origin, growth and progress. It is encyclopaedic in its range and content.

It is a tribute to Dr. Zakaria's editorial skill and flair for presentation that the contents are neatly divided into two broad sections — articles and a chronicle/diary of events from 1885. The articles, mostly by Congress leaders and journalists, cover distinct phases of the Congress Movement — the formative years, the Gandhian era, the Nehru years and the Indira years. The chronicle gives biographical sketches of each Congress President and excerpts from their presidential addresses, embellished with beautiful pictures of every President by 'Mali;' the pen-portraits are by distingushed men and women in our public life. Interspersed with cartoons, caricatures, photographs, paintings and sketches by R. K. Laxman, Mario Miranda, M. F. Husain and K.K. Hebbar, the '100 Glorious Years' is a glorious tribute to the meticulous planning and editorial artistry of Dr. Rafiq Zakaria and his co-workers.

The production values are excellent and the Tata Press also deserve compliments.

—*S. R.*

CENTENARY MAIL in English & SHATABDI SANDESH in Hindi

Edited by Dr. Rafiq Zakaria and published by Shri Murli Deora for the Congress Centenary Committee.

THE Congress Centenary Commitee brought out a daily tabloid 'Centenary Mail' in English and 'Shatabdi Sandesh' in Hindi of eight pages from December 27 to 30, 1985. Each issue contained articles on the Congress, excerpts from the speeches and writings of leaders and brief reports of the proceedings of the Congress session. With very limited editorial assistance, it is amazing that the newsheet could be brought out with so much material for reading, well laid out and neatly printed. There are some rare photographs and humorous skits.

I long for the day when there will be bands of young men who will renounce low ambitions and who will have but this "ambition",— to be silent servers of India.

—Sadhu T. L. Vaswani

Where should you go to seek your God? Are not all the poor, the miserable, Gods themselves? Worship them : love is the only law of life. He who is selfish is dying. Go all of you, wherever there is an outbreak of plague or famine or wherever the people are in distress, go and mitigate their sufferings.

—Swami Vivekanand

"Forget not, O India - that the ideal of thy womanhood is Sita, Savitri, Damyanti !"

"Forget not that the lower classes, the ignorant, the poor, the illiterate, the cobbler, the sweeper, are thy flesh and blood, thy brothers !"

—Swami Vivekanand

"The world is burning in misery : can you sleep ?"

"At your very threshold Narayana Himself in the form of a poor beggar, is dying of starvation. Instead of giving him anything would you only satisfy the appetites of your wife and children, with delicacies?

—Swami Vivekanand

"And go to the untouchables, the cobblers, the sweepers, and others of their kind. And tell them : 'You are the soul of the nation. In you lies infinite energy, which can revolutionise the world. Stand up, shake off your shackles, and the whole world will wonder at you. Go and found schools among them, and invest them with the 'sacred thread !''.

—Swami Vivekanand

"Make no mistake, without Hinduism India has no future, Hinduism is the soil into which India's roots are struck and torn out of that, she will inevitably wither, as a tree torn out from its place. And if Hindus do not maintain Hinduism, who shall save it ? If India's own children do not cling to her faith, who shall guard it ? India alone can save India *and India and Hinduism are one*''.

—Dr. Annie Besant

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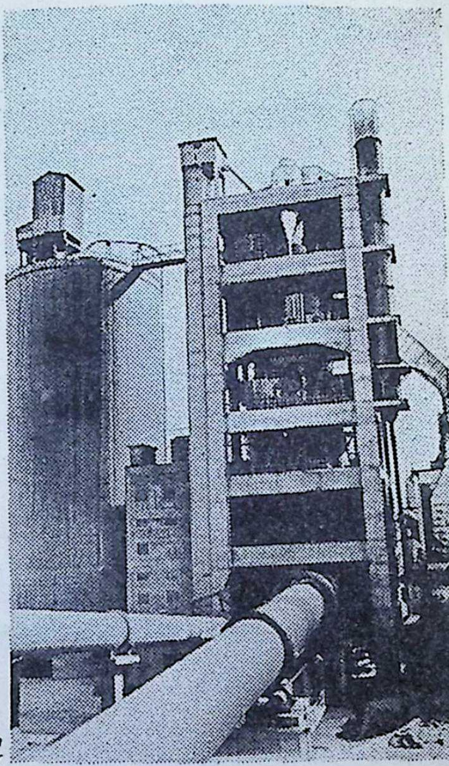

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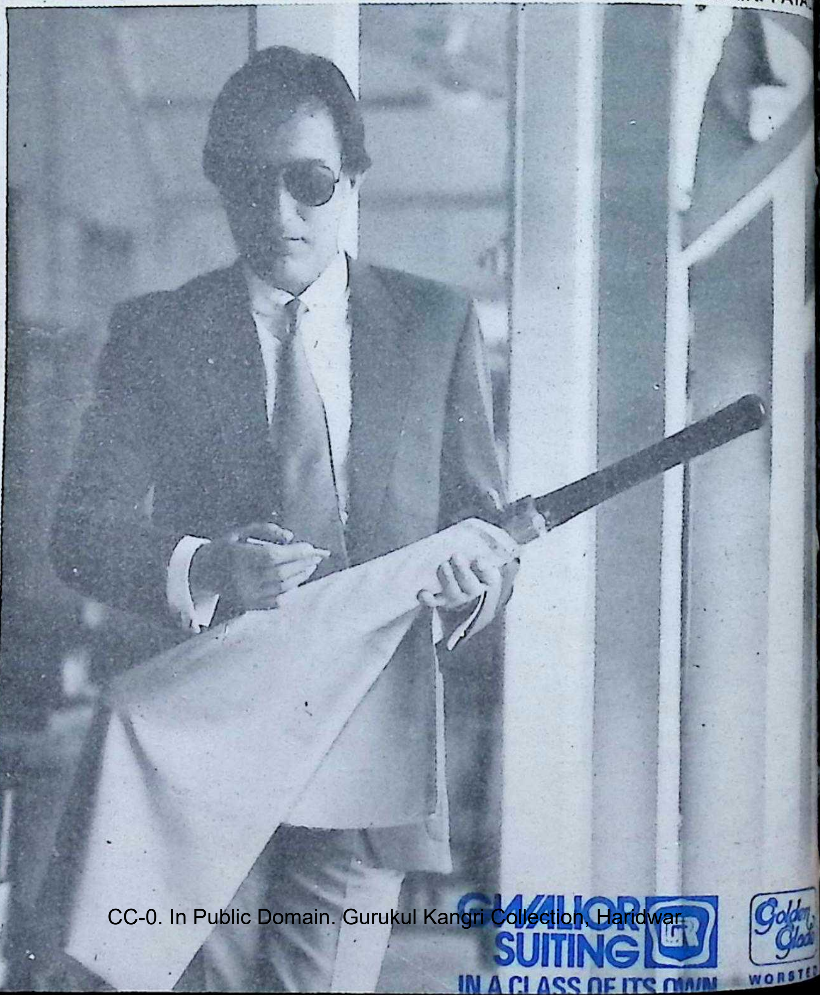

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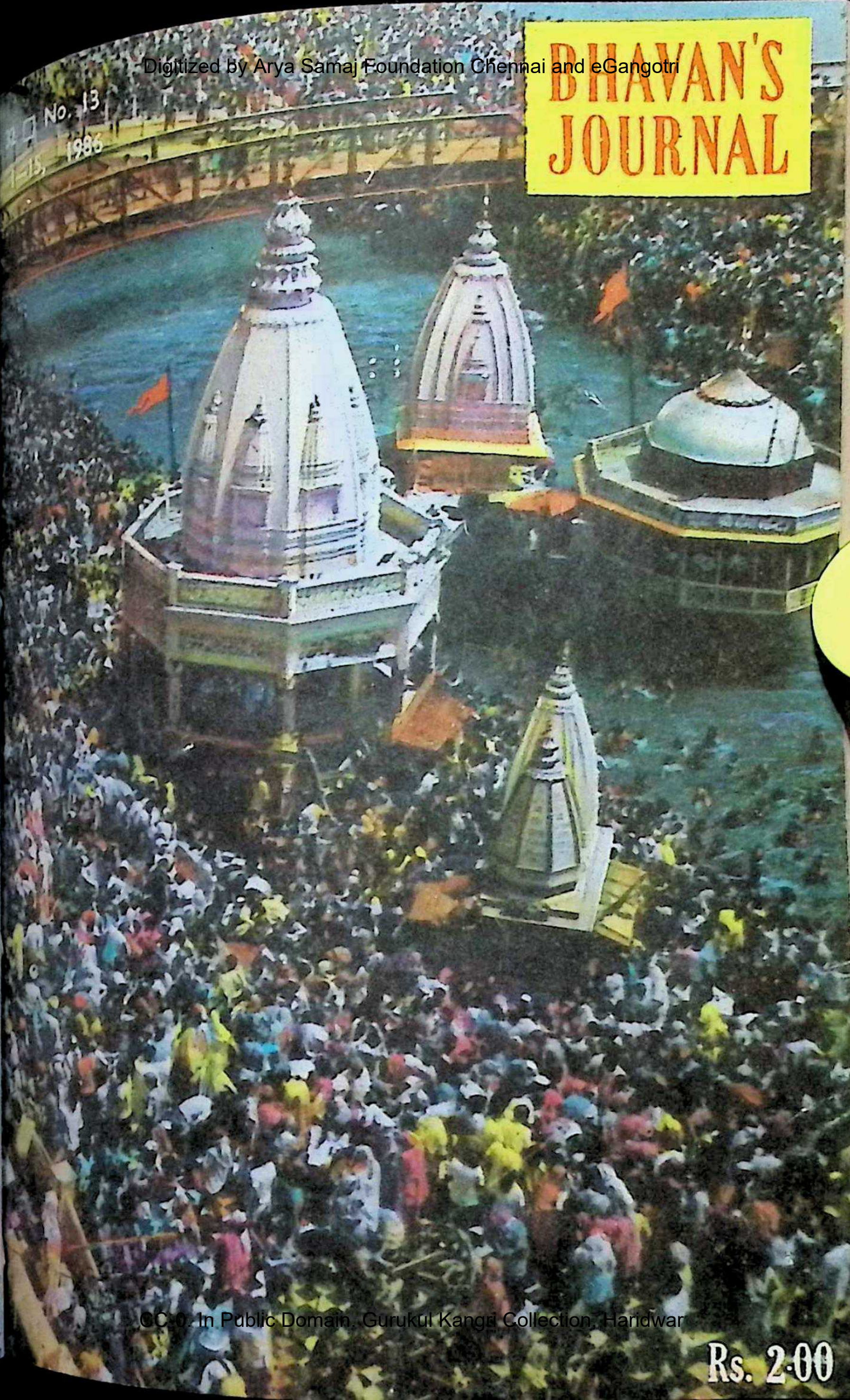

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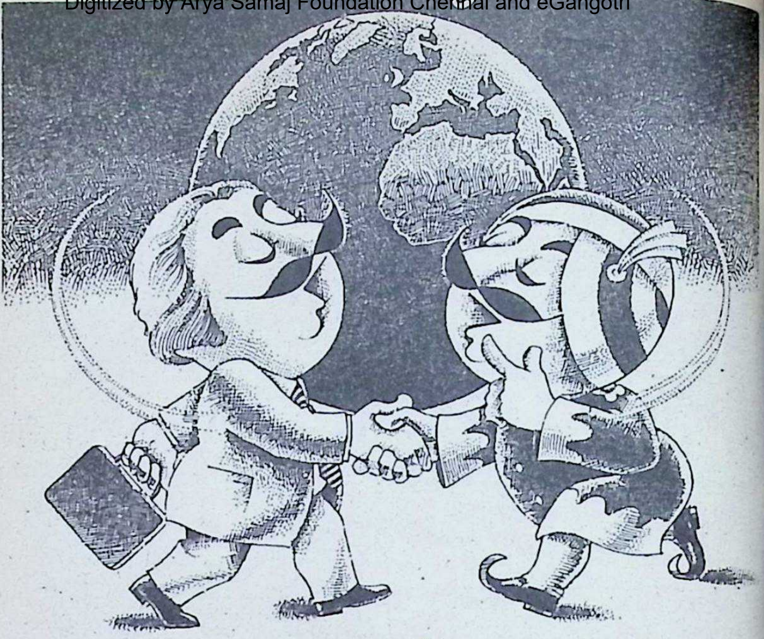

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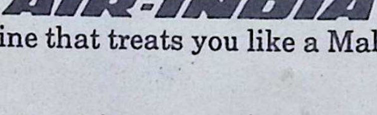

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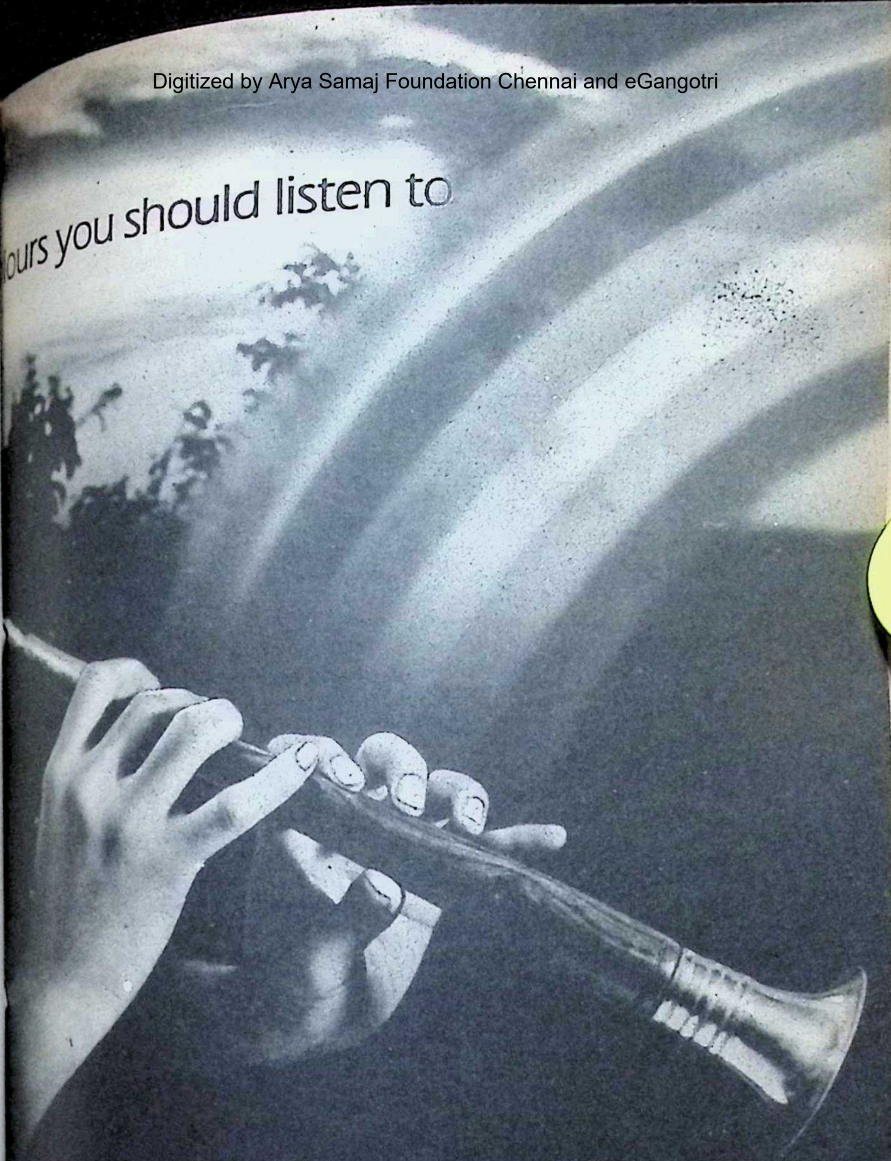

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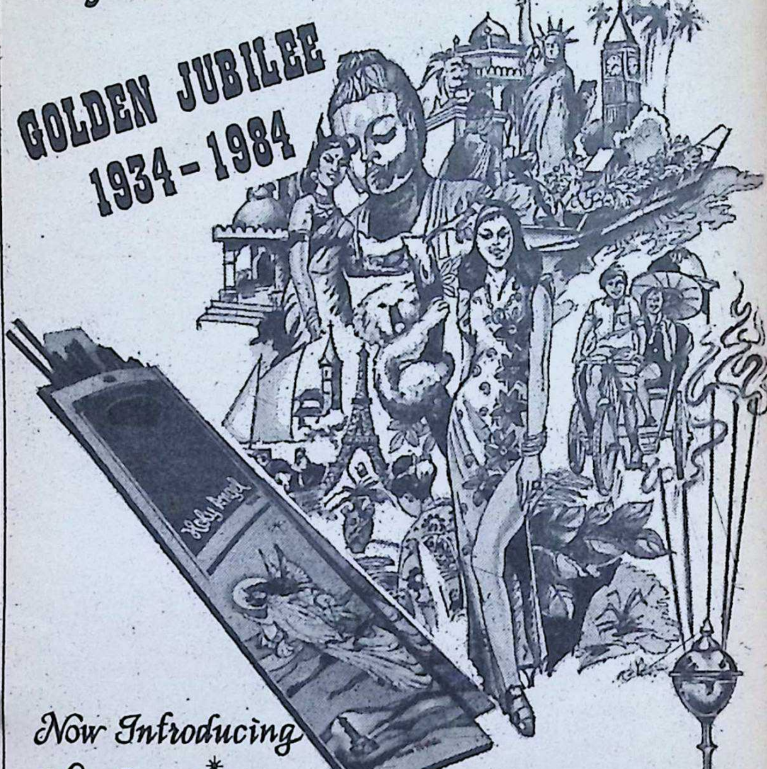

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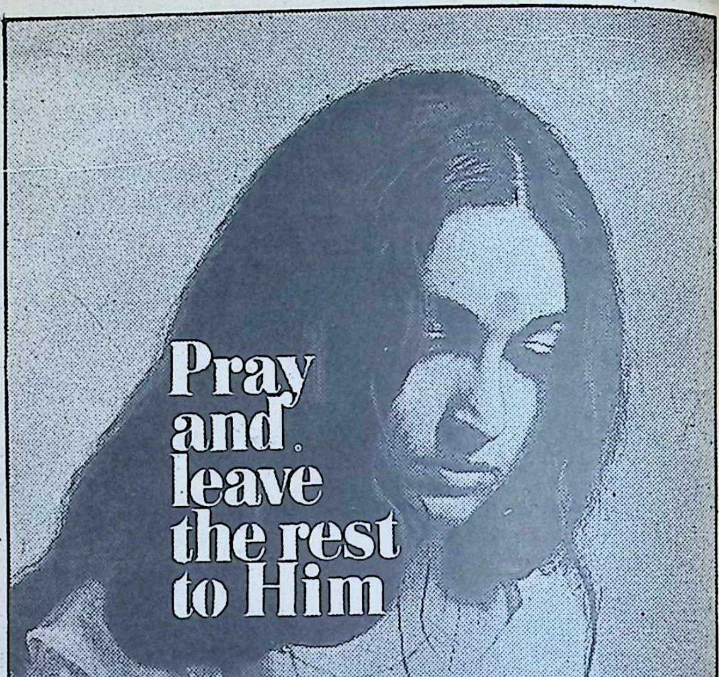
OUR COVER

Kumbh Mela at Hardwar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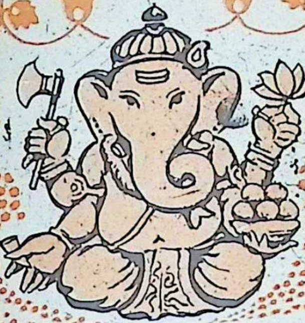

आ नो भद्राः क्रतवो यन्तु विश्वतः

A no bhadrāḥ kratavo yantu viśvataḥ
Let noble thoughts come to us from every side।
Rigveda 1-89-i

PRAYER

विपदः सन्तु नः शश्वत्तत्र तत्र
जगद्गुरो।
भवतो दर्शनं यत्स्याद्
अपुनर्भवदर्शनम् ॥

O Father of the universe, may there be calamities for us always and at every step whereby we shall have that sight of you which saves us from experiencing another birth.

(Kunti). The Bhagavata.
I—viii. 18.42

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THIS is Uttar Pradesh. The word Uttar also means noble, Shrestha. So let us not call it North alone.

God has taken 'avatar' in the North — Sri Rama was born in Ayodhya and Sri Krishna's birthplace also located here.

However, the streams of Bhakti and Jnana have had their origin in the South. Madhvacharya and Ramanujacharya led the Bhakti movement from the South. Although Vallabhacharya started his career from Kashi in U.P., he was originally an Andhraite. Adi Shankaracharya, the great champion of Vedanta philosophy, who had his famous meeting with Kumarila Bhatta at the holy Prayag here, came from Kerala. The fact that the incarnations of the Lord were in the North and that the Bhakti movement originated in the South reveal the real cultural unity of ancient Bharat.

H. H. Jayendra Saraswati Swamiji, the Sankaracharya of the Kanchi Kamakoti Peetham, is presently camping at Prayag where a grand temple named Shankar Viman Mandapam is nearing completion at the holy Sangam of the Ganga and Yamuna.

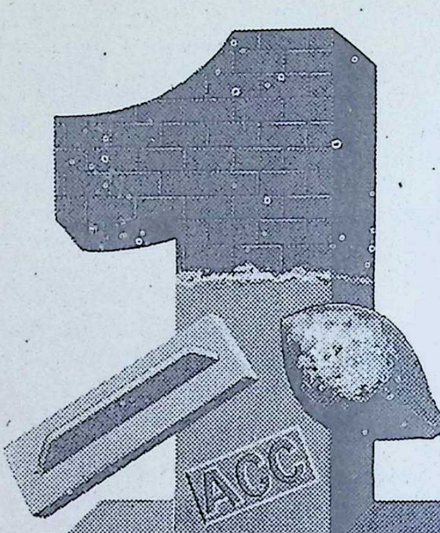
The Prana Pratishta ceremony of the temple will start of February 3 and the climax will be on February 13, 1986, Vasantha Panchami Day.

We give below the gist of a talk given by His Holiness on December 22, 1985 and sent to us by Shri Harish Chandra Srivastava.

From North to South BHARAT is ONE

H. H. JAYENDRA SARASWATI

Because we're the biggest, we have to be the best



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The tradition of pilgrimage to religious places located in North and South also unites the people of the two parts. Sri Rama in the hoary past went up to Lanka and sanctified many places to which now we make a pilgrimage. Bhagavan Sri Krishna's elder brother Sri Balaramji made a pilgrimage to the Southern parts of our country. It is said that, Arjuna, the hero of the Mahabharata War, also undertook a pilgrimage to the Southern regions.

Just as here you have Triveni Madhav, there is Madhava Shrine in the South. It is a common practice among the devotees to bring the *Paada Dhooli* from the South Madhava to the North Madhava and worship the latter after taking a dip in the Triveni Sangam at Prayag. From the North, people take the holy Ganga water and with it do the *abhishek* of Sri Rameshwar in the South.

This constant coming and going between the North and South since time immemorial has enriched our culture and Dharma and united our people in affectionate bond.

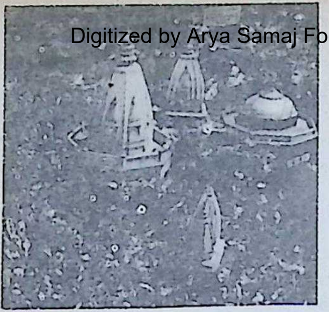
Ours is an ancient religion with a hoary tradition. Charity has certainly a place in our religion. But the Sanatana Dharma especially provides spiritual food which is more important. It makes us realise the Divinity within.

It is to provide this spiritual food that we have constructed this temple, Shankar Viman Mandapam. It stands as a memorial to those great Acharyas who saved our Dharma in times of crisis and held its flag high. It will also remind us of the historic meeting between the great Adi Shankaracharya and Kumarila Bhatta.

This three-storeyed temple is 130 feet high. In the first storey you will have the auspicious *darshan* of Meenakshi Devi of Madurai. Generally, in other temples Lord Ganapati is installed as a God of good omens. But here we have Meenakshi Devi who will bestow auspiciousness on us. In the wall paintings here, you will see the eventful life of Adi Shankaracharya depicted artistically. In the second storey, you bow to Bhagavan Balaji of Tirupati. Here on the walls you will see the Rama-Katha paintings. On the third storey, you will have the auspicious *darshan* of Sahasra Lingeshwar Shiva — Shivalinga in a thousand forms. A Shivalinga is not a chiselled piece of stone. No sculptor need work on it. Shivalinga is always *Swayambhu*, self-made and is taken from the Narmada river.

The temple has been built and now it belongs to the people.

□ □ □



KUMBH MELA

KULAPATI K. M. MUNSHI

ON January 13, 1954, I arrived in Allahabad. The next day was *Makar Sankranti*, the first day of the greatest gathering in the world — the Kumbh. To be in Allahabad at this time was a duty which I owed to the State. It was also a pleasure to see millions thronging Prayag through a spontaneous impulse of traditional piety. It was a privilege to join the greatest national gathering of immortal India, an assemblage which Chandra Gupta possibly attended over which Shri Harsha presided and which Shankaracharya reorganized; which was possibly joined by Manipala, the last Gurjareshwar of Kanauj and Maharajadhiraj of Aryavarta.

I had not visited the Kumbh before, nor am I likely to see the next one twelve years hence and if what they say is correct that the peculiar combination of planets at this time recur only after 114 years, then not one person now living on the earth is going to be alive at such a Kumbh.

II

It is difficult to understand why it should be 'Kumbh'. At one time I thought that like the Simhasta Mela in Nasik — which recurs every twelve years

Kulapati K. M. Munshi, as Governor of Uttar Pradesh, attended the Kumbh Mela at Prayag in 1954. What is it that attracts so many thousands to the Kumbh? In answering this question, Kulapati Munshi deals with the importance of religion in our lives in his characteristic forceful yet charming way.

when Jupiter is in the sign of Leo — Jupiter had something to do with Kumbha — Aquarius But when this Kumbh was held Aquarius was just vacant, Jupiter and the Moon were in Taurus and the Sun was in Makar or Capricon. It may be that this was the first 90° stage of the passage of Jupiter from one Kumbh to another, but then why call it "Kumbh"? Vrishabha the bull — in which Jupiter is at present — is as good as Kumbh, water-pot.

Every one, however, seemed to be agreed on one point. You know how at the world's creation the gods and the demons churned the ocean to make nectar. As they churned the wide seas, thirteen jewels emerged including the moon, wine and Rambha, the divine dancer, then came the pot of nectar. Jayent the son of Indra, selfish as he was, ran away with the pot of nectar, the gods and demons at his heels. A few drops of the valuable substance which imparted immortality, were spilt at Nasik, some at Ujjain and some at Hardwar, the Kumbh however with what was left of it, was thrown where the white waters of the Ganga meet the bluish waters of the Yumuna at Prayag. That is the charter of the sanctity of the Sangam.

III

On the morning of the 14th we went to the Sangam in the steam launch. Then in a jeep driven by Colonel Ratnaswamy who crossed one of the temporary bridges, constructed by the Army in record time. For the river had changed its course leaving little room on the Allahabad side of the rivers, therefore, the camp had to be accommodated on the newly formed beach on the Jhusi side.

The Kumbh Nagar — Kumbh Katak would be more appropriate — was like the enchanted city in the Arabian Nights. The two wide, swift-flowing rivers were enclosed by a huge city set up in canvas, clothing and matting. It had its bridges, roads, camps, houses, markets, watch towers eating houses and places of entertainment. We met the residents, the pilgrims — men, women and children — cheerfully going to the Sangam for the holy dip.

At the Kumbh 50,00,000 men and women came from all parts of India to take a dip in the holy 'Sangam.' They came uninvited facing hardships, lured by no material consideration. They wanted but one privilege; a dip for a few moments in the holy river. It was something to which they had looked forward for twelve long years, and for the sake of those few minutes they came with eager hope and quenchless faith. After the dip they returned, each with the consciousness that he had reached something higher and nobler.

I thought and thought about this mighty phenomenon exhibited by the collective mind of India. Why did a dip in the 'Sangam' satisfy some urge, and what was that urge?

IV

Those who came to the Kumbh ranged from the most learned to the most ignorant, from the highest to the lowest. It was an emphatic reply to those who in these days glibly ask the question: "Is religion necessary?" This question is asked most frequently by those who have an unshakable faith in Lenin, Stalin and Materialism. Their belief is more innate and unreasoning than any religious faith could be, and certainly not as ennobling if it possesses that quality at all.

But to ask this question is rather like asking: "Is it necessary for man to possess the urge to be better than he is? or "Is it necessary for him to strengthen the fundamental aspiration towards freedom or joy, love or beauty?" or, "Is it necessary for a human being to be human?" These questions cannot be satisfactorily answered by logic.

The question: "Is religion necessary?" is asked only when the questioner has already decided that it is no longer necessary. Let us, therefore, try to understand what 'religion' means.

In India it means 'dharma,' the aggregate of all that uplifts man, upholds the Moral Order and supports faith in God. That was the 'dharma' which brought people, millions of them, to the Kumbh. For there was no single religious organisation there; on the contrary, there was complete liberty of belief, the unity was provided by a faith supported by a common urge.

The basic element of religion has to be found in the real needs of the human being in an urge which is both universal and fundamental to human nature.

In its pure form, the urge is an aspiration to seek one's truth, to live a higher life of joy, beauty and love to accept the universal moral order as an all-pervading law of life, to broaden consciousness by thought, training and experience till one can live and move in a fuller consciousness which encompasses all created things. When the urge is insistent, it becomes an irrepressible longing to find an unfettered life, transcending human limitations in which not only man himself but all things are placed in harmonious relation to one another.

This aspiration is fundamental to man; it is the radiation of the spirit in man. And its fulfilment is a basic need and it comes when man is seeking light or freedom, power or peace, but these not in their transient worldly sense; in other words, when he is pursuing Beauty which is God.

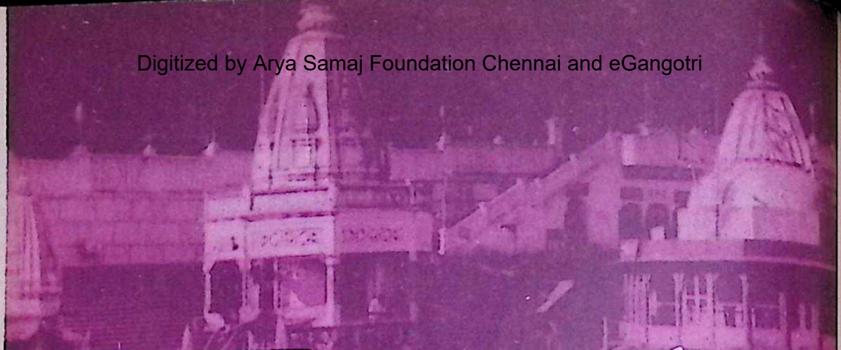
The forms and dogmas of religion implicitly followed or believed in, are necessary, however, for those who have not developed this urge so well as to feel it as pure aspiration. It is through the power of imagination which make these beliefs living and the faith which they evoke that men apprehend the nature of the urge and feel its creative power.

This aspiration comes to man in every age, even in an age of the greatest material comfort. Man is never happy with what he is; he wants to be more of himself than he is. Material comforts, however ample, can never satisfy this craving; on the contrary, they bring only satiety and induct a stronger nostalgia for the life of the Spirit.

There was no lack of material comfort in ancient Rome nor has any age known of material comfort such as we find in modern America. In both of these countries, as in the life of every rich man who has not sunk to the level of an insect, the aspiration has been known to re-assert itself at sometimes or the other.

This is the reason why man, otherwise worldly or fond of comforts, seeks the hardship of a pilgrimage, the humility of associating with some begging 'sadhus,' the discomfort of a shuddering dip in the snow-cold turbid waters of the 'Sangam.' The urge in them is thereby satisfied; they feel more of themselves than they were before; they participate in a wider joy which they would otherwise have never known.

The holy dip at the 'Sangam' therefore has a meaning for those who have faith. The scoffers cannot appreciate it for they have not the humility to understand the basic needs of human nature.



HARDWAR

J. H. DAVE

एतस्याः सलिलं मूर्ध्नि वृषाङ्कः पर्यधारयत् ।
गङ्गाद्वारे महाभाग येन लोकास्थितिर्भवेत् ।।
एतां भगवतीं देवीं भवन्तः सर्व एव हि ।
प्रयतेनात्मना तात! प्रतिणम्याभ्यवादत् ।।

—*Vanaparva*, 144, 9 and 10

Sage Lomasa tells king Yudhishthira.

"Lord Siva placed the falling Ganges on His Head at Gangadwara so that the people could be protected. This is the sacred divine river Ganga. All of you approach her with a pure mind and salute her."

This ancient and celebrated town of Hardwar, also known as Gangadwara and Mayapuri, is situated on the right bank of River Ganges at the foot of the Siwalika. Its position is 29° 58' N and 78° 10' E.

Mahomedan historians use the word Gangadwara. Hardwar is called Haridwara by Vaishnavas and Haradwara by Saivites. Tom Coyrat who visited the place in the reign of Jehangir called it "Haridwara, the Capital of Siva." The seven sacred cities include Hardwar, but there it is called Maya or Mayapuri — the seven cities being Ayodhya, Mathura, Maya, Kasi, Kanchi, Avanti and Dwaramati. The Chinese pilgrim Hieun-Tsang describes it as Moyulo or Mayura, situated on the north-west frontier of Madawar and on the eastern bank of the Ganges. At a short distance from the town there was a great temple called the "Gate of the Ganges" or Gangadwara. The Ganges here is divided into many shallow channels.

The river Ganges moves for about 20 km in the mountains and gushes out at this place into the open plains.

The famous legend of Bhagiratha is associated with Ganga.

Hardwar, Kankhal and Jwalapur, all these three towns are situated near each other and they form one single municipal area.

Hardwar is known as the place where lived the famous Sage Kapila, who burnt the sons of Sagara. The latter had been in search of their sacrificial horse which was stolen by Indra and tied up by him near the hermitage of Sage Kapila. Taking this sage to be the thief, the sons of Sagara prepared to attack him. Kapila came to know of their resolve and burnt them. Subsequently Bhagiratha brought down the Ganga and liberated them. The abode of Sage Kapila is still pointed out at a place called Kapilasthana.

Ganga at Hardwar has a width of 1.6 km. and on the river bank there is a succession of ghats and temples. The waters are very clean and pure. One can see the bottom very clearly. From Hardwar starts the route for going up to the Himalaya region, particularly to Kedar and Badari. The pilgrimages start in summer and every year in the month of Vaisaka pilgrims gather together at Hardwar. Vaisakha Sukhla 1st (of the North Indian calendar) is the time when the sun is usually in Aries. Every twelve years when Jupiter is in Aquarius, there is the big Kumbha Mela, Lakhs of people attend it. It is stated that:

गङ्गाद्वारे कुशावर्ते बिल्वके नीलपर्वते ।
तीर्थे कनखले स्नात्वा धूतपापो दिवं
व्रजेत् ॥

— *Viramitrodaya — Tirthaprakasa* p. 377.

"One bathing at these five places becomes purified and goes to heaven — Gangadwara, Kusavarta, Bilva Tirtha, Nila Parvata and Kankhal."

All these five place are also pointed out near Nasik where Godavari is taken to be Ganga of the South.

All the five places are situated in the vicinity of each other. Gangadwara is so called because the Ganga starts flowing on the plains at this place — Hardwar. Kankhal is situated two miles away from this. Nila Devi temple is on the Nila Parvata on the opposite bank of the Ganga. At Kusavarta people perform the sraddhas. In the Bila Thirtha there is the temple of Bilvesvar Mahadeva.

Hardwar has been, since time immemorial, a sacred abode of sadhus and saints. The place is famous for a bath in Ganga, darsana at temples and 'sraddha' to be performed at Kusavarta. The main ghat at Hardwar is called Har-ki-Pairi — so called because it is said to have the imprint of Lord Vishnu's feet shown on a stone in wall. This most sacred ghat at Hardwar was at one time very small — only 34 feet wide at the top and with 90 steps.

During Kumbh Mela days, on eclipse days and other auspicious occasions there is a great rush of pilgrims. They vie with one another in having the bath at the appointed propitious moment. A number of people used to get crushed to death and even the guards found it impossible to check the on-rush of the crowds. The Government is now taking necessary precautions and the width of the ghat and the number of steps have been increased and improved. Sanitary reforms have also been introduced to avoid cholera and other epidemics. The bathing place has been also improved. The bottom of the pool has been paved and an iron railing put on the outer edge to protect the bathers.

Near the Har-ki-Pairi is the Gangadwara temple, the biggest and the most important temple here which is visited by lakhs of people during the Mela days. South of Gangadwara are a number of temples and monasteries. At a little distance from Har-ki-Pairi, is the Saiva temple of Sravannath. About a mile (1.6 km) from Hardwar is the town of Mayapur. There are three old temples there — one of Mayadevi, the other of Bhairava and the third of Narayana. Among the seven sacred cities it is Mayapuri that is mentioned. Perhaps this may be the old site of Hardwar. Cunningham says that it is a very ancient site identical with that of the populous city three and half miles in circuit described by Hieun-Tsang. Beyond the old Narayan Bali Temple is a large mound 750 feet square which is a relic of the fort of the mythical King Vena.

About 1.6 km. South of Mayapur is the town of Kankhal. The meaning of this name is stated to be "who is that Khala or villain who does not obtain liberation at this spot?" i.e. every one is liberated here. It is populated mainly by brahmins and sanyasins. It is bigger than Hardwar and the appearance is more clean and picturesque. The well-to-do section of Hardwar lives here.

About 6.4 km from Hardwar is Jwalapur. The priests of Hardwar mostly stay there.

Hardwar and Kankhal mark the bottom of the Himalayas. Ganga flows with great force here. The natural sights, nearness of the mountain region and the cool and resounding flow of India's mighty river Ganga create an atmosphere conducive to mental peace and spiritual sublimation.

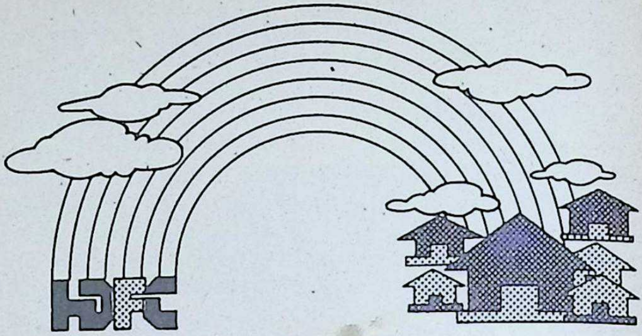
About 38.4 k.m. from Hardwar is Hrisikesa, on the line from Hardwar to Dehra Dun, which leads to Gangotri, Kedar and Badari. Hrisikera is famous for the Bharatji's temple said to have been established by Shri Sankaracharya. There are numerous pilgrim houses and the place is full of sadhus and sanyasins. There are the quarters of the celebrated Kali Kamliwala. The men in charge here take care of the extra luggage, act as bankers and try to be as helpful to the pilgrims as possible. Those who want to proceed from here for the Himalaya Yatra have to engage here their Jhampan, Kandis, etc. The forest University of Swami Sivanandaji and his Divine Life Society are quite famous for the excellent work they are doing.

In the Kumbha Mela that takes place at Hardwar, Prayaga, Ujjain and Nasik, people assemble at Hardwar when Jupiter is in Aquarius and the sun in Aries. Lakhs of people come from all parts of India for both, darshan in temples, sraddha and for meeting the sadhus, saints and sanyasins.

In the reign of King Harsha in the 7th century A.D. such religious festivals were celebrated with great pomp at Prayag when the Chinese pilgrim Hieun-Tsang was present. Heads of various religious sects had collected there and there were discourses on philosophical and religious subjects. The Emperor distributed lavishly large 'dakshinas' on such occasions.

Sri Sankaracharya is said to have regularised this institution of periodic Melas of a religious and philosophical nature and brought order to the ranks of the sadhus. He classified them in ten orders called the Dasa Nami Sanyasins — Saraswati, Puri, Vana, Tirtha, Giri, Parvata, Bharati, Aranya, Asrama and Sagara. The scheme proved highly successful. The religious heads would travel periodically to these 4 places of Kumba, get in touch with the lay followers and be their moral guides. They were selfless seekers after truth imbued with high spiritualism. They exercised great influence on the masses of people. There may be fake sadhus who delude others, but that does not negative the existence and the excellence of the genuine saintly sadhus. The Kumbha gives opportunities for holding a religious parliament.

(From 'Immortal India' Vol. II, a Bhavan's publication).



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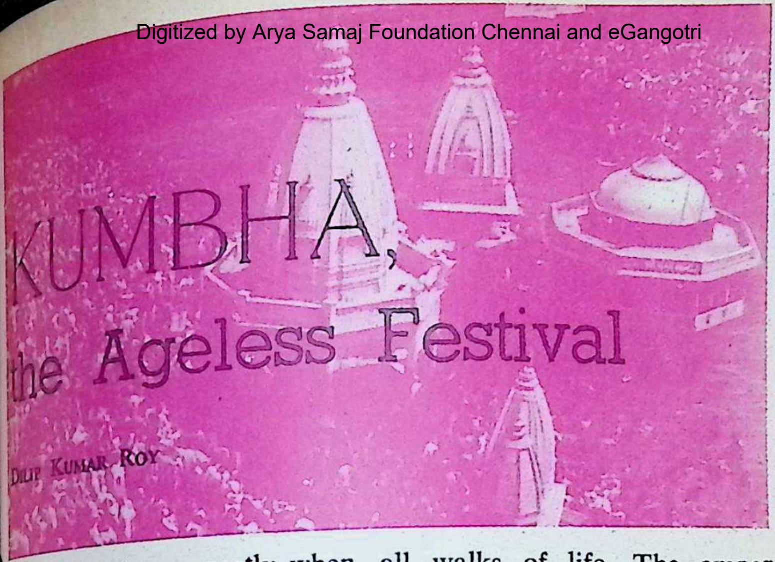
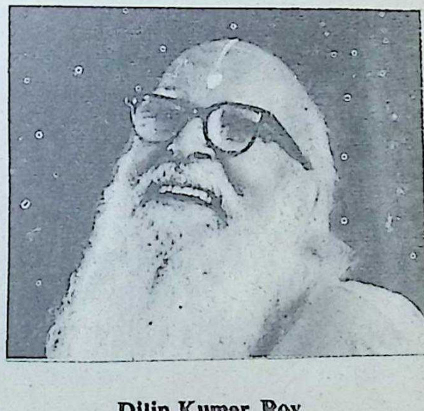


KUMBHA, the Ageless Festival

Dilip Kumar Roy

WE do not know exactly when the legend of the Kumbha first became crystallised and began attracting pilgrims, but we do know that the great Chinese traveller-historian Hiuen Tsang (otherwise Yuan Chwang) who came to India in the seventh century, witnessed this magnificent religious festival at Prayag, for he has left a graphic account of it. He writes that about half a million people gathered roundabout the confluence on that occasion and that the ceremony lasted for seventy-five days. The pilgrims comprised people from almost all ranks of life — tributary chieftains down to the beggar in rags. Among the participants, there were the heads of the various religious sects, as well as, philosophers, scholars, ascetics and spiritual aspirants, from all walks of life. The emperor performed all the rites with great eclat and (to quote the historian, Vincent Smith) ceremoniously distributed the wealth of his treasury to people of all denominations on the ground, at the junction of the Ganges and the Yamuna, where the great fair is now held usually. Harsha was in



Dilip Kumar Roy

the habit of making such distributions every five years, and the celebration in which Hiuen Tsang assisted was the sixth of the reign."

The date of this celebration was 644 A.D., so that it can be taken as the first account of the Kumbha Mela in recorded history. It is possible, however, that Harsha did not initiate the festival, but only adopted it and gave it a royal fillip in order to promote religious fervour among the people. It may be presumed that it has continued ever since down to our own day.

I was told by a great Yogi at Haridwar, that the Kumbha Mela fulfilled a highly important function which today is nearly lost sight of, but which is nonetheless remarkable, both from the historical and the spiritual point of view.

"The sadhus," he said, "not only inspired us, the spiritual seekers, individually, but they played a highly important social part as well, by having acted throughout the ages as our monitors and legislators. The Lord speaks in the Gita of the ideal of *lokasamgraha* which means holding people together by giving them day-to-day guidance. This has all along been achieved by our sadhus qua law-makers, for it was they who first enunciated the codes of social conduct which the Kings only stepped in later in enforce. We, in India, never appealed to lawyers and the so-called practical men to lay down the laws which were to regulate our lives: we looked exclusively to us spiritual leaders to formulate those codes and canons of conduct and justice by which our daily lives were to be governed and our spiritual evolution expedited. But in those days it was by no means easy to travel from one place to another and the sadhus lived far apart from one another. So it was that they agreed to foregather periodically in order to discuss ways and means of giving practical guidance to the ordinary man through such legislation and reform as might be called for. These conferences of sadhus may be compared to the sessions of our modern Parliaments which pass new bills when needed and repeal such vogues as are outmoded." "Their ways differed from ours only in this," he added with a smile, "that the authority they wielded came from above, and not, as in our days, from below. In other words, the sadhus' rulings were accepted not because they were the elected representatives of the ignorant — which they were not — but because they were the accredited servants of the Light which prevailed because the common man's humility made intuitively receptive to its lead."

What he said was, indeed, revealing. For it made me realise forcefully — and I felt a glow of pride when I came to ponder its implications — how Hinduism had, at every step, drawn its final sustenance not from the unenlightened intelligence of its canny intelligentsia, but from the truly illuminated wisdom of its spiritual men — its seers, saints and sages. The scales seemed to fall from my eyes and I saw the Kumbha Mela in, as it were, a new light. I stress this from the personal point of view, because this highly important function of spiritual congregations is often ignored even by its beneficiaries.

(From "Kumbha, India's Ageless Festival," a Bhavan's publication).

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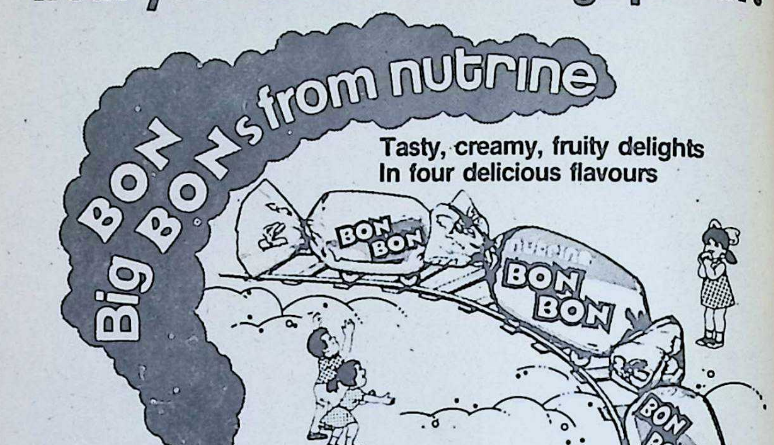
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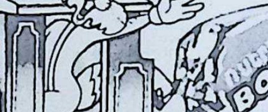
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FE

Swami Vivekananda's birthday falls on February 1, 1986, according to Indian calendar — Pausha Krishna Saptumi.

Science and Vedanta

Swami Vivekananda, the Reconciler

—SWAMI JITATMANANDA

POLITICAL orders based on technocracy have failed to give the necessary direction for our survival in the age of super-industrialism. System analysis, derived from World War II, and cold war military research have created multi-headed engineers, 'a techno-political econo-socio-expert.' These are the high priests in the age of superculture, as Kenneth Boulding says, who have created the culture of airports, through-ways, skyscrapers, hybrid corn, artificial fertilizers, birth control, genetic engineering, test-tube babies, computer robots and a scheme of commercial space-flights to the moon in the near future.

Today, when public education for the young collapses in technocracy, the technocrats immediately come forward with, in the words of Roszak, 'electronicized individualized computerized audio-visual-multi-instructional consoles.' The result of such computerized solution to human problem is just ridiculous, especially when the problem is the spiritual crisis of men who sometimes find themselves in a deep psychological predicament. Instead of a solution, the crisis, on the contrary, deepens into, what Roszak calls, an 'airconditioned nightmare'. Scientists may heap computer over computer but this way they never reach the soul of man.

This techno-science which treats only the physical man with an absolute disregard to the deeper levels of consciousness is an outcome of the 'schizopherenic culture' of the West, as A.D. Reincourt puts it. This culture of science dates back from Descartes, Laplace and Newton who made science a study of pure matter eternally separate from mind or the psychic aspects of the knower. And in the nineteenth century this

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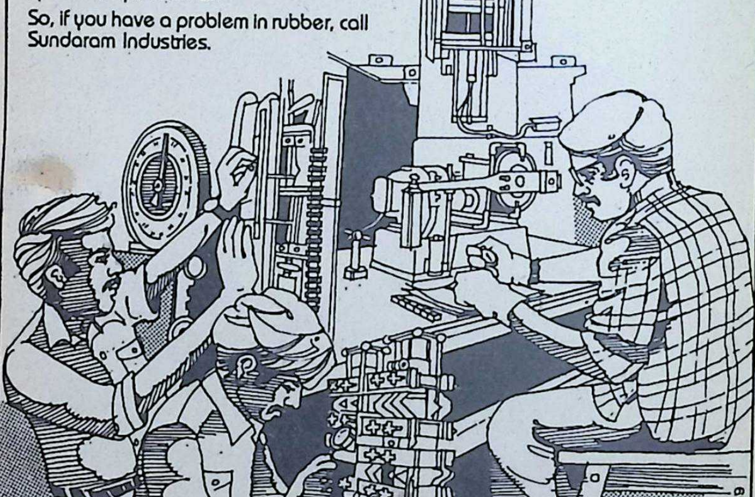


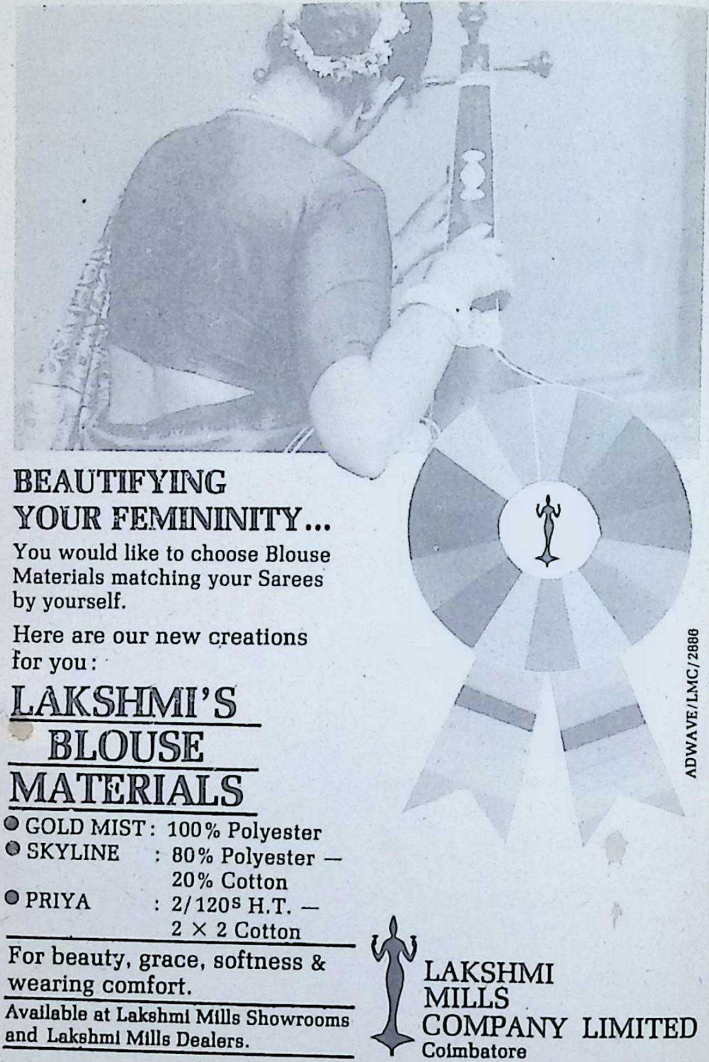
I am glad to write the 'Foreword' to this small book entitled 'Swami Vivekananda: Prophet and Pathfinder.' The book is an attempt to project Swamiji as a pathfinder showing the way out of the various problems we are facing today all over the world. The problems of the modern youth, and how Vivekananda's message of the inherent divine strength in all men and women will help the youth to face and overcome these problems, have been especially dealt with by the author. Swami Jitatmananda of the Ramakrishna Math, Hyderabad, has been associated with the education of the youth for more than a decade. The book is an outcome of his humble attempt to interpret Vivekananda's message for them.... I hope the book will be appreciated, welcomed and utilised by all, particularly the modern youth.

science culminated in an 'apotheosis' not of man, but of a science of machine.

Swami Vivekananda entered the West in 1893 when the apotheosis of Newtonian science reached its zenith especially in London. Already by the 1870's and certainly by the 1880's science had assumed a new social role, one that included a powerful antagonism to religion. This new role of science has been termed by social historians as 'secularization'. But its more common name among the intellectuals was 'scientific naturalism' or 'scientific materialism.' Darwin's 'Origin of Species' (1859) and his subsequent writings removed the keystone of natural theology of Christianity. Darwin was a Quaker and the historic blow to the entire Christianity he dealt was immeasurable. Millions of rational thinkers left the church or lost faith in Christian theology. Millions became pessimists and accepted God as Schopenhauer's 'blind will.' Others turned to Kant and sought consolation from the Kantian doctrine that the Ultimate Reality is unknown and unknowable. Science threantened to replace religion finally. And when Darwin died he was 'virtually canonized by his burial in the Westminster Abbey.'

Tyndal, a famous British physicist, professed himself to be a materialist in his address to the British Association in Belfast in 1874. The X-club was formed at this time in London in which many of the major scientists were members. All the members of the X-club 'adopted an anti-religious stand and all were deeply resentful of any question of religious interference in the practice of science. Science was being used as an ideological weapon to advance the interests of the community that it founded.'

The 'heroes' of science almost threatened to displace Christianity in social leadership. In



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the writings of Huxley, we find references to the 'church scientific' and even to himself as 'bishop'. Even recently, Julian Huxley's 'Religion Without Revelation' advocated the transmutation of science into a secular religion.

'Science of the Soul'

Right at this time of the unquestioning ascendancy of materialistic science, Vivekananda entered the Western scene and gave the idea of Vedanta which he called 'the science of the soul.' Standing inside the den of science in London, Vivekananda boldly attacked the so-called scientific orthodoxy of those days in his Jnana Yoga lectures: 'If anything is uttered by Tyndal, Huxley or Darwin it is swallowed without salt.' He claimed Vedanta as the only religion fit for a rational mind. "A man must have not only faith, but intellectual faith too. Materialism prevails in Europe today. You may pray for the salvation of sceptics but they do not yield. The salvation of Europe depends upon a rationalistic religion and Advaita, the non-duality, the oneness, the idea of impersonal God, is the only religion that can have any hold on intellectual people."

But materialists die hard. The philosophy of scientific materialism held unbridled sway over scientists and rationalists until quantum and particle physics exploded finally the myth of scientific materialism in 1927. After Heisenberg's discovery of the Uncertainty Principle and Niels Bohr's exposition of the celebrated Copenhagen Interpretation of Quantum Physics in 1927, science has today stepped beyond the frozen sense-bound world. Nothing in the 1980's is any more a purely objective reality. Heisenberg's Uncertainty Principle has already proved that the object we see or perceive is inextricably connected with our subjective consciousness. Nobel physicist, Eugene Wigner, concludes that it is impossible to explain the quantum-mechanical phenomena 'without explicit reference to consciousness.'

The reality today is 'omnijective' says Michael Talbot. Nay, Schrodinger's discoveries have pushed the idea further. External reality is a creation of our consciousness, an 'observer-created reality' as physicist Wheeler says. 'We are in the wake of a physics revolution' writes Pagels. 'The universe will never afterwards be the same.' says Wheeler. Bertrand Russell's autobiography offers, according to Theodore Roszak, 'some heart-rending expression of the spiritual inadequacy of the scientific world viewed on the part of one of its greatest investigators and promoters.'

Russell's realisation, that the objective world as proved by

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modern physics is not real is startling. He writes, "as regards metaphysics.... I experienced the delight of believing that the sensible world is real. Bit by bit, chiefly under the influence of physics, this delight has faded... I find myself in the vast mist of solitude, both emotional and metaphysical, from which I can find no issue."

The 300-year-old Cartesian-Newtonian barrier of modern science between mind and matter, subject and object, God and man has finally been abolished. Modern science has rejected the very concept of scientific materialism. In his Presidential address to the World Congress of Scientists held in Washington in 1973, Heisenberg declared:

> "What is really needed is a change in fundamental concepts. We are probably forced in our concepts to abandon the atomic materialism of Democritus.... We cannot exclude the possibility that after sometime the current themes of science and technology will be exhausted and a younger generation will turn towards an entirely different approach."

Even before the younger generation came forward, Heisenberg's contemporary Nobel Physicist, Erwin Schrodinger, openly declared this entirely different approach as the approach of Advaita Vedanta. Heisenberg's Uncertainty Principle had compelled physicists to include the 'consciousness of the physicist' in the experiment. Schrodinger went on exploring this 'consciousness' element in his own two celebrated books 'Mind and Matter' and 'My view of the Matter.' "In all the world there is no kind of framework within which we can find consciousness in the plural. This is simply something we construct because of the spatio-temporal plurality of individuals, but it is a false construction. The only solution to this conflict, so far as a way is available to us, lies in the ancient wisdom of the Upanishad," he wrote.

Today a younger physicist Fritzof Capra's best selling book on Particle Physics entitled 'Tao of Physics' concludes that the ultimate finding of modern physics is — 'Atman is Brahman and Brahman is Atman,' or, in other words, the potentiality of the whole universe is inherent in a simple atom, and this brings us to the basis of Vendantic mysticism. Amaury De Reincourt's celebrated book on the convergence of modern physics and Indian Vedanta entitled 'The Eye of Shiva' echoes the same ideas.

This turning of modern science to self-introspection is the direct result of the discoveries in quantam physics, especially Heisenberg's Uncertainty Principle and Neils Bohr's inter-

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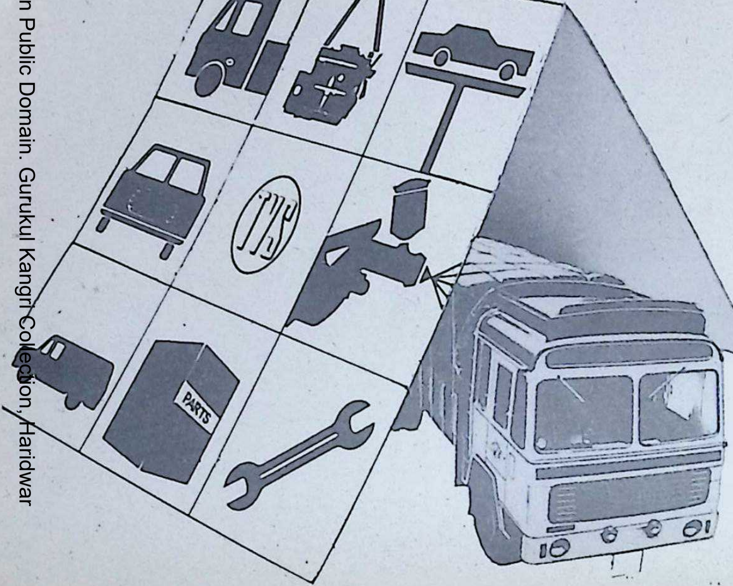

SAA/TVS/1960

pretation given to the same principle in the celebrated Copenhagen Interpretation of physics in 1927.

According to Arthur Eddington, 'Religion first became possible for a reasonable scientific man about the year 1927. If our expectation should prove well-founded that 1927 has seen the final overthrow of strict causality by Heisenberg, Bohr, Born and others, the year will certainly rank as one of the greatest epochs in the development of scientific philosophy.'

Vivekananda explained long before that Vedanta admits no such thing as strict causality. And this idea, as interpreted by Vivekananda, is found superior to the space-time concept of Herman Minkowski, as Michael Talbot has shown in his recent book 'Mysticism and New Physics:' "The Absolute (is) .... everything that exists.. this Absolute has become the universe (as we perceive it) by coming through time, space and causation... This is the central idea of (Minkowski) (Advaita).... Time, space and causation are like the glass through which the Absolute is seen and when it is seen... it appears as the universe. Now we at once gather from this that in the universe there is neither time, space nor causation... what we may causation begins after, if we may be permitted to say so, the degeneration of the Absolute into the phenomena and not before."

Talbot continues: "The remark was originally made by the mystic Swami Vivekananda in Jnana Yoga, but the fact that the names of the mathematician who first theorized that space and time are a continuum, Hermann Minkowski, and the greatest of the historical Brahmin sages (sic), Advaita, are interchangeable, demonstrates once again the confluence of mysticism and the new physics.

"Vivekananda further expresses a view that has become the backbone of the quantum theory: There is no such thing as strict causality."

To the august assembly of Westerners, gathered at the Parliament of Religions at Chicago in 1893, Vivekananda declared in his paper on Hinduism:

"Science is nothing but the finding of unity. As soon as science would reach perfect unity, it would stop from further progress because it would reach the goal. Thus chemistry could not progress further when it would discover one element out of which all others could be made. Physics would stop when it would be able to fulfil its services in discovering one energy of which all the others are but manifestations. And the science of religion would become perfect when it would discover Him,

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who is the one life in a universe of death, Him who is the constant basis of an everchanging world, one who is the Only Soul of which all souls are but delusive manifestations. Thus is it, through multiplicity and duality, that the ultimate unity is reached, Religion can go no farther. This is the goal of all science."

Today, western science has already left behind the experiment-observation-inference method of scientific positivism and has accepted the path of intuition. Einstein, who began as a staunch positivist never caring for any mystical intuition, had finally accepted the primacy of intuition over experiments. The idea that science is based on experiment-character-inference theory, is "nonsense all the same," he told Heisenberg. "It is the theory which decides what would be the nature of the experiment."

Swamiji foresaw the culmination of modern science in Vedantic mysticism. "Physics is bound on both sides by metaphysics, so it is with reason. It starts from non-reason and ends in non-reason. If you push enquiry far enough in the world of perception we must reach a plane beyond perception."

(From Swami Jitatmananda's 'Swami Vivekananda, Prophet and Pathfinder,' Shri Ramakrishna Math, 16, Ramakrishna Math Road, Mylapore, Madras-600 004 Pages 190. Price Rs. 12).

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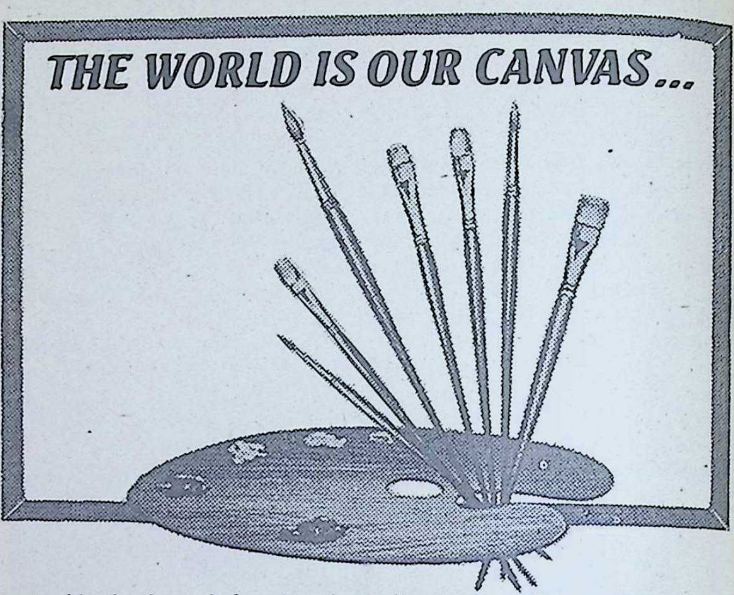
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A Labour of Love

SWAMI TATHAGATANANDA

TODAY, perhaps, there is only one living person who saw Swami Vivekananda — or better, one whom Swamiji saw. Her name is Katherine Whitmarsh. She is known to the devotees of Sri Ramakrishna as Prasanna. (The name was given to her by her guru, Swami Prabhavananadaji.) I have known her since 1977 and almost every year I visit her. She is 87 and lives in her own house in Santa Barbara, California. She is the picture of peace and happiness. She is full of joy and does radiate that unto others. Her zest for living is unimaginable. Her serenity and calmness, her mental alertness and intellectual ability are simply marvellous. She has a prodigious memory and a herculean capacity for hard work.

Ridgely Manor in New York is well known to the readers of Swamiji's life. This estate is more than 100 miles up the Hudson River from the city of New York. It is a large estate, having more than 180 acres. It was the property of Mr. and Mrs. Leggett, close devotees and admirers of Swamiji. During Swamiji's second visit to the West he stayed there for two and a half months in 1899.

Prasanna's parents lived on that estate as they were related to Mr. Leggett. Her father, Theodore Whitmarsh, as well as her uncle, Frank Leggett, were both devoted to Swamiji and were closely involved in some of his activities. Prasanna was just one year and ten months old when Swamiji was there. Swamiji used to play with that little girl; she even sat on his lap many times. Of course, nothing of this is remembered by her. She heard all this from her parents. In later years Miss MacLeod, sister of Mrs. Leggett, influenced her course of life. They travelled to-

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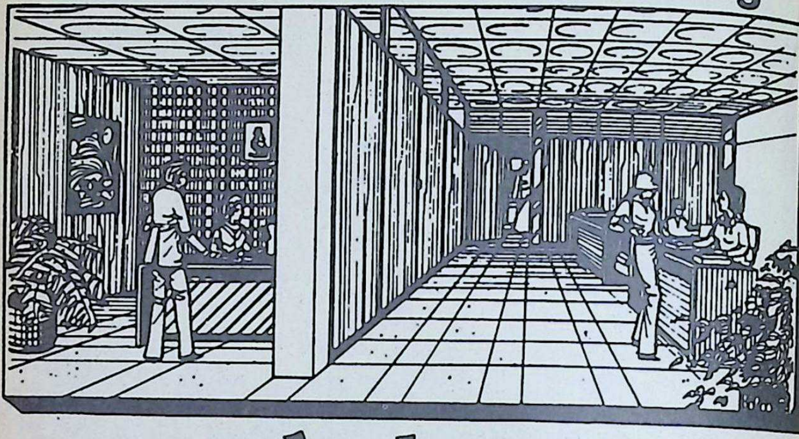

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gether in Europe and spent time there in various cities.

Prasanna moves about now in a wheelchair as her legs are not strong ever since her youth; but notwithstanding her physical handicaps and her age, she is a source of inspiration to one and all. She came to live in the Hollywood area in 1947. It may be remembered that Miss MacLeod died in Hollywood.

This year (1985) Prasanna has published a great book, "A Concordance to the Gospel of Ramakrishna". This is a bulky book containing 640 pages, measuring 8-1/2" × 11", set in very small type. Elderly persons cannot read it without glasses. This book was compiled by her with the active and earnest cooperation of seven other devotees of Sri Ramakrishna, and it took them more than 15 years to prepare this book for publication. The book is published by the Vedanta Society of Southern California and is respectfully dedicated to their guru, Swami Prabhavananda. It has about 45,000 entries. Enormous patience had to be shown during the years of compilation. This team is still working to prepare a more detailed Concordance of the same. God willing, this volume will be published in the near future. Prasanna worked daily for six or seven hours without any break for 15 years.

In the preface she writes:—"Working on this project had been a privilege and source of joy for everyone involved in it. The benefits of dealing with Sri Ramakrishna's works and teachings on a consistent basis are impossible to evaluate or describe, but the presence of His thought in our lives can only be an asset of the most valuable kind. All of us who have had an opportunity to participate in this work have been blessed by it."

□ □ □

There have been many times when I did not know which way to turn. But I have gone to the Bible, and particularly to the 'New Testament' and have drawn strength from its message.

—Mahatma Gandhi

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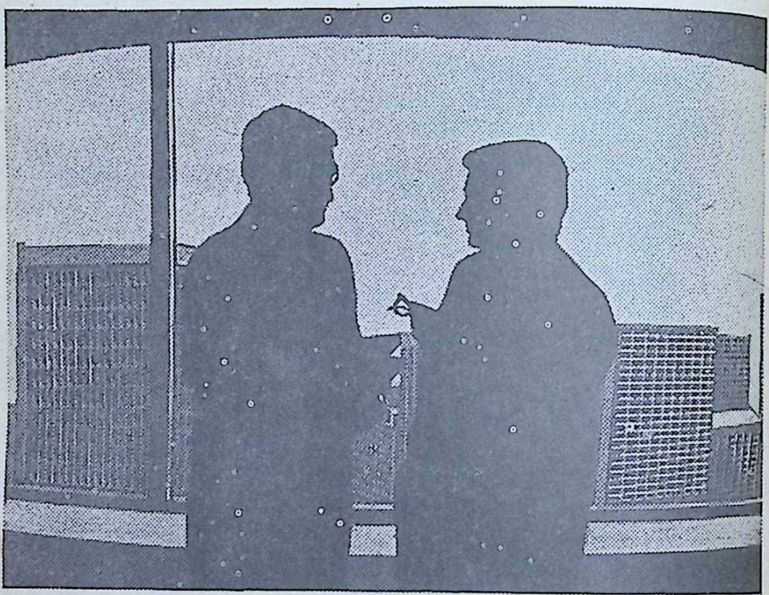

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An Untypical Journalist

DR. D. ANJANEYULU

Khasa Subba Rau, Founder-editor of Swatantra *and* Swarajya, *Madras, both now defunct, was born on January 23, 1896 and died in July 1961.*

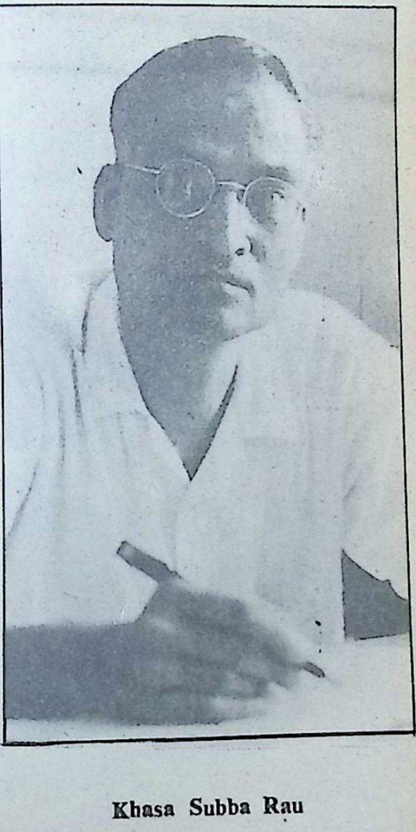
KHASA SUBBA RAU was one of those few dedicated spirits, for whom journalism was not merely a career or even a profession, but a sacred mission of their lives.

He was one of the last links with the generation of editors thrown up by the freedom struggle. But in many ways, he stood apart from the rest of his colleagues and contemporaries in the profession. He was in a class by himself, for the charm of his personality and certain values of life that he embodied in himself.

He was a rare combination of the crusader and the craftsman. In him also was to be found a harmonious blend of the ascetic and the artist. In him was personified an unlikely mixture of shrewdness and sacrifice.

Education

Born of a cultured middle class family in Nellore district (from his surname 'Khasa,' it



Khasa Subba Rau

Oh King Who dance,
while those possessing the kind of knowledge
which knows nothing else (but You)
pay obeisance to You !
Oh great Gem of a preceptor of gnosis
Who graciously stood into Your mind
to tell me in particular thus:
"Those who talk of the works
ranging from the Veda-s Aagama-s
Puraana-s, Ithihaasa-s,
down to the works on magic,
consider the book on magic only
as wizardry;
but I say unto you, know all the works as wizardry,
and look at all deeds by the light of my grace !
Do wear garland (of poetry)

—Saint Ramalingar

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may be guessed that his ancestors must have originally migrated to Andhra from Maharashtra and his grandmother knew some Marathi, it is said), Subba Rau had his early education in his native town.

He graduated in philosophy from Presidency College, Madras, where he was a student of Dr. Radhakrishnan, (then Assistant Professor and a plain 'Mister' as yet), whose lucid and eloquent lectures he remembered to the last day.

He took the First-Grade Pleader's examination, but somehow turned his face away from the legal profession, and instead preferred to become a teacher.

He did not spend many years in the teaching line (he was a teacher in a High School) and soon became the Headmaster of a middle school before he was drawn into the vortex of the national struggle, under the leadership of Mahatma Gandhi.

A decisive influence in this regard on the course of his life was the example of an older friend of his by name Digumarti Hanumantha Rao, who gave up his headmastership to run an ashram on Gandhian lines.

First Steps

In the salt satyagraha campaign, Subba Rau went from village to village in his district, along with his old mother, an orthodox lady, who used to cook for the itinerant party of Congress volunteers. He went to jail in this 'satyagraha.'

After release from prison, Subba Rau was drawn, along-with a promising band of talented young men (like K. Ramakotiswara Rao of TRIVENI and G.V. Krupanidhi, later Editor of THE DECCAN HERALD, Bangalore), into the fraternity of SWARAJYA, an English daily started by Andhra Kesari T. Prakasam in the early twenties.

He stood by his chief through thick and thin and was not afraid of standing to the last on the burning deck, when all others left for safer havens.

When 'Swarajya' had finally to close down, he worked for sometimes with Mr. C.S. Rangaswami on 'The Indian Finance' in Calcutta (also on 'Liberty' for a brief spell) and with S. Sadanand on the 'Free Press Journal' in Bombay.

He later joined the 'Indian Express' where he worked as Joint Editor with K. Santhanam and later with Pothan Joseph. He went in and out of 'The Express' more than once and his tenure on the paper was also interrupted by his imprisonment in the August movement in 1942. In spite of policy differences, he had a cordial personal relationship with Shri Ramnath Goenka.

Swatantra

He finally left Shri Ramnath

Oh Gem of a ruby
Who bestow grace on those free of ill-repute!
Oh munificent One!
I, a sinner with a mind
that is similar to a granite slab
devoid of any moisture,
a fellow with a heart
which is treachery incarnate,
forgetting to worship You,
had taken my meals
even like the evil dog
which runs about eating
the unappetising filth.
That very day,
I was punished in Otri
till I trembled in every fibre of my body.

—"PATHWAY TO GOD"
Trod By Saint Ramalingar.
—G. Vanmikanathan

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Goenka's service in 1946 to start his own weekly, 'Swatantra' with the assistance of Shri V. Kalidas (Editor of the Telugu Weekly 'Anandavaani'). He built up 'Swatantra' as a powerful organ of political opinion and conducted it with distinction for over a decade.

It was to the columns of this journal that he attracted a large number of the younger writers of the day (of whom the author of this article is proud to call himself one). At the end of a decade, he gave up 'Swatantra' which he had, earlier, sold to H.D. Rajah, (then member of the Rajya Sabha).

In June 1956, he started the 'Swarajya' weekly, with the blessings of Rajaji, who had always been one of his best well-wishers. A couple of years later, the journal was taken over by the publishers of the leading Tamil weekly 'Kalki', and it soon came to be associated with the politics of the Swatantra party founded by Rajaji.

Subba Rau continued to be the Editor and died in harness, so to speak. His health was declining fast towards 1960 and 1961. Curiously enough, he kept his mental alertness to the end, and was doing his 'Sidelights' with something of his native clarity of thought and vigour of expression, though he was a very sick man for almost the whole of the last year of his life.

Standards

As editor, Subba Rau was anxious to maintain the highest standards of journalism and was selective in his choice of writers, without hurting the vanities and susceptibilities of those other writers who had to be left out. But sometimes, he seemed to be rather unbusinesslike in his dealing with what you had sent him, for he would neither publish it for a long time, nor send it back to you. It was possible that you would see it in print, when you had almost forgotten everything about it.

While he zealously guarded editorial integrity and his views were well-pronounced, he was averse to all forms of personal publicity, for which a proprietor-editor has ample scope in his journal. In this, he was a faithful adherent to the time-honoured traditions associated with 'The Times' and other great newspapers.

He scrupulously avoided all suggestions of personal compliment to the editor in his journal. Even where public issues raised by him were concerned, he would keep out almost all the letters favourable to him and publish only those that were critical of him.

Even indirect, incidental and well-meaning, references to him were taboo. I had a personal experience of this, when I wrote an article on 'The Profile Art,'

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discussing four profile-writers, in India, including himself for the 'Swatantra' Annual (coming out for Deepavali), but he declined to pubish it, though he saw no objection to it on other grounds.

It was later published in another periodical and he was glad to see it in print.

Subba Rau was anxious to see the men in the limelight in their proper perspective, while trying to keep away from it himself, according to his idea of editorial function.

As a writer, Subba Rau did not believe in mincing words, in letting sleeping dogs lie, or in following the non-commital way of holding that much could said on both the sides. He was always clear, emphatic and unequivocal.

He called a spade a spade, or something more than a spade, at times. Now he brought the sledge-hammer heavily down on some evil-doer of his conception. Now, he used the rapier for a cut-and-thrust and now the surgeon's knife to cut away the sources of infection, without hurting the patient concerned.

He had a peculiar way of raising political controversies to the level of first principles with his flair for a philosophic approach to day-to-day problems.

In this larger context, personalities would cease to have any separate existence, or inherent importance. A long-time benefactor, an erstwhile idol of his, would come hurtling down from his pedestal after committing a political blunder. He had no hesitation in describing his one-time chief Mr. Prakasam as 'senile and mentally incoherent' at one stage in Madras politics.

One great leader, whom he had described as Chanakya or Machiavelli in Indian politics, he was later ready to hold up as a Socrates in his role as an elder statesman. Subba Rau did not value any mechanical fixity of judgement.

Individuals were always under a test, and they had to be judged according to their performance at every step, he would say. He was often accused of inconsistency in his attitude to political leaders, but in fairness to him, it is possible to see a deeper constancy of purpose beneath his apparent inconsistency of policy.

The leader principle (to the extent of hero worship) seemed to hold him in its grip, for never was he without an idol of some kind to worship and another to break. A hero and villain to match as a foil seemed always necessary for his emotional support. In any case there was no personal rancour at work here.

Khasa was one of those few journalists with a deeply thought-out philosophy of life — personal as well as public.

In his relationship with politicians, in and out of power,

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Khasa had certain well-defined guidelines to follow. It is common knowledge that most people would vie with one another to pay tribute to the politicians pitchforked to high office. They tend to make a beeline, with flower garlands and bouquets, to the door of the local politician lucky enough to find himself in the Council of Ministers. Khasa was the last man to join this queue. On the contrary, he deliberately chose to keep away from such dignitaries, unless he was invited by them for a meeting. It happened so, with more than one personal friend of his, who obtained political preferment.

Subba Rau had a peculiar way of raising political controversies to the level of first principles with his flair for a philosophic approach to day-to-day problems.

As one with definite views on the role and function of the State and the Press, he could never be persuaded to follow the practice of providing personality build-ups for the Ministers of State. For, were they not, after all, servants of the people, maintained by the public exchequer? He believed, with T.E. Delane of 'The Times' (London) that while the ultimate objectives of the Press and the Government might be the same or similar, their roles and functions were always distinct, often disparate. He could, therefore, never reconcile himself to the role of the Press as a handmaid of the government. He looked upon it as the unofficial spokesman of the opposition. And he helped it to play this role without fear or favour, affection or illwill.

There never was malice in whatever he did, for Subba Rau was a perfect gentleman. Even his bitterest political opponents would agree that he was incapable of being bitter, though he could, on occasion, be harsh. He had no personal enemies. He was a liberal to the core, with the highest regard for the human personality. He was also a very civilized person. When you were with him in his room and somebody more important came in, he would not let you go with the impression that you were being ignored or bypassed. Though reserved by temperament, he had a genius for genuine friendship. Perhaps, he was one of the few Andhras who could claim a large number of friends from other language groups in Madras. He believed in making friends, not merely contacts, and in keeping them.

Feared as a critic, respected as a writer, and loved as a friend, Khasa Subba Rau belonged to a vanishing generation of men, who had values and scruples, apart from interests and ambitions. □□□

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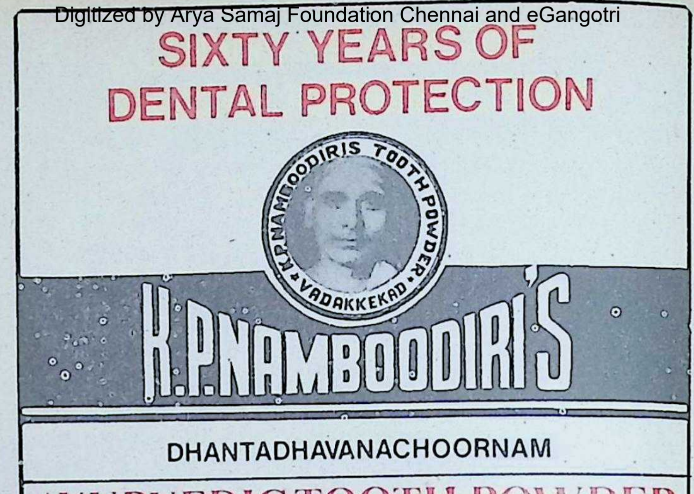
Money Power in Elections

"The country needs a politics of service to the poor. The country needs a politics based on ideology and programmes. To bring this about we must break the nexus between political parties and vested interests. We will change the electoral laws to ensure cleaner elections. We will make political parties accountable for the funds they receive. We will wage an ideological war against those who exploit the poor in the name of caste and religion."

—Shri Rajiv Gandhi at the Congress Centenary Celebrations

These are unexceptionable words and, as an earnest of the desire of the Prime Minister to cleanse our national life, they are welcome. But the irony of these noble sentiments will not be lost on those who remember that the Congress Party, under one label or other, has been ruling the country since Independence barring the Janata aberration of 1977-80. That apart, it is good to know that electoral reforms are being thought of mainly 'to break the nexus between political parties and vested interests'. Corruption, as one of our veteran Congress leaders remarked the other day, begins with the elections. But with the elections coming round only once in five years in the normal course, few give any thought to them, much less indicate how the electoral system should be further improved to ensure just, free and fair elections.

That some evils have crept into the system vitiating the process of elections and weakening the democratic structure, is obvious to everyone. There is yet no articulate public opinion in favour of a drastic change because elections in our country, especially to the Lok Sabha, by and large, have ensured stability of Government at the Centre and in some measure continuity in economic and social policies. The initiative has now been taken by the Rajaji International Institute of Public Affairs and Administration (a constituent of Bharatiya Vidya Bhavan) in organising seminars on the electoral system. Two such semi-



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nars have been held so far, one in Madras on September 28, 1985, on 'Financing of Elections in India' and another in Bombay on January 11, 1986, on 'Rooting out Corruption in the Electoral System' (see 'Bhavan's Journal' January 16-31, 1986, for details of the recommendations).

ELECTORAL REFORM

In addition to the simultaneous holding of elections, some system of State funding of elections is absolutely necessary. A simple procedure can be adopted: candidates, of a recognised political party and independents, who have received more than, say, 25 per cent of the valid votes polled in a particular constituency, would be entitled to receive a fixed contribution in two instalments equal to three-fourths of the limit imposed by the Election Commission on the election expenditure.

The amounts should be given directly to qualified candidates seeking re-election and not to the parties. Bossism prevails in all parties, and if the funds are distributed through the parties, blatant discrimination would be practised. New candidates will, of course, not benefit by this arrangement. They will have to prove their electoral worth before they can claim State assistance. The qualification minimum of 25 per cent vote would reduce the number of claimants.

—(Shri Madhu Limaye in Free Press Journal of Jan. 31,1986).

Electoral reform covers various aspects such as the size of constituencies, recognition of parties, qualifications of candidates, the election campaigns, the system of voting and counting and so on. The most important of these is the money factor (or the financing of elections) which, without some degree of control and regulation, tends to destroy the very essence of democracy, namely, freedom of choice. No democratic country in the West has been free from the evil influence of this factor but in India it threatens to assume or has actually assumed menacing proportions. Money obtained by a candidate or his party illegally from sources that expect a quid pro quo and the use of it in ways that affect the freedom of choice are both obnoxious and amoral. Shri S. L. Shakdhar, former Election Commissioner of India and at present the Director of the Bhavan's Rajaji Institute, sets the proper focus thus, with the authority and knowledge of the high office he had held:

"There is an atmosphere, too thick for anyone to ignore, and a belief that elections are tainted with big money illegally obtained, creating a doubt as to whether elections are indeed free, fair and pure. The ceiling

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and other legal constraints placed on election expenses as laid down by law have not discouraged some contestants from lavish over-spending on their election campaign with impunity and circumventing the accounting procedures. The actual election expenses incurred by candidates and political parties at present bear no relation to the character of the constituency, the number of electors, and any proper and fair means required for educating and enlightening the electorate in order to win votes. *It is said that money comes from businessmen, big and small, foreign countries and all sorts of questionable sources.* (italics mine). Thus we run the danger of the functioning and working of political parties being eroded and influenced by outside interest, thereby creating captive politics. Further, it perforce creates a tendency among candidates and those who wield money power and are prepared to pay any price for shaping the policies of the Government to serve their vested interests. This vicious circle of captive politics, which can so rapidly pollute the atmosphere, endangering the very fabric of our democratic values and institutions, has to be broken and tackled from every direction." (Journal of Constitutional and Parliamentary Studies, Vol XVIII No. 1-2, Jan-June, 1984).

It must be said in fairness that there are no authoritative research studies to show that money power alone had played a decisive role in the election of candidates; there have been other factors such as religion and caste, populist postures and sheer glamour. In fact, doubts have been expressed whether, despite well-known individual instances of Government favours being shown to industrial and business firms that had contributed to the Congress Party funds, the private sector in general had benefited at all from Government policy. "There is no doubt that Congress has never been influenced by its patrons," observed a rightist weekly some years ago.

It is interesting to recall in this connection the changing attitudes to corporate donations to political parties. In 1960, Shri Lal Bahadur Shastri said in Lok Sabha: "Industrialists are very much political-minded and if they decide, in consultation with their shareholders and their general body meeting... to contribute to some political parties, I do not know why it should disturb us so much." Shri M.R. Masani, favouring a prohibition on company contributions, said: "When (a company) subscribes, it does so because it hopes to get something in return or it is coerced to do so." He added that if the Congress refused to agree to a prohibition on all business contributions, then "it will be evident that the capitalist stooge No. 1 is nobody but Pandit Jawaharlal Nehru, the leader of the only party that wants corporate funds to be used for political purposes." (Lok Sabha Debates, November, 1960).

By introducing a new section (293-A) in the Companies Act of 1956, the Government did prohibit company donations except for advertisements in souvenirs, journals etc. This ban was lifted in May, 1985 by the Finance Minister, Shri V. P. Singh. Section 293-A(ii). now permits a company to contribute any amount or amounts, directly or indirectly (a) to any political party or (b) for any political purpose to any person. The only restriction on any donation is that it should no exceed 5% of the average net profits during the three immediately preceding financial years. To this change in the law, there has been not even a murmur of protest. On the contrary, it has been greeted as a wholesome measure that would drive out black money' from politics and elections!

As a way out of the problem of money power, there have been suggestions that elections should be exclusively State-financed. In the Constituent Assembly itself Prof. K.T. Shah proposed that all expenses in connection with an election to Parliament should be defrayed by the Public Treasury. In 1971 Shri L.K. Advani proposed an election fund of Rs. 10 crores. Shri Shakdhar has suggested raising the fund to Rs. 100 crores. The Rajaji Institute seminar has proposed that "there ought to be State-financing of elections under stringent conditions."

The new Election Commissioner, Shri Peri Shastri, has ruled out State-financing as impracticable. Perhaps, this is only his first reaction to the proposal; it has some merits which need to be considered by a wider public. But it would appear that finance is but one of the factors that distort the process of elections. And law alone does not go far to cleanse political life and institutions. There are several others (mentioned earlier), perhaps more important, which are almost intractable. They are not only linked with the socio-economic situation of the country but are psychologically bound up with the cult of personality which is deeply ingrained in the Indian psyche. Systematic denigration of the Opposition by those in power and elimination of intellectuals from the election arena by putting up 'popular' candidates against them are also as objectionable as using the 'money power.' Both 'captive politics' and a 'captive Parliament' are the bane of democracy.

Avoidable Wastage

After conducting the *Ati Rudra Yagna* at Bhopal early in January, His Holiness Swaroopananda Saraswati of Dwaraka declared that the scientific effects of the *Yagna* would be known at the 'appropriate stage.' He added that it would go a long way towards the atmospheric and environmental improvement. While the exact cost of the *Yagna* is not known, the pomp and show attendant on its performance under Government auspices has come in for adverse comment in the press. The papers have also carried details of the materials consigned to the holy fire — about 800 kg. of ghee, 30 quintals of sesame seeds, 15 quintals of rice, 7 quintals of barley and 375 kg. of sugar.

True, *Yagna* or sacrifice is central to Vedic religion. Agni, or the Fire God, according to Rg Veda, is the messenger between man and the Gods. He devours wood or ghee. Melted butter is his beverage. He is the mouth by which the Gods take the offerings at a sacrifice.

Without meaning any offence to the Fire God or His Holiness who officiated at the Bhopal Yagna, one is tempted to ask: Why all this one full year after the great tragedy? If at all any *Yagna* was required to be performed, should it not have been done at a pollution-prone area? And then the huge quantities of ghee and rice and other edible materials that went down Agni's mouth? The organisers could have easily thought of non-edible materials for the purpose. History has never forgiven Marie Antoinette who, when told that the Parisians were starving for bread, asked in all innocence: 'Why not they eat cakes?' There are certainly other, perhaps more economical, ways of fighting air pollution than *Yagnas* at the moment.

Baffling

A woman in a city hospital dies after a caesarian operation. A corporator, collecting some men, storms the hospital and belabours the resident doctors. The doctors in a few other hospitals of the city go on a day's strike. Some more hospital doctors go on a strike the next day. Thus the suffering, misery-filled humanity is left to fend for itself.

The doctors' strike in this instance is at least a sequel to an incident which got enough publicity in the press. There are, however, hospitals in the Capital of India itself which are anything but a home for the sick. It would be a miracle if anyone admitted in any one of them returns home fully cured and without catching some other infection.

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—Charaka Samhita
(First century A.D.)

So much was admitted by the doctors themselves in a T.V. interview in the programme, *Sach ki Parchhai.*

The programme revealed a shocking state of affairs. Toilets are found broken and water from the W.C. floods the halls where the sick lie. Instruments used in operation are rusty and machines lie idle. Overworked nurses turn indifferent and callous. Patients shiver in cold and wait indefinitely for the doctors to attend on them.

Though Indian doctors have made a name for themselves and some of the hospitals in big cities are very well equipped, India does not compare favourably with Western countries in medical facilities. An average bed-strength of 8/10 per 10,000 is far from adequate in a country of teeming millions. Medical education is the most expensive and yet the most coveted one by the middle and upper classes. Only boys who secure high marks are admitted to medical institutions. One may not be wrong in presuming that only the best students are recruited for service in Government hospitals. And yet, why this deplorable state of affairs in hopitals? It is all baffling.

Our India

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—Newspaper report,
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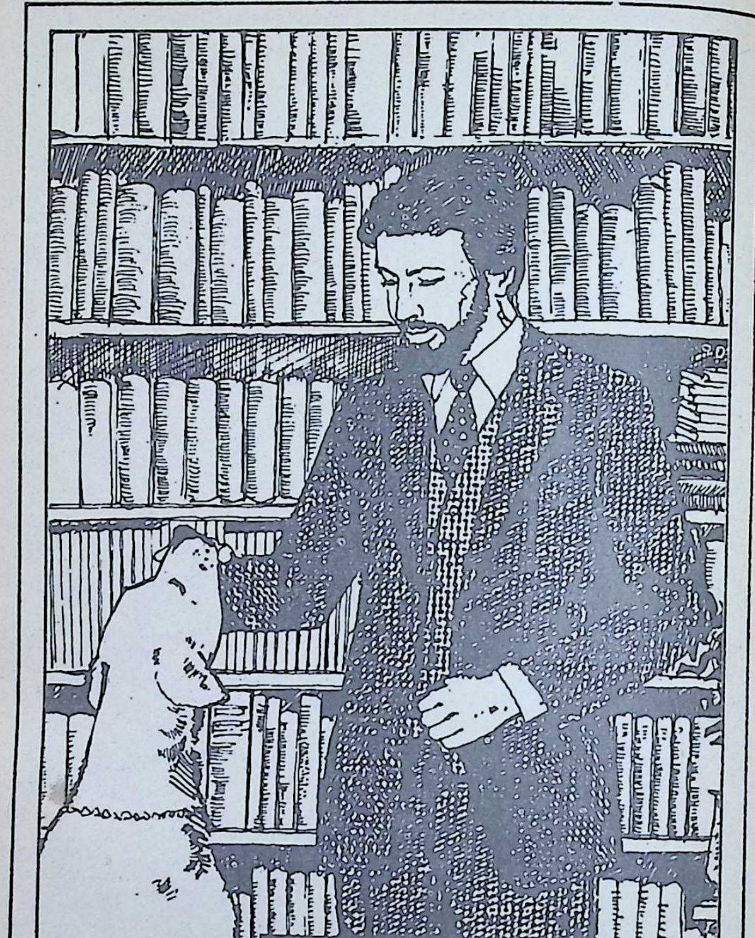
—Newspaper report



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IT was there year 1206.

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The sick man fell limp. The heat lelt his body. The breath also left him. Those in the shack were plunged into grief.

The fire went out...

At this moment, the man who had been thinking of ways to do something, lapsed into a dream. A fantasy....

"If I could, at the turn of something, be able to bring light into this room; if I could feed this man with something, which would make him whole before his breath would leave him; if I could bring some heat in this infernal cold; if I could...."

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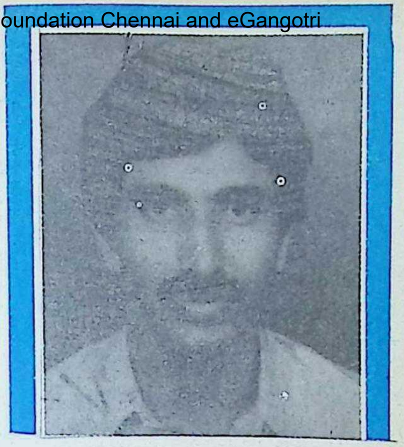
Technology has wrought many miracles. If one questions whether it will lead to doom, I would emphatically say, No. Let us consider the wonderful 'doings' of technology.

Take the computer. Its a machine which can store and retrieve information — the retrieval part at very high speeds. When the world's first electronic computer — Electronic Numerical Integrator and Calculator (ENIAC), was fabricated in the U.S., it was a complex collection of 18,000 vacuum tubes, 10,000 capacitors, 70,000 resistors, 6,000 switches and etc., etc., occupying a space of about 8′ × 6′ × 10′. It could perform around 5000 additions or substractions per second. It worked only for very short intervals of time because its tubes kept burning out. But enter the miracle Chip.... And everything changed. Even a small visiting card size calculator can perform all the functions of ENIAC and many more. The chip is plainly, electronic circuitry, designed on a silicon base with thousands of transistors and other components linked by wires made from extremely thin films of metal. A modern chip, only a quarter inch on a side, can hold as many as a million electronic components which is 10 times more than the 30-ton ENIAC did. Information in a chip is stored in terms of characters, each denoted by a set of eight binary digits or bits. A set of eight bits is called a' byte' which is a measure of computer memory.



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— 239. Energy is liberated when the nucleus of any of these atoms captures a neutron and splits into smaller fragments and releases more neutrons. This is called 'nuclear fission.' And there is the release of enormous amounts of energy, which comes from a slight loss of mass, occurring due to the split of a heavy atom into lighter atoms. As each fission process releases neutrons which are capable of triggering more fission and liberating more neutrons, a chain reaction is established. The chain reaction can be controlled, as is done in a nuclear reactor. Nuclear technology has also a great role to play in medicine. Isotopes of certain elements are used in the treatment of cancer, for example.

In archaeology nuclear technology is employed for dating pre-historic objects by a method known as 'carbon dating.'

In the field of communication, we have the information technology, which facilitates fast flow of information that could provide advance information, enabling swift decision-making. Commissioning of satellites, etc., has given a big boost to this field. Word processing, facsimilie transceivers, optical scanning, automated dictation systems, electronic photo-typesetting, electronic mail message systems, teleconferencing, business graphics, etc. have brought forth a new dimension in the overall perspective of working environment. They have gone a long way in making life more comfortable.

Shri A. V. Tilak, son of Dr. Venkoba Rao and Dr. (Mrs.) Parvati Devi of Madurai lost his life in a road accident in Bangalore on October 24, 1981 at a young age. In memory of their beloved son, the parents have made an endowment of Rs. 15,000 to the Bhavan for holding an annual essay competition open to students in the age group of 18-25. The student, whose essay is adjudged the best, is given a cash award of Rs. 500/-. The Bharatiya Vidya Bhavan expects youngsters in large numbers to take part in this annual essay competition.

The faster flow of information has resulted in better planning, lesser time being spent in handling crises, faster responses to various queries and so on. It has made available extra time for other important activities, leading to improvements in productivity.

The argument that technology will lead to unemployment can be refuted. Information technology will take mankind a long way. It has already done a great

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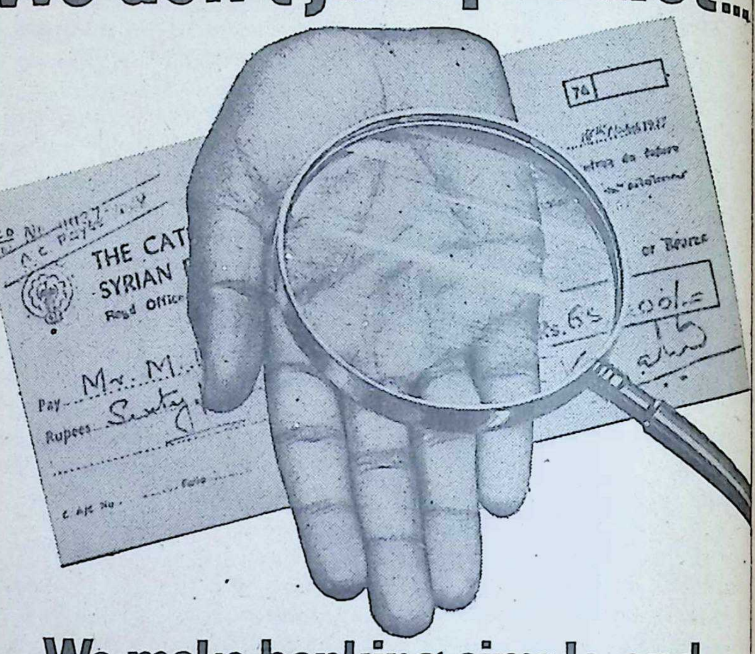

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deal and will further usher in an era in which, at the mere touch of a button, a person will be able to speak to and see anyone... with miles in between.

Marine technology assumes greater importance today due to the large-scale exhaustion of some of the world's resources. Technology in this sector has provided a new perspective of the vast spreading blues, occupying almost three-fourths share of the world's surface. While man has already exploited ocean resources like fish and other sea products, a thorough and methodical study of the ocean is a recent happening. Today's oceanographers possess a number of tools and techniques to learn the potentialities of oceans. The use of 'sonar' has helped immensely in the detection of fish. Techniques for locating deposits of off-shore oil and polymetallic nodules have been developed. Underwater photography and remote controlled equipment make the study of the ocean depths a lot easier to scan for other mineral deposits and resources, found lower down. Oil and gas which are among the most wanted and fast exhaustible commodities, are sought for in the oceans with the help of technological innovations. The construction of off-shore oil drilling platforms requires the knowledge of the conditions the platform will face during its life-time, and such information can be gained only from oceanographic research. The techniques used for lifting sand and gravel from the ocean beds also emerge from scientific studies.

Besides these, oceanography has also revealed climatic conditions of various places and also, the types of flora and fauna of a particular area.

The proponents of marine technology are also looking into the possibility of cultivating the seas to produce pharmaceuticals, fine chemicals, industrial raw materials and new food stuffs.

Coming closer to the 'human side,' we could enter the field of bio-technology, concerned with the application of biological and engineering data to human problems. Advaces in biotechnology have started to bear fruit in new biomedical, bioelectrical and bioengineering product development. The early biomedical products are already in use in diagnostical applications. Bioengineering, a field quite young, lends its applications in space explorations, industry, business, sports and medicine.

In sports for example, bioengineers are investigating such things as the biomechanics of swimming. They have constructed highly accurate models of the human hand and by submerging this model in running

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water, bioengineers have been able to determine the most efficient hand position. This could lead to faster swimming with the least effort. Similar studies are also made in jogging. An example is a 'running shoe' with the incorporation of a microchip in its sole. The chip records and measures, stride length and ground impact on the runner, the runner's average speed, the approximate number of calories burned and the amount of weight the athlete can be expected to lose as a result of the run.

Biotechnology's most dramatic and controversial advances lie probably in the field of medicine. The technique of recombinant Deoxyribo Nucleic Acid (DNA) is a powerful tool with which to study microbes that produce important human proteins, the building blocks of life. Genetic engineering has ushered in a method by which the genetic structure of cells can be taken apart and recombined into a new genetic code. The recombined DNA is inserted into a living cell, which reproduces the genetic code and passes it to all its offspring.

An important aspect of biomedical engeering is the development of prostheses — artificial devices that replace missing or non-functioning parts of the body. Arificial limbs are a very true possibility in the near future. Other advances enable patients paralyzed with severed spinal cords to grasp items while others who have been confined to wheelchairs, can walk after some practice. This has been accomplished by implanting wired needless into a paralyzed limb. Computer regulated current from an ordinary 9-volt battery, is applied, causing muscle contraction in extremities where movement was previously impossible.

Genetic engineering, though in its infancy, has also a great role to play in developing microbiological techniques to design new microorganisms to flavour foods, increase harvests and manipulate plants genetically.

Work is underway to make nitrogen-fixing bacteria, more efficient in their symbiotic act with trees. Research is on to produce 'synthetic seeds,' that need no pollination. Manipulation of the genetic material (DNA) of a plant, animal or microbe, is used to alter certain properties of an organism and its decendants. These techniques allow scientists to transfer the characteristic of an apple to a bean or even to switch genes between plants and animals.

Artificial blood, artificial skin and artificial bones are an astonishing reality now, thanks to biomedical engineering. Human insulin too is capable of being produced by recombinant bacteria.

In agriculture, research is underway to develop recombinant microbes, that produce pesticides, feed additives, veterinary chemicals, food processing enzymes, etc.

All the above lies in the realm of technology and it belongs to this world. It is a part of this world. It's something, the world needs and maybe, without it, not survive.

Technology sounds impersonal, but really begins with people. It is an expression of human resources and springs from people's creativity, originality, innovation and vision. It is created by talented, motivated people, working under conditions that allow them to achieve their potential. It is advanced by people with ideas, who can nurture those ideas and take risk to put them into effect.

Computer aided design and manufacture, robotics, optical fibres and telecommunication are transforming basic human approach — towards the better.

Do you know that due to technology, more than 24 per cent of all the people who ever lived on the earth are alive. By the year 2000, the figure will be 50 per cent. More than 90 per cent of all the scientists and engineers who ever lived are alive and working at this moment.... Well, it is very much true.

Technology is also the harbinger of change. The speed at which changes sometimes take place, do give rise to uncertainly and anxiety. Such feelings are natural.

Throughout history, however, technology has always been the cutting edge of human progress. It has created new opportunities.

Man has placed himself in a technological world. Technology has made him powerful. Made him master and king.

But does it mean that technology will only be used towards positive applications? Does it mean that the power man has mustered on account of technology, will be used only for the good?

Maybe yes, maybe no.

Man still possesses basic unintelligent instincts of savagery and primitiveness. Fighting, rivalry, enmity, bickerings, antipathy towards others, selfishness, self-interest and a horde of other striking qualities, portray the 'Mr. Hyde' shade of his profile. These traits raise the question, whether he will ring his own death-knell.

His immense lust for power and his technological achievements, like creation of the nuclear bomb, creation of robots, etc., have placed him, so to say, on a 'time-bomb'. He has only to release the switch and Boom ....

Yet, this may never happen. Man also has some other traits in himself. A conscience, which will make him see the wrong he is doing. Man possesses feelings, which make him more human.

Man has survived through the centuries, because he wants to live. Yes, his main aim is to live. Then only will his ambitions, his aspirations, be fulfilled. Why has he innovated and made this world technological?

Because he wants to live and enjoy.

There will come a stage in man's life, when he will look away from all the wonders he's made for himself, because they will always be there, and focus upon his inner spirit, conceptualising Maslow's 'self actualization'.

And that's why there is hope.

With all the stupidities of man, sticking out like knives all around, he will survive ... He will survive because, he is human. Because he would like to enjoy the fruits of his hands. Also, (withholding the atheists) man always looks towards his creator and feels he is answerable.

Therefore though the future looks all bleak, all uncertain, there is hope. □ □ □

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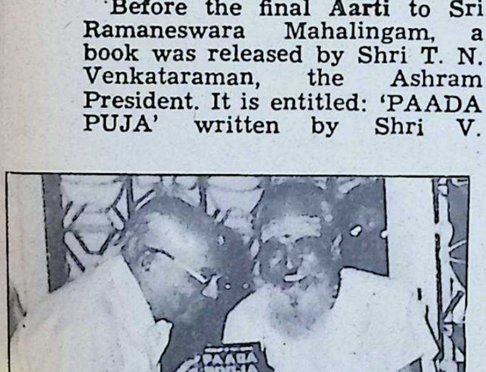
SRI RAMANA MAHARSHI'S JAYANTHI AT SRI RAMANASRAMAM

"Paada Puja" Released

BHAGAVAN RAMANA MAHARSHI'S 106th Jayanthi was celebrated at Ramanashram, Tiruvannamalai, on Dec. 28, 1985.

In the early morning hours, as dawn turned the holy Arunachala hill a crimson red, the devotees worshipped at the lovely flower-bedecked Samadhi Hall. **Hymns to Arunachala**, composed by Sri Bhagavan, resounded in the hall and **pujas** continued throughout the morning.

Before the final **Aarti** to Sri Ramaneswara Mahalingam, a book was released by Shri T. N. Venkataraman, the Ashram President. It is entitled: 'PAADA PUJA' written by Shri V. Dwaraknath Reddy and published by the Bharatiya Vidya Bhavan. The copies were placed on the Samadhi Shrine of Sri Bhagavan and then released. It was a pleasant occasion more so because Shri G. S. Pohekar was present during this release ceremony and also to receive the first copy.



Shri Pohekar receiving the first copy of "Paada Puja" from Shri Venkataraman

The Ramana Maharshi Centre for Learning, Bangalore, has brought out a three-sheet Calendar for 1986 bearing three lovely colour-pictures of Sri Ramana Maharshi. This was also released on this holy occasion.

Thousands of poor were sumtuously fed on the occasion and hundreds of visiting pilgrims treated to lunch. In the evening Pandit Ram Narayanji gave a scintillating **Saranghi** recital, followed by 'Ramananjali,' led by Smt. Sulochana Natarajan.

In the night, films on Sri Bhagavan were shown. Many devotees went round the Holy Hill Arunachala — **Giripradakshina** — whose efficacy was always stressed by Maharshi.

DR. V. K. R. V. RAO'S STRESS ON NATIONAL UNITY

Bhavan's Journal's Special Issue Released

NOTED economist Dr. V. K. R. V. Rao has cautioned against growing regionalism which could spell economic ruin for the country.

He was speaking on "Economic Outlook for the 21st Century" at a meeting organised by the Bharatiya Vidya Bhavan in Bombay on January 1, 1986.

Dr. Rao began his main speech after declaring released the 224-page "Congress Centenary Special Number" of the Bhavan's Journal which was introduced by Dr. Usha Mehta, well-known freedom fighter and Sarvodaya leader.

Eminent economist Dr. Lakdawala presided over the meeting.

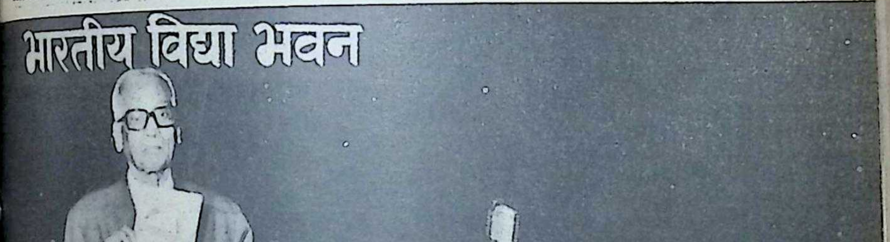
Dr. Rao said that not only was national unity crucial for economic survival, but equally important were positive secularism democratic polity, scientific temper and spiritual awareness.

In the present scenario, India's economic outlook was inexorably interlinked with the international economic situation, said the former member of the Planning Commission.

According to him, the global economy today is not so much dependent on demand and supply or production and efficiency as on arms race and the spectre of a Third World War.

It was thus imperative to stop the growing confrontation among nations and have broad-based public opinion which could be brought to bear upon United States President Ronald Reagan to abandon his Strategic Defence Initiative (SDI) programme, popularly known as "Star Wars."

Politicians, students and the general public should stir them-



Dr. V. K. R. V. Rao releasing the Special Congress Centenary Number of the Bhavan's Journal (L. to R.): Shri R. S. Bhatt, Dr. Rao, Dr. D. T. Lakdawala, Shri M. A. S. Dalal, Shri S. Ramakrishnan, Mrs. Dalal and Miss Usha Mehta

selves up and participate actively in the international people's movement for peace to ensure a world without strife and to avert a threat to survival. It was necessary for India to involve herself in such a movement because the nation itself spent a significant portion of its budget on defence and kept its nuclear options open.

Underscoring the value of scientific development and a scientific temper as propounded by Swami Vivekananda he pleaded that India should hearken to his teachings which could provide the solution to the country's problems.

Vivekananda's philosophy was in certain respects even more relevant to our nation than that of Gandhi, Dr. Rao felt, adding that a combination of the teachings of both would ensure the country's well-being.

Dr. Rao mentioned that even if India achieved a creditable growth rate of between five and six per cent, her citizens would continue to have a meagre per capita income if the dividends accruing from this growth rate were not judiciously distributed. According to him poverty-consciousness increased with the incidence of development.

To sustain an equitable economic growth, he recommended curbs on the "five-star culture, conspicious consumption and ostentatious living." He also inquired what the Government was hoping to achieve by way of increased production through its recently declared fiscal, industrial and textile policies.

Earlier, Shri M. A. S. Dalal, Chairman of the Bhavan's London Centre, welcomed the gathering and Shri R. S. Bhatt, former Chairman of the Unit Trust of India and presently Adviser to the State Bank of India, Merchants' Banking Division, proposed a vote of thanks.

BHAVAN'S LONDON KENDRA GITA RECITAL

ON the evening of October 5, Bharatiya Vidya Bhavan's Mountbatten hall in London was literally overflowing with invitees and the programme started on dot with an introduction by Shri M. A. S. Dalal, Chairman.

Smt. Asha Nath began her Gita recital all from memory which was the first surprise of the evening: She seemed to do it all with ease, both the recitation of the Sanskrit slokas and the English explanation. It was the ease of the professional who has put in years of hard work. To be a student of a famous Guru, Shri Purushottam Jalota, and keep up with his high standards must be difficult as well.

Gita is the quintessence of the Indian philosophy of life. It is a Gospel of hope and optimism. The fascinating aspect of the Gita is that it is ready to meet the ordinary man on his own ground to make salvation easy for him. Added to this, to have a young person like Asha, a mother and a housewife, with not a hint of arrogance at the mastery, sing and explain this celestial song, increased the hopes and expectations of the audience that they too can achieve. "Let no one despair. Weak as we are and full of faults as we are, we can all reach the goal" — Asha is the embodiment of this spirit of Gita. An evening most enjoyable, constructive and well spent.

GOTTUVADYAM

BY MASTER RAVI KIRAN

"A little knowledge is a
dangerous thing.
Drink deep or taste not
the Pierrean spring"
Sang the great poet
Alexander Pope

RAVI KIRAN has taken it literally and drunk deep of the eternal spring of Carnatic Music!

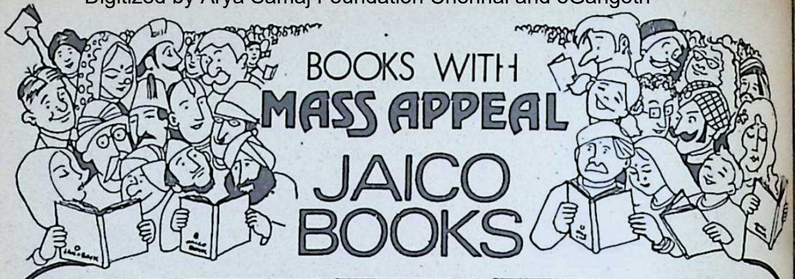
His mastery over the difficult instrument called Gottuvadyam or Mahanataka Veena is amazing. In appearance the Gottuvadyam resembles a veena but without the frets which is what makes it so much more difficult to play. A piece of wood made of ebony (this is the gottu) is rubbed on the strings to temporarily create a fret and the fine melody. Even though this instrument can be seen in the Amaravathi sculptures of over 2,000 years ago, because of the difficulty in playing it, it had become obsolete. Now thanks to Ravi, it is not only in its rightful place but also in the limelight.

Ravi Kiran is a prodigy who at the age of two and a half could identify 300 ragas! Londoners were fortunate to hear Ravi on his very first trip abroad. It was a Kirtanamala with one Kirtana after another following in quick succession.

His **alapana** and the mridangist's solo were individually excellent and combined, was a marvellous blend. It is worth noting that Ravi played Kambodi at the request of the audience, but not Mohanam which he felt was not suitable. Some of us could appreciate this young artiste who will quench the audience's thirst but only if it conforms to musical etiquette.

As the grandson of the late Mysore Narayana Iyengar, Ravi has a big responsibility on his shoulders. He is discharging it in such an admirable fashion which rightly earned him that evening the title of 'Incarnation of Nadabrahman' from Shri Alagappan who proposed the vote of thanks.

—**Harini Raghuveer**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The World of Books

Invitation to Indian Music

By Smt. Shakuntala Narasimhan, Arnold Heinemann, New Delhi, Pages 88, Price: Rs. 100.

Reviewed by Susheela Misra

ALTHOUGH books in several languages are available on Indian music, there are very few elementary books in English that can introduce fresh and eager students of music to the fundamentals of the art and provide them some basic acquaintance with the theoretical foundations underlying performed music. This exactly is the purpose of the book written by Smt. Shakuntala Narasimhan.

In the 88 pages covering 8 chapters, the author has very succinctly traced the evolution of Indian music from the genesis of tunes to the highly evolved systems that we have now. She has given brief explanations about the **Raga** and **Taala** systems, about concert patterns and musical instruments, and brought out the similarities and contrasts between the Karnatic and Hindustani systems of classical music. A good performing artiste proficient in both styles, a well-known journalist and musicologist, Shakuntala Narasimhan is eminently qualified to write a book of this kind.

In the opening chapter, she presents in a nutshell the rich heritage of Indian music from Rig Vedic chants to the present day concert-patterns, a rich tradition that "transcends all religious divisions so that Muslims sing of Krishna and Hindus of Allah". Chapter 2 introduces readers to the concept of ragas as "mood pictures" or melodic entities, to the Time Theory of ragas for maximum aesthetic appeal, and also to the basis of Taala which is "the father of music". Chapter 3 outlines the basic patterns of Karnatic and Hindustani concerts and gives the names of some leading composers of both the systems. Chapter 4 gives brief glimpses into the large variety of musical instruments in India. Throughout the book, and especially in this chapter, the line-drawings of Radha Krishna deserve special praise.

In the concluding chapter, the author briefly points out the basic similarities and contrasts between the Karnatic and Hindustani systems of music which have mutually enriched each other considerably. For lay readers as well as for foreign students seeking an introduction to Indian classical music, this bo will provide a concise guide.

The book is well-designed an printed on very good paper. However, the cost of Rs. 100 fo a book of only 88 pages of reading material is high by Indian standards.

Hinduism Booklet Series

No. 1, "The ten Sutras or Cardinal Principles of Hinduism"; No. 2, "The Role of Hinduism in 'One World' Ideal"; No. 3, "Hinduism (India) and Its World Mission"; and No. 4, "Hinduism — The Sanatana Dharma or Eternal Religion — What It Is?" by Swami Mukhyananda, Pp. 22, 38, 16 and 31; and Prices: Rs. 5.00, 5.00, 1.00 and 2.00 respectively. The first one is published by the author, who is the Acharya, Monastic Probationers' Training Centre, Ramakrishna Math and Mission, Belur (near Calcutta). The others are published by the Centre for Reshaping Our World-View, P.B. No. 7844, Calcutta-12.

AN erroneous impression seems to be gaining ground, among the 'modern' Western educated, that Hindu Dharma stands for a coterie and a dogma. We seem to be forgetting that the traditional Indian emphasis on Dharma is not a religious or ritualistic obsession. Dharma is the Law, law of each being, each grade of existence. The word is still used in this sense in several vernaculars derived from Sanskrit. To find out this Law and to follow it to the best of one's ability is right living. Sanatana Dharma — on which depends Hinduism entirely — is not only the mother of all religions and cults which have originated in India, but may also be considered as the mother of others, as has been pointed out by Swami Vivekananda and other authorities.

Reviewed by
Dr. A. S. Ghosh

Let us recall that Sanatana Dharma does not seek to establish itself as a monolithic culture obliterating the variations in human nature as manifested through various philosophies and cults, both religious and secular; it rather seeks to harmonize them on the basis of the unifying thread of spirituality. Its utilitarian role as a 'World Culture' becomes thus obvious, as underscored by many Eastern and Western thinkers, particularly in the present days of crisis, when we are under the threat of nuclear holocaust and ecological disaster.

Swami Mukhyananda, the author, is one of the senior and highly respected monks of the

Ramakrishna Order. He has pithily and at the same time lucidly explained the basic tenets and essentials of Hinduism having perennial values and universal validity. Any reader with an open mind would readily see why Hindu Dharma is Sanatana or eternal. Though written in a language with modern epithets and idioms, the contents are authentic in the sense that they closely follow the Shastras, not only in letter but also in spirit. These pamphlets are undoubtedly of great topical interest, particularly in these days of crisis through which India is passing. Their wide circulation we would certainly like to recommend.

DEIVATHIN KURAL

(The Voice of Divinity) — in Tamil — Compiled by Sri Raa Ganapathy — Published by Vanathi Pathippagam, 13 Deenadayalu St., T. Nagar, Madras-600 017, Price: Rs. 55.

THIS 1120 — page publication is the fourth volume of the collection of lectures, discourses and dissertations by H.H. Sri Chandrasekharendra Saraswati of Kanchi, the Senior Pontiff, on various occasions.

This is a monumental work undertaken by Sri Raa Ganapathy, the earlier three volumes having been each as bulky as this fourth volume. What is more, it is understood that Sri Ganapathy is already busy with the fifth volume and is reported to have material lined up for quite a few more volumes!

This leads one to wonder whether all these words were really spoken by the Sage of Kanchi or whether Sri Ganapathy himself has elaborated, adopting the Paramacharya's style. "No" says Sri Ganapathy. He has been at this since 1959, when he had joined KALKI, the Tamil Weekly, which had been taperecording all lectures and discourses of the Paramacharya. One is assured that 90% of the contents of these volumes are words actually spoken by the Paramacharya and the 10% perhaps represents the gaps filled in by the compiler in order to maintain some sort of a rhythm in presentation. According to the compiler, what the Paramacharya says in one hour could easily fill sixty printed pages.

The Paramacharya's mastery over a variety of subjects, his proficiency in a number of languages and the literature contained therein is breath-taking You marvel at his encyclopaedic mind which can speak of everything from A to Z. His teachings are addressed not to Hindus only, or to any section of them in particular, but they are of universal import and every person, whatever his denominational allegiance, can receive instruction and enlightenment. Wherever he went, he watered the withering roots of our religion in the hearts and minds of those whom he talked to. It is an intellectual delight to hear him expound abstruse philosophical questions or handle subjects of religious import with unrivalled felicity. The way in which he reconstructs history from his epigraphical and archaeological observations and his appreciation of world movements would throw many a modern research worker in the shade. All these are reflected in this series of books.

In this volume — Volume Four — the compiler begins with a big section devoted Lord Ganesha. That would appear to be his technique of presentation in every volume — beginning with Ganesha and ending with Anjaneya. The second section deals with the teacher-student relationship. The next section is Ghatikasthanam. The "Bhavan's Journal" itself had carried a lengthy article on this subject in one of the early issues. Then follows the piece-de-resistance of this compilation called "Uththiramerur election method," detailing how popular representatives were elected for city and village administration way back in the Chola period. This section deserves to be translated into English and distributed among all modern politicians. The next section is on "Advaita." Though titled as "Advaita," this section contains quite lot about "Bakthi" and "Karma" and explains how they are subsidiary disciplines helping one to mature oneself in 'Advaita." The next section on "Bakthi' is very moving. It is evident that once Paramacharya himself has been moved while speaking about Bakthi. The next section deals with poets like Kambar and Kalidasa. The compiler has concluded the book, as mentioned earlier, with a chapter on "Maruthi."

—**Shri R. V. Raghavan**

Prophet of A New Hindu Age

The life and times of Acharya Pranavananda

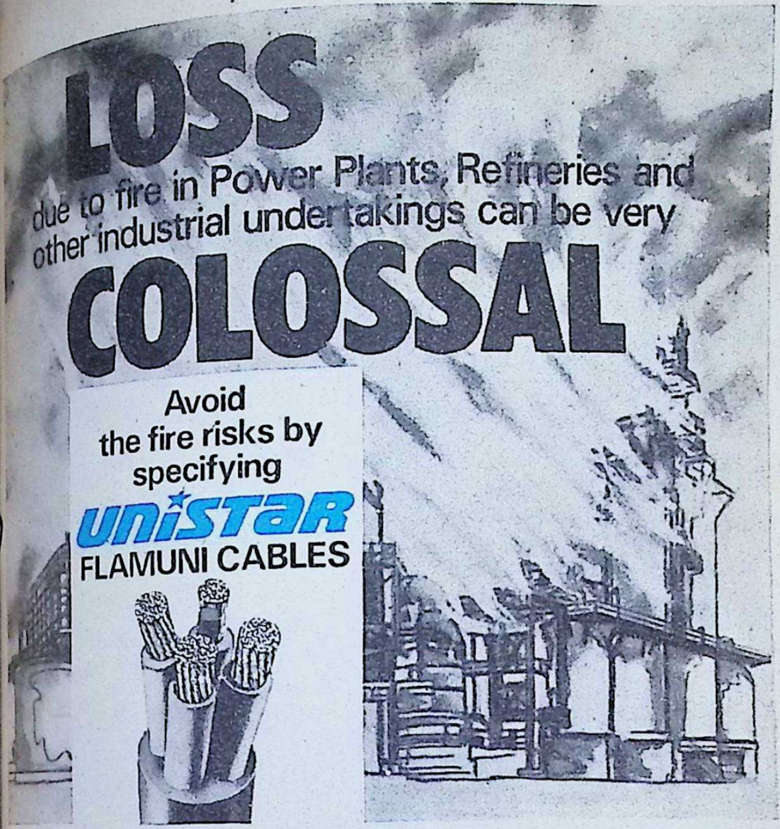
By Ninian Smart and Swami Purnananda, Published by George Allen & Unwin, 1985, Price: £ 5.95 in U.K.

SWAMI PRANAVANANDA was born in 1896 in Bajitpur, a village in what is now Bangladesh, about 200 miles east of Calcutta. His childhood name was Binode Das. He lived in turbulent times and his life, activities and teachings were to some extent at least affected by the political, economic and social environment in Bengal in particular and in India in general in the early years of this century. He showed early promise of being an extraordinarily gifted child. Spirituality and tapas and austerities came to him naturally. However, he was not a mere recluse but showed deep concern for the poor and the weak irrespective of caste or religion, a remarkable feat in those days of village orthodoxy. As he grew older, his spiritual attainments, his activities for social amelioration and fight against injustice developed into a movement and an organisation for service to the poor and the suffering came into existence on Magha Purnima day in 1923.

Reviewed by
N. Anantharaman

The book written by Prof. Ninian Smart in collaboration with Swami Purananda who was a close disciple of Swami Pranavananda for 16 years gives in a lucid style the life in a Bengali village, the childhood of the Acharya and his activities with a deep insight into and understanding of Hindu religion and philosophy which even Hindu readers will find instructive and enlightening.

Edited by S. Ramakrishnan, Printed & Published by him for the Bharatiya Vidya Bhavan, Munshi Sadan, Bombay-400 007 at Associated Advertisers & Printers, Bombay-400 034. Mg. Ed. J. H. Dave; Associate Editors: K. Subbarayan and V. Sivaramakrishnan, Artist: Sharad B. Navarange.



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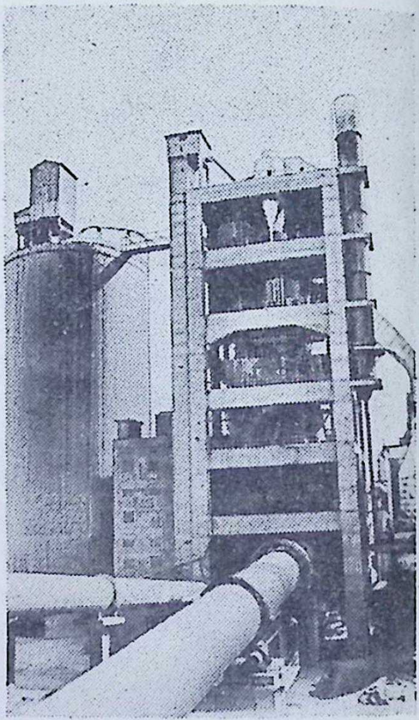

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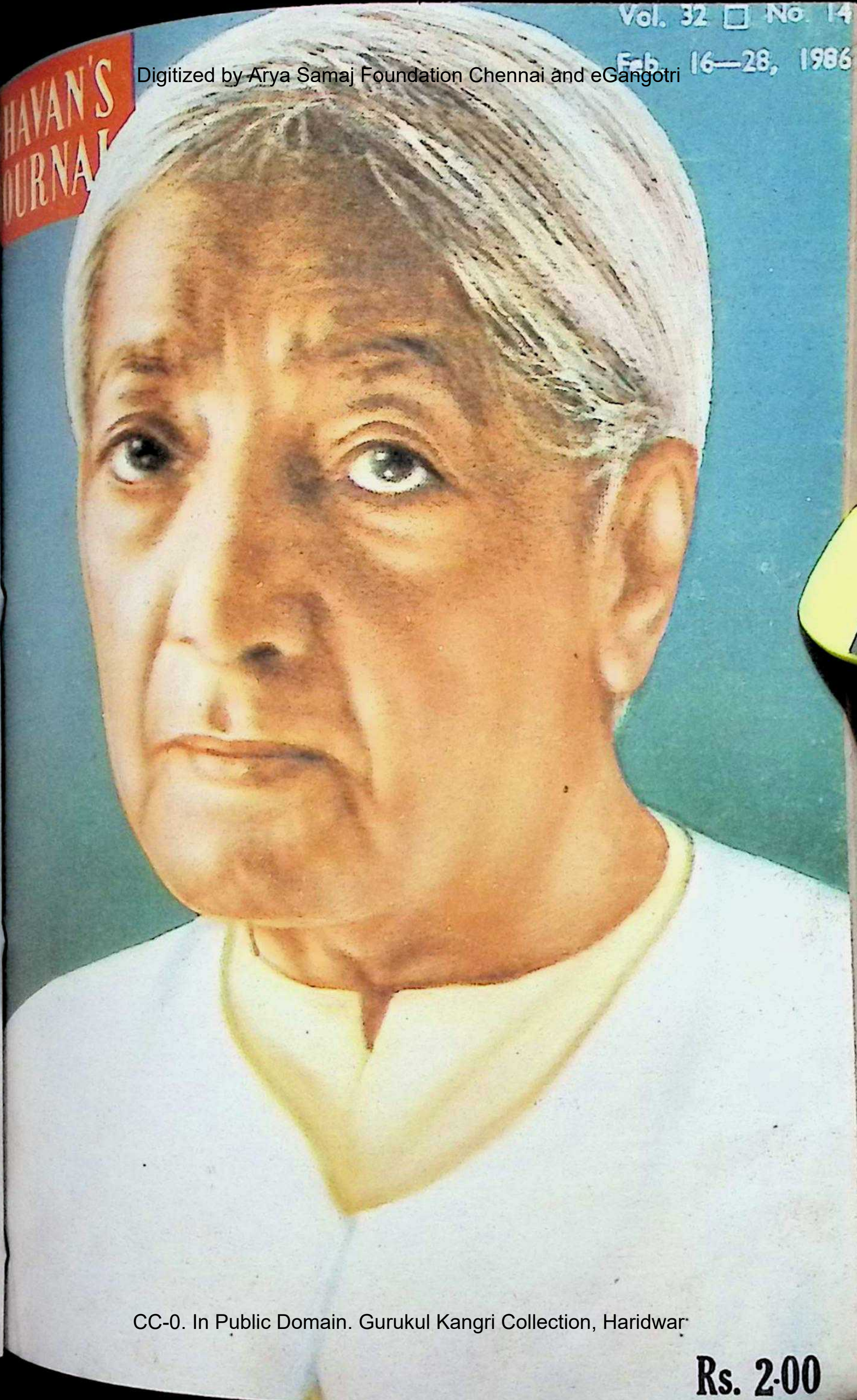

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Oh King Who dance.
while those possessing the kind of knowledge
which knows nothing else (but You)
pay obeisance to You !
Oh great Gem of a preceptor of gnosis
Who graciously stood into Your mind
to tell me in particular thus:
"Those who talk of the works
ranging from the Veda-s Aagama-s
Puraana-s, Ithihaasa-s,
down to the works on magic.
consider the book on magic only
as wizardry;
but I say unto you, know all the works as wizardry,
and look at all deeds by the light of my grace !
Do wear garland (of poetry)

—Saint Ramalingar

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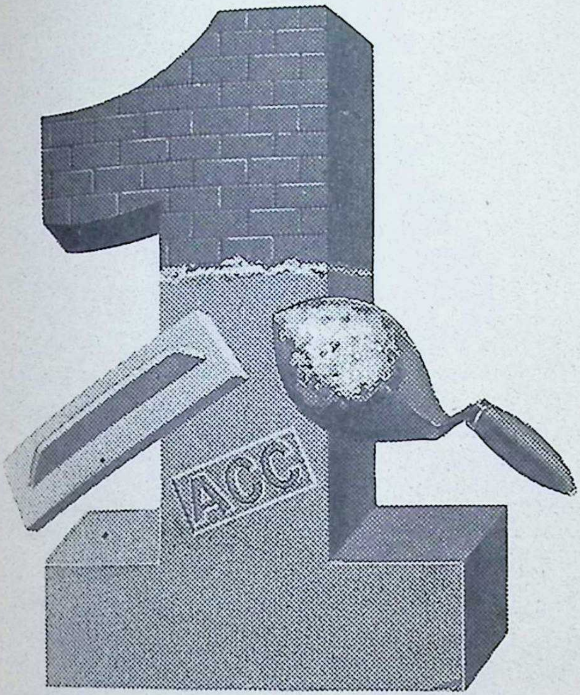

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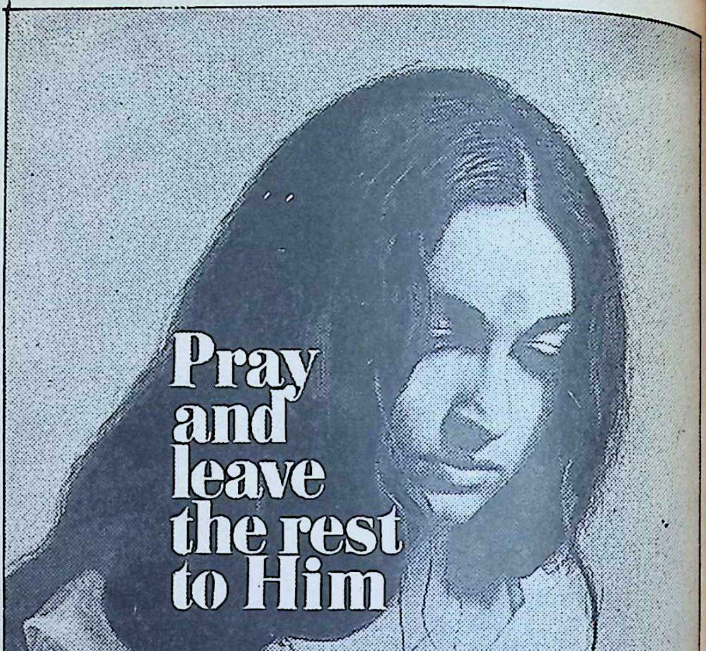
FRONT COVER
J. Krishnamurti
B—May 11, 1895
D—February 17, 1986


Pray and leave the rest to Him
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आ नो भद्राः क्रतवो यन्तु विश्वतः
A no bhadrāḥ kratavo yantu viśvataḥ
Let noble thoughts come to us from every side
Rigveda 1-89-i

PRAYER

लीलालब्धस्थापितलुप्ताखिललोकं
लोकातीतैर्योगिभिरन्तश्चिरमृग्याम् ।
बालादित्यश्रेणिसमानद्युतिपञ्जां
गौरीमम्बामम्बुरुहाक्षीमहमीडे ॥

I adore Gauri, the Divine mother with lotus-like eyes. All the worlds were brought into being, sustained and made to disappear by Her effortless ease. She is being sought for long in their heart even by yogis who have transcended the earthly order of things. This Divine Goddess is as refulgent as the collective lustre of a row of rising suns.

—Gauridasakam — Sankara Bhagavadpada

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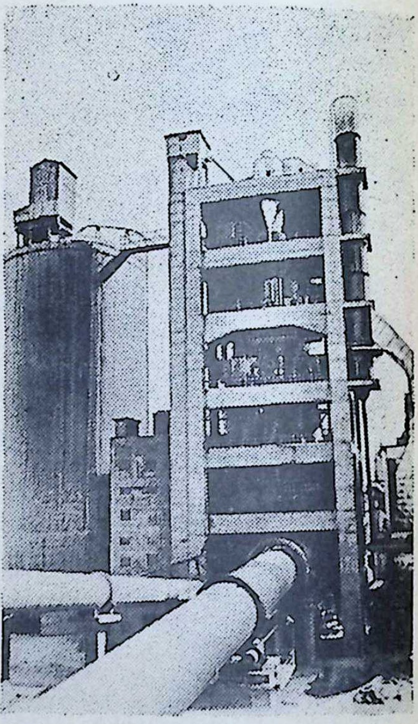

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THE SEER EXTRAORDINARY

"**Death has very little meaning**" is the title of one of the dialogues between J. Krishnamurti and the noted American physicist Prof. David Bohm, known for his work in the field of quantum theory and relativity. The dialogue is the seventh in the book, "The Ending of Time."*

Though Krishnamurti cast off his mortal vestment on Monday, February 17, 1986, at Ojai in California — one that he had worn for 90 long years — death is not for those like him whose thought-seeds, sown in the minds of many, will keep sprouting again and again.

Abstruse to the vast majority of people, his teachings, nevertheless, meant everything to a good many who saw

---

* Victor Gollancz London, 1985.

"the pathless path" as pointed out by him. A Messiah to many, he was an "unsettler" of faiths to many others.

Utterly unconventional, he defied all classification or typing. A seer extraordinary, he was.

Yet if we go by his oft-quoted exhortation, **"Be lamps unto yourselves,"** we may call to mind that the very last words of the Buddha at the time of his Parinirvana were: **"Be lamps unto yourselves."** Paul Carus has vividly described the scene in his "Gospel of Buddha." Like the Buddha, Krishnamurti, too, exhorted his followers to go beyond all Books.

Scholars have tried to simplify Krishnamurti's teachings, a fine example of which our readers will find in the article by Prof. R. K. Tripathi appearing in this issue. We have supplemented this article with an intimate pen-portrait by M. V. Prasad who, for a time, taught in Krishnamurti's Rishi Valley School and is presently Principal of Bhavan's Mehta Vidyashram in Baroda.

It would be appropriate to conclude this prayerful homage with a brief excerpt from the dialogue between Krishnamurti and David Bohm:

DB.: What dies when the individual dies?

K.: That has no meaning, because once I have understood there is no division . . .

DB.: . . . then it is not important.

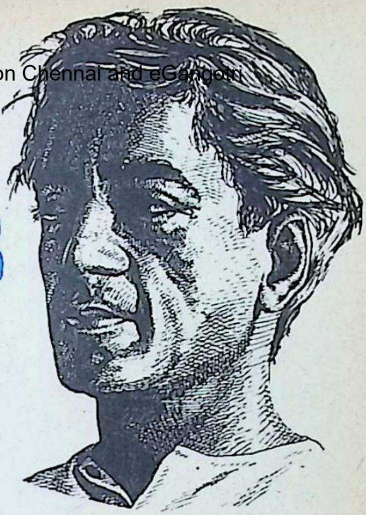
K.: Death has no meaning.

DB.: It still has a meaning in some other context.

K.: Oh, the ending of the body; that's totally trivial. But you understand? I want to capture the significance of the statement that there is no division, it has broken the spell of my darkness, and I see that there is a movement, and that's all. Which means death has very little meaning.

—S. Ramakrishnan

J. KRISHNAMURTI'S PHILOSOPHY



DR. R. K. TRIPATHI

Dr. R. K. Tripathi, Reader in philosophy at Kashi Vidyapith, attempts to present in this article some of the salient aspects of J. Krishnamurti's philosophy. Krishnamurti passed away on February 17, 1986, at Ojai in California in the U. S. He was 90.

JIDDU KRISHNAMURTI, who was born in 1895 in the small hill-town of Madanapalle in Andhra Pradesh, was one of the greatest thinkers of the modern age. He has given us an extremely important philosophy of life with profound moral and spiritual implications.

J. Krishnamurti was a radical thinker. He denounced authority of all kinds, whether of a person, book, or tradition. For, no person, book or tradition can lead one to encounter truth or reality, he felt. For this, one would have to make one's own efforts. He also deprecated institutionalised or organized religion, because according to him, it cannot help one in knowing the truth.

Krishnamurti did not believe in the potency of reason as a source of true knowledge. He held that thought is essentially a product of memory. Its function is to relate ideas. It cannot bring you into contact with reality. Instead, thought creates confusion, conflict, and misery in your life. It obscures your understanding.

Krishnamurti further held that you cannot know the truth by imagination. Imagination, like thought, is based on memory, and is speculative in character. It takes you away from reality. Moreover, he had no trust in

the efficacy of any kind of Sadhana, Tapas, Yoga, or mystic experience for cognising reality. He did not claim that he was a Guru or preacher. He, in reality, suggested a certain path. It was up to you to follow it and understand the truth. The path has been shown; work out your salvation with your own endeavour.

According to Krishnamurti, what is most significant for you is to know yourself. To know yourself is not to know any unchanging, immortal, and conscious soul-substance. It is to know what you are from moment to moment. That is, you should know what you experience, feel, think, or do at different moments. For this, you should be alert and attentive. So, the first prerequisite for self-knowledge is alertness and attention. The more vigilant you are, the more you can know yourself. To know yourself fully, you must be constantly watchful.

Attention

Krishnamurti's meaning of attention needs clarification. He distinguishes between attention and concentration. Concentration is forced and willed attention. You try to be attentive to something for some time.

Krishnamurti discards concentration, for through it fact or reality cannot be known. The reason for this is that concentration produces conflict. Conflict is created, because by concentrating you interfere with the natural flow of your mind. Conflict creates disturbance in the mind. And, a disturbed mind cannot be fully conscious of a fact. It is through attention that you can be aware of a particular fact.

Attention is unwilled and effortless. To be attentive to something is to attend to it without any willed effort. For a moment, that thing alone is in the focus of your consciousness. What Krishnamurti actually means is that in that moment only a particular conscious state exists; and the distinction of the knower and the known, or the subject and the object vanishes. There is no sense of the knower and the known; only a certain mental state is. This is Krishnamurti's real meaning of attention.

To illustrate, you see a flower. At one moment, you see its colour; then your mind may shift to its fragrance. Now, you smell the fragrance. Next, you may hear the chirping of a bird. The point to notice is that you should not deliberately choose things to attend to, nor force your mind to attend to, or concentrate on, one thing excluding others. To give a second example, suppose you are angry. Experience it fully till it naturally lasts. Don't fight with it, nor try to suppress it.

Choiceless Awareness

A cardinal point of Krishnamurti's teachings is that your awareness should be choiceless. Let me explain it. The word 'idea' is used here in a wide sense. It signifies whatever passes in one's mind, whether it is a percept, feeling, memory, or any other conscious state. By saying that your awareness be choiceless, Krishnamurti means that you should not choose any idea. You should not deliberately bring any idea in the mind, nor retain or banish any one.

You should gradually cultivate such an attitude of mind that it receives a particular idea arising in the mind under the pressure of a certain moment with total attention. It is important to note that you do not try to linger on that idea, or drive it away. You are fully attentive to it so long as it automatically stays in your mind. Such an attitude is to be adopted towards all ideas, whether they are pleasant or painful. This, in short, is Krishnamurti's conception of choiceless awareness.

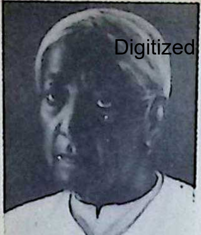
Our common mode of cognition is generally deliberate. This has certain drawbacks. First, deliberate cognition involves thought. To choose an idea is an act of thought. As thought is not a way to reality, through deliberate awareness you cannot apprehend what is real. Secondly, intentional awareness generates conflict in the mind. Conflict affects attention by disturbing the mind. Thirdly, as a result of the deliberate mode of cognition, you fail to understand the nature of especially those ideas which are unpleasant.

As an idea of this sort appears in the mind, you begin to struggle with it, try to kick it out or escape from it. This tendency is wrong. For, it, in the first place, creates conflict in the mind, which, besides disturbing the mind, causes the loss of psychic energy. In other words, conflict affects the vitality of the mind. Second, because of evasion, you fail to understand the nature of an unpleasant idea adequately.

It must be stressed that an adequate understanding of an unpleasant idea is as significant as that of a pleasant one; for it also constitutes your nature. To understand yourself, you must understand it in its entirety. Your ideas and actions substantially constitute you. Hence, for the sake of complete understanding of yourself, you must constantly watch all your ideas and actions.

Evasion

We may thus see, evasion ob-



structs selfknowledge. Moreover, by evading an unpleasant idea, you do not really get rid of it. It lies hidden in your subconscious mind, and off and on surfaces in the conscious mind in various ways. It strangely determines your personality. Evasion of disagreeable ideas makes you a victim of complexes. Your good, therefore, lies in fully encountering them. A direct encounter with ideas of all sorts enables you to transcend them. This point has repeatedly been stressed by Krishnamurti.

A further characteristic of Krishnamurti's choiceless awareness is that it is not conditioned by thought. This is contrary to our common mode of awareness which is mostly characterized by thought. The distinctive way of awareness, which Krishnamurti talks about, is peculiar in virtue of being uncommon. It is not only a choiceless and total awareness of an idea or action, but also one uncontaminated by thought. To explain: Suppose, you perceive a certain colour. You see it with total attention. This means that there is only the consciousness of the colour, not the consciousness of the percipient or the colour perceived. That perception may be momentary. While perceiving it, you do not give it a name, say, red. That is, you do not recognize it. Your experience is nameless and unidentified. Moreover, you do not compare it with other things, nor analyse it.

Thus, at the time of its experience, you do not conceptualize. Recognizing, comparing, analysing are all conceptual activities, i.e., activities of thought. You just experience a colour. There is only the experience that transcends not only the duality of the subject and object, but also the sense of time and space. Similar is the case with all other forms of consciousness, such as, feeling, memory, imagination. All these pure awarenesses are facts or realities.

Non-Verbal

As a pure awareness is beyond thought, it transcends the barriers of language. That is, it is non-linguistic or non-verbal. Krishnamurti emphatically distinguishes between words and facts. He says again and again that a fact is not a word. His point behind the recurrent stress is that a fact, which is some pure awareness, is inexpressible. Any attempt to express or verbalize it would distort it, rob it of its reality. Thus we see that reality is above thought and language.

The present is significant. This may relate to something pleasant or unpleasant, past or future, or something happening now. If you completely live in the present moment, distinction between the living (which is really some pure awareness) and the temporal moment could not possibly be made. Because only a pure awareness subsists; time does not exist. In this type of living purpose or end has no place; for end presupposes some future events, towards which an effort is to be directed. It would, for one thing, divert attention from the present. Besides, future is not real; it is a projection of thought.

'Intelligence'

Out of pure awareness, Krishnamurti maintains, intelligence flowers. He uses the word 'intelligence' in a special sense. Intelligence is ordinarily understood to mean intellect put in use. This is a form of thought. According to Krishnamurti, intelligence is different from thought. It is not conceptual, argumentative, or analytical. It is a sort of direct and effortless understanding devoid of conflict and confusion. An intelligent man is wise.

It may be pointed out that Krishnamurti does not favour the idea of burdening one's head by amassing information from books, etc. Academic learning cannot enable you to understand living reality. It may give you fame and position, but not intelligence, love, peace and happiness.

The path outlined above is arduous. However, if you could constantly follow it, your life would be blissful. It would not be marred by confusion and conflict, nor be enslaved by thought. You would develop a mind full of intelligence, vitality, and tranquillity.. Such a mind would be freed from the shackles of egoity. You would lose the sense of 'I'. or personal self, or individual ego; and gain a universal sense. You would identify yourself with the world. Krishnamurti opines that you would realise that you are the world and the world is you. Then, your life would be brimming with love, innocence, and simplicity.

We, the worldly men, willingly or unwillingly, shoulder many responsibilities. So, for most of us, it may not be feasible to employ constantly the method of choiceless awareness. However, we can try to apply it in our life as much as possible. If we do so, we would certainly, in degrees, reap fruits in terms of vital and intelligent mind, fuller and deeper living, detachment, peace, and happiness. We would grow up with better understanding of ourselves and those around us. We would become more sensitive, loving, modest, tolerant, and unassuming.

□□□

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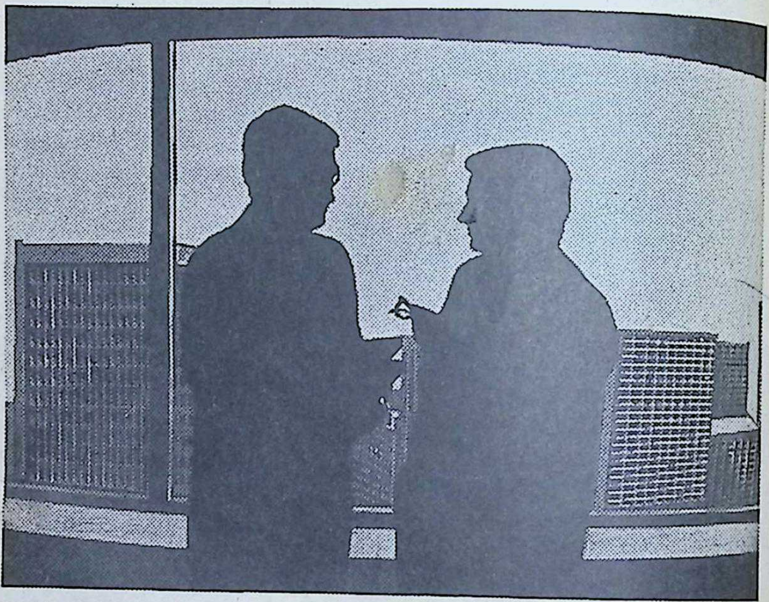

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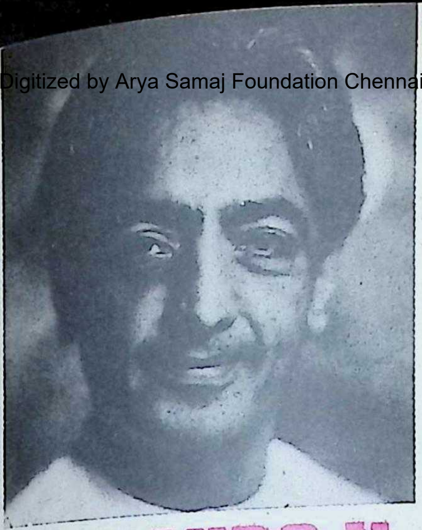

KRISHNAJI

M. V. PRASAD

THE passing away of Krishnaji removes from our midst the most original thinker of the modern times. He was undoubtedly a 'world teacher' though he discarded that title because he spurned titles and appellations. He could communicate with people of all levels and backgrounds whether the groups were small or large, like-minded or heterogeneous. He could get across to school children whether it was at Rishi Valley or Brockwood, in his own inimitable way, become profound issues with unusual clarity. People in large numbers rity. People in large numbers used to gather at his Saanen Camp in Switzerland, some of them not knowihg English and yet they would listen attentively to his talks delivered in English. His message is beyond language and words.

What is the essence of his teaching? It is not easy to summarise or put in a nutshell his philosophy, for philosophy he had none. Yet if one had to answer that question, one might say that Krishnaji asks us to look into ourselves and watch our thoughts simply, honestly. He is not interested in intellectual arguments or hypothetical statements. He often asks, "Is it actual or is it a theoretical supposition?" **What is** is important; **what should be** is of no consequence. If we perceive what is with clarity and honesty, that will bring about an instantaneous change within. According to Krishnaji, there is no time and no effort involved in change.

Krishnaji's teachings have great

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relevance to education. Krishnaji says, **"The highest function of education is to bring about an integrated individual who is capable of dealing with life as a whole".** Throughout human history, lopsided individuals who have looked at life in bits and segments have wrought havoc and created chaos. Education must create new values which will awaken the intelligence of the student, **"thus helping the coming generation not to bring about further conflict and disaster".**

Krishnaji says that the solution to a problem lies within the problem and not somewhere outside. If we understand the problem in its totality and unravel the various relationships that are embedded within it, the solution is there. This is true of not only mathematical or scientific problems but also human problems. What is important is understanding the within, not seeking the without.

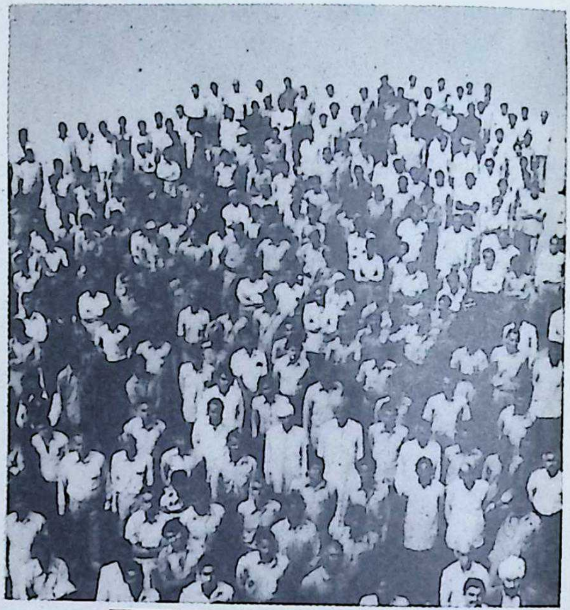
He says that teaching and learning are so integrally related that they are like two sides of the same coin. A teacher is really teaching when he is also learning in the process — then there is a certain freshness and fragrance about the lesson; otherwise the teacher is merely imparting information and transmitting a tremendous amount of dullness and boredom, which happens, tragically, in most of the class rooms.

Krishnaji often talks about freedom. A child at school should grow in freedom. This certainly does not mean licence. A child should have freedom to learn and move at his own pace without being unduly pushed around by over-ambitious parents and over-zealous teachers, freedom to discover one's potential and pursue one's interests, freedom to go for a walk alone and look at the trees, the sky, clouds and stars. It also means freedom from prejudice, from thought and knowledge and freedom from like and dislike.

Krishnaji has often said that comparison is dangerous and competition is disastrous. This is a great truth which every teacher and parent must realise. No two children should ever be compared; each child is an individual with his unique personality and characteristic beauty. Surely we don't compare lilies and daffodils. We often hear the deceptive phrase, "healthy competition" — alas, in its very nature competition is anything but healthy. This is true of a small classroom or a big nation or the vast globe. Isn't it competition between the super powers that is responsible for the global tension that we are experiencing today?

For all his eminence, Krishnaji was utterly simple. One felt a sense of heightened awareness in his presence but there was total

Begin with vision.
Build with people.



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absence of any unease or inhibition. One could talk and discuss with him freely. He welcomed questions and asked questions. He had no ego and often referred to himself as "the speaker" not "I".

He was genuinely affectionate and felt concerned about others. I wish to recount an incident. While teaching at Rishi Valley, I visited England in 1974 and that happened to be my first foreign visit. Krishnaji was then in Brockwood Park where I had spent a few days. On my arrival Krishnaji spoke to me warmly and asked how the flight was. It was a wet and cold June. He said most affectionately, "You know, this is a cold country and you must protect yourself. Please have these." He handed me a parcel containing some thick woollens and lovely ties. I was dumbfounded. And while I was at Brockwood, he constantly made anxious enquiries about my welfare and even dropped into my cloister at times.

I wish to end with a paragraph from his book "Education and the Significance of Life" which I find extremely relevant to me as a teacher —

"Life is a well of deep waters. One can come to it with small buckets and draw only a little water, or one can come with large vessels, drawing plentiful waters that will nourish and sustain. While one is young is the time to investigate, to experiment with everything. The school should help its young people to discover their vocations and responsibilities, and not merely cram their minds with facts and technical knowledge; it should be the soil in which they can grow without fear, happily and integrally."

Let us calmly and in a manly fashion go to work, instead of dissipating our energy in unnecessary frettings and fumings. I, for one, throughly believe that no power in the universe can withhold from anyone anything he really deserves. The past was great, no doubt, but I sincerely believe that the future will be more glorious still.

Three things are necessary to make every man great, every nation great:

1. Conviction of the powers of goodness;
2. Absence of jealousy and suspicion;
3. Helping all who are trying to be and do good.

—*Swami Vivekananda*

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* Shri M. V. Prasad is Principal of Bhavan's Mehta Vidyaashram, Baroda.

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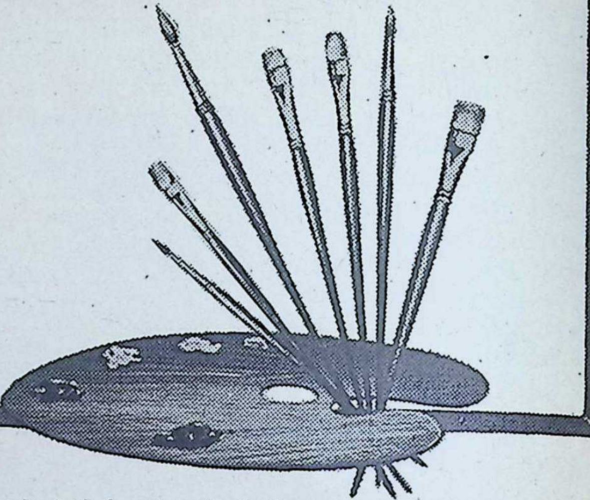

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Shrimati Rukmini Devi

S. RAMAKRISHNAN

Smt. Rukmini Devi, the Grand Dame of Indian Dance, is no more. She breathed her last in the early hours of Monday, February 24, 1986, in Madras. She was 82.

To Smt. Rukmini Devi belongs the credit of resuscitating **Bharata Natyam**, almost given up for lost in the early decades of the present century, and giving it a respectability in our social life.

She looked upon dance, not as mere entertainment, but as a means of spiritual transformation, as indeed Bharata Muni and Nadikeshwara envisaged it to be. She brought the spirit of the temple to the stage.

Of the various dance-forms of India, Bharat Natyam not only retains the name of the sage who enunciated the principles of **Natya Shastra** but, even after taking elements of the art from the great Tamil tradition of dance, remains true to Bharata Muni's vision.

Smt. Rukmini Devi's creative genius expressed itself not only in her dance, which combined grace and charm, but in the dance-dramas that she put across with the help of Acharyas like Mysore Vasudevachar, Tiger Varadachariar, Papanasam Sivan and Karaikudi Sambasiva Iyer — 'Sita Swayamvaram', 'Kumarasambhavam', 'Buddha Charitam' and others. The Tamil folk-dance, **Kutrala Kuravanji**, acquired a new idiom and meaning in her hands.

For one who looked upon dance as a spiritual *sadhana*, ahimsa came naturally. It was an article of faith with Smt. Rukmini Devi. As a Rajya Sabha member, she was never tired of upholding the cause of vegetarianism and wild life preservation. Compassion, she told us in an interview with the **Bhavan's Journal***, is the highest form of art.

Smt. Rukmini Devi was closely associated with the Bhavan and she was one of its ardent well-wishers.

Patriotic as she was, Smt. Rukmini Devi was opposed to the forces of disintegration.

Proposing a vote of thanks at the conclusion of the 'All India Colloquium on Ethical and Spiritual Values as the Basis of National Integration', organised by the Bhavan from December 30, 1966 to January 2, 1967, Smt. Rukmini Devi said:

> "We are talking about national integration. I can tell you no integration is ever going to come unless there is a change of heart. We talk about a common language. Do you think that is going to unite us? According to me, if we are disunited and hate one another, a national language is going to give us a greater opportunity to quarrel amongst ourselves — now when somebody is angry with somebody else, if the latter does not know the former's language he just shrugs his shoulders and walks away. A common language will not by itself bring unity; unity is far deeper than that. Unity is the practical expression in our daily life of the true spirit of love which is the great gift from the teachers of India".

Smt. Rukmini Devi was an integrated personality. In her death 'Kalakshetra', the Temple of Art that she founded, has lost its leader; the Bhavan, a friend and well-wisher; the country, a pioneer of cultural renaissance; the world of the dumb creatures, a compassionate mother.

Smt. Rukmini Devi has left a legacy of art that, in the words of Bharata Muni, will give solace to all those who are in sorrow, weary or are bereaved — **Dukkharthanam, shramarthanam, shokarthanam .... vishramajananam .. bhavishyati.**

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* **Bhavan's Journal,** Diwali Number, Nov. 1-15, 1985.

Princely INDIA

V. B. KULKARNI

THE sickness of princely India was inherent in the States' system. The country is undoubtedly a large one, but to parcel it out into eleven British-governed provinces and hundreds of autocratically administered States was according to no known canons of territorial demarcation.

No two authorities were agreed on the actual number of States into which princely India was divided. While Sir Charles Tupper in his book 'Our Indian Protectorate' published in 1893, puts the figure at 629, others have given their own number. The Indian Statutory Commission, which reported in 1930, held that there were 562 States, of which 286 belong to Kathiawad in Gujarat. Sir Conrad Corfield, the last official head of the Indian Political Service, says that the number of Kathiawad States was 282. There were 269 administrative districts in British India, each district having an area of 3,202 square miles and a population of 1,100,00. Hardly thirty States were of this size.

The absurdity of the territorial demarcation in princely India is best illustrated statistically. Only a few States such as Hyderabad, Mysore, Baroda, Gwalior and Kashmir, described as the Big Five, were equal to some of the British Indian provinces in the matter of area and revenue. The Nizam's dominion was the only State whose population was more than one crore while Mysore and Travancore had a population of more than fifty lakhs. In 13 States the numerical strength of the people ranged from ten to fifty lakhs, while those with a population of five lakhs and under ten lakhs were 17 in number. Seventy-one States claimed allegiance from people whose number varied from one lakh to less than five lakhs.

Thus, the decrease in numbers increased progressively until one arrived at the ludicrous figure of a couple of hundreds comprising the entire population of certain 'States.' According to Sir Conrad Corfield, the smallest unit had only 107 inhabitants.

The relations of princely India with the principal government were conducted through the Political Department set up after the 1857 rebellion. The Department was directly under the control of the Viceroy who was assisted by the Political Secretary. After the enactment of the statute of 1935 the designation of the Viceroy in his dealings with princes was changed as Crown Representative while the Political Secretary became Political Adviser. The Residents and Political Agents stationed in the State were answerable to this functionary. There were separate Residents in each important state like Hyderabad and Mysore, but one officer holding this office controlled the whole of Rajasthan.

Where there was a large concentration of principalities, the Resident was assisted by Political Agents. Thus, towards the end of the Raj, there were seven Residents for the more important states and groups, five for lesser charges and twelve Political Agents. These politicals were assisted by a suitable staff. Service in the Political Department was almost prohibited for Indians, only a few of them having gained access to it at the time of British withdrawal. While the princes preferred to be bullied and badgered by a white autocrat and now allow themselves to be treated with courtesy by a fellow national, the British sedulously fostered the myth that a 'native' holding the office of Resident or Political Agent would rapidly disintegrate into a cipher!

The Residents were generally men of mediocre intellect with strong diehard predilections. They and the Political Agents were recruited from the Army in India, the Indian Civil Service and the Indian Police. Preference was generally given to men with intimidating personality so that intellectual ability was not regarded as a necessary qualification. An athletic frame, even if it encased a dim mind, was an undoubted asset. And yet the Residents and their assistants were expected to be models of tact, resourcefulness, discretion and integrity, besides being gifted with first-class brains. When Indian nationalism became increasingly assertive and its repercussions were felt in princely India, calling for a profound knowledge of social, economic, political and constitutional problems, the men of the Indian Political Service were found to be poorly-equipped to deal with the situation.

Palace Festivities

The Princes were at no time seriously called upon by their imperial masters to put their houses in order. Most of them were dazzled and became indebted to the rulers for their splendid hospitality which included exotic but highly diverting palace festivities and exciting hunting expeditions. The Jam Saheb of Nawanagar, the king of cricket, was a great entertainer and his expenditure on the visiting Viceroys and Governors was phenomenal. He spent £50,000 on Lord Sydenham, £80,000 on Lord Willingdon, £115,000 on Lord Lloyd, the same amount on Lord Reading and £200,000 on Lord Irwin. Understandably, exhortations by British functionaries to the princes to govern their States well fell on deaf ears. Almost every Governor-General of the pre-Mutiny period and the Viceroys of the post-Mutiny years took the opportunity of telling them to take their responsibilities seriously. For instance, Lord Hardinge wrote to a prince in 1848 warning him that the British government would not 'submit' to the stigma of tolerating oppression.

Lord Northbrooke told Maharaja Holkar that the British government would not countenance 'wrong-doing' in his state, Indore. Lord Ripon advised the Nizam at the time of his installation on the 'masnad' in February 1884 to make his state 'prosperous and well-governed.' Lord Curzon was perhaps the most outspoken Viceroy who insisted that the princes should become model rulers in their principalities. He called them his 'colleagues and partners in the work of government' and asked them to 'remember that they were the servants as well as the masters of their people; that their 'gadis' were not "diwans of indulgence but the stern seats of duty."

With the honourable exception of some princes, who refused to genuflect before the imperial authority, most of the members of their Order spent their time and their States' resources in courting the favour of the British politicals. When Minto the Viceroy, visited Nabha with his son Esmond, on November 26, 1906, the Maharaja addressed the boy in Punjabi thus: 'Your father is kind to the 'Phulkian mist' (confederation) because God, the immortal, has caused the noble spirit of his ancestor, who saved their forefathers, to pass into him. You must never forget that, and must be kind to my grandchildren as your father is to me. My sword is yours.'

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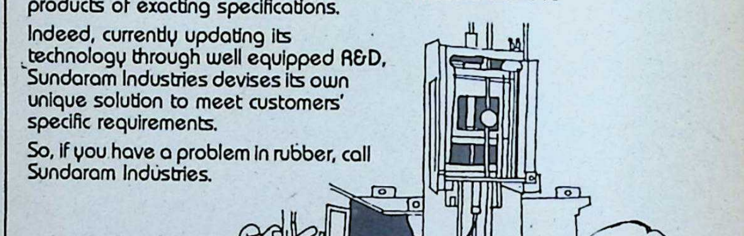

Jodhpur, had made loyalty to the Raj his religion. At the age of seventy, he accompanied his sixteen-old nephew and ward, the ruler of the State, to the fighting line in the service of his King Emperor. One day while in the Viceroy's house, he noticed a very good-looking relation of his, rather off-hand in his manner, and addressed him in these sage words: 'If you going Eton, although you being Prince, you staying downstairs blacking sahebs' boots; this being good teaching for you.' Evidently, the handsome boy was none other than the young Maharaja of Jodhpur.

In the government of Bhopal, women often played an active part. In the days of Minto, a

PRINCELY INDIA

Shri V. B. Kulkarni is a well-known journalist and author with 17 books to his credit. He was the Special Correspondent for many English dailies in Bombay some decades ago and served on the staff of the 'Ceylon Daily News' of Sri Lanka. He was also for sometime Editor of the 'National Standard' and the 'Sunday Standard.'

Shri Kulkarni is versatile as a writer. He has written biographies of Shivaji; M. R. Jayakar and Shri K. M. Munshi and on political, economic and social problems of the country. He takes meticulous care of both facts and language.

Shri Kulkarni's latest book, "Princely India and Lapse of British Paramountcy', is very well documented. Anecdotes about the quaint ways of Princely India abound and make the look interesting.

Shri Kulkarni is ungrudging in his praise of Sardar Vallabhbhai Patel who, he says, has brought about a 'Silent Revolution.' Though Shri Kulkarni has no regrets at the passing away of the Princely Order, he desires that the President of India and the Governors in the various States should act like the kings of the old by exercising their constitutional power without playing into the hands of a powerful Prime Minister or a powerful Chief Minister. He suggests that the President should be elected not by an electoral college of legislators and Members of Parliament but by the Judges of the Supreme Court and of the High Courts. "The holder of this office (the President) should be a man endowed with the qualities of a statesman, intelligible, upright, honourable and incorruptible. He should on no account be a politician . . . ."

We have great pleasure in publishing extracts from the chapter entitled 'Princely India' from Shri Kulkarni's well-written, absorbing book. (Published by Jaico Publishing House, 121, Mahatma Gandhi Road, Bombay-400 023. Pages 305, Price: Rs. 220/-).

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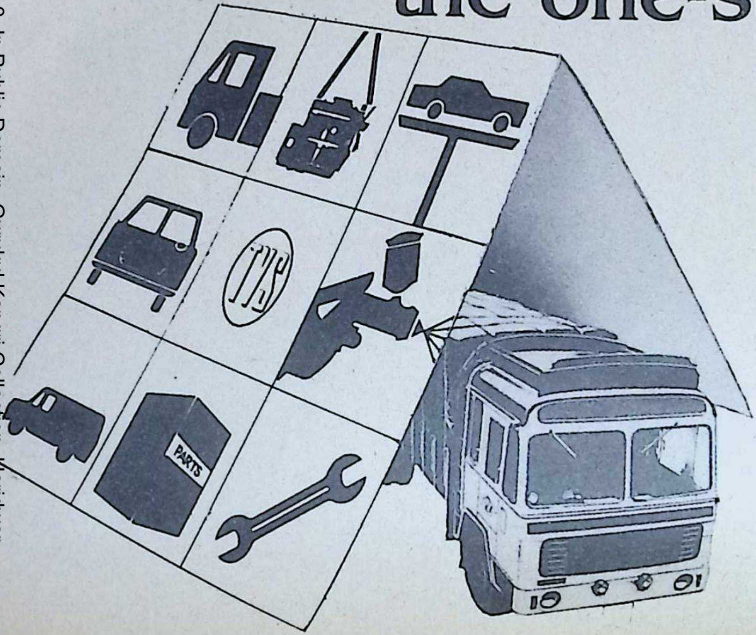

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Begum was in charge of the State. When she received a letter from Viceroy written by himself, she was so overjoyed that she ordered her troops to parade with the letter held at the saluting point, while twenty-one guns were fired in its honour. John Morley, the Secretary of State, to whom the incident was reported, was mightily diverted. "Your story of the Begum of Bhopal' he wrote to Minto on December 27, 1906 'gave me as hearty a laugh as I have had for many a day. She must be a trump. I shall ask Haldane (Secretary of State for War) to plant a battery under my window that I may commemorate any unusually satisfactory despatch you send me." Such were the rulers of princely India, many of whom had the temerity to claim that they were of divine origin.

The Princely Order was indeed noted for its disorder and there was little of community feeling among its members. The traditional feuds of some of the ruling dynasties were continued and manifested themselves in different ways. The Maharaja of Patiala and Nabha were of the same religious faith, Sikhism, but their credal bonds were not strong enough to prevent estrangement between them. The Chamber of Princes was shunned by the rulers of big States who regarded association with those of lesser principalities as beneath their dignity.

For many princes the 'summum bonum' of their lives was to seek special favours from the supreme government in the shape of titles and gun salutes. Even their champions were disgusted at their petty jealousies and intrigues. Sir Kailas Narayan Haksar, who served Madharao Scindia for forty years and whose services were lent to the Maharaja of Bikaner, was fed up with the princely petty-mindedness and undignified pursuits. He wrote "During the last forty years or so, the world has witnessed the unedifying spectacle of rulers of States going all out to outstrip their compeers in the race for honours and decorations. One has watched with pathetic interest the swelling breasts and gleaming eyes of those who can disport more than one row of miniatures or more than one diamond-studded star, even though the diamonds be self-acquired."

Perhaps, the greatest indictment of the 'States' system is that it conferred almost unlimited powers on the princes without defining their obligations to their people who were as numerous as ninety-three million. There were always a small number of princes, who, remembering the immemorial norms of ideal rulership, fulfilled their responsibilities with becoming sincerity, but an overwhelming majority of them believed in self-aggrandisement and abandonment to carnal pleasures. Such persons made no distinction between their privy purses and state revenues which they freely used to appease their squander-mania. They needed money for a wide variety of unproductive purposes, many of them ruinously expensive, such as the construction of palaces, with rare and costly objects to decorate them, frequent foreign tours, sometimes with an army of retainers, and lavish entertainment of British dignitaries and propagandists from the west as an insurance for the privileged recklessness. Such preoccupations were far more important to them than the welfare of their people.

Sir William Barton, a distinguished member of the Indian Political Service, writes: 'There are Indian States where tigers are more important than blue books; where first-class polo ponies threaten budget stability; where a pretty face may be a passport to political influence; where the polo player who gets the winning goal may be rewarded by a week's tenure of the office of Chancellor of the Exchequer. Indian India is indeed a country of lights and shades and of many of the courts, small and great, tales might be told which would equal the 'Arabian Nights' in vividness."

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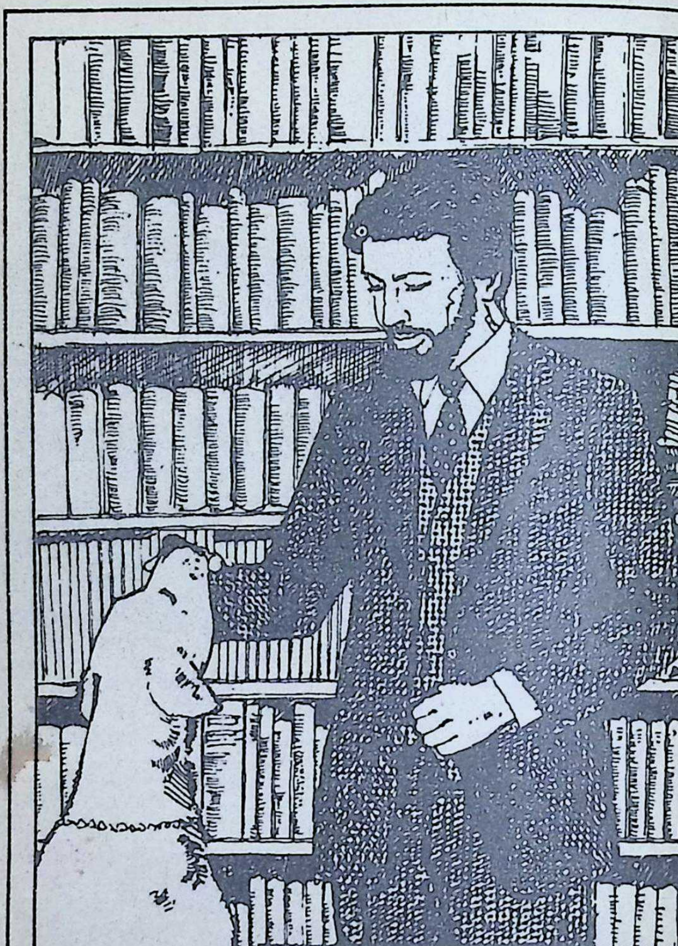
EASTERN VALUES—
Some Aesthetic Considerations

A. RANGANATHAN

SEEN in historical perspective, the terms East and West cannot be properly distinguished since they overlap culturally, ethnically and linguistically. Even geographically, territorially and ideologically, they are not easy of clear demarcation. When the term Christendom, which appeared in European literature for the first time in 1389, gradually fell out of vogue, the secular term West, which was first used by Comte to distinguish European civilization from Oriental culture, began to gain currency.

India typifies the East in the spheres of religious, philosophical, literary, musical and aesthetic values. Indeed, in the opening verse of his *Kumara-Sambhava*, Kalidasa describes the lofty Himalayas as the measuring rod spanning the wide land from the Eastern to the Western sea. He also suggests that the culture developed in the Himalayan regions constitutes a scale of values to evaluate other cultures on the map of civilizations. And it is no wonder, that China and Japan, Burma and Sri Lanka, Malaysia and Thailand, Indonesia and Indo-China, have been and continue to be witnesses to the spirit of India, in its Hindu and Buddhist manifestations.

There is a well-known story about an Indian philosopher meeting Socrates. It derives neither from Plato nor Xenophon, but from Aristoxenus, the pupil of Aristotle and a distinguished writer on harmonics. "Aristoxenus the musician," wrote Eusebius, "tells the following story about the Indians. One of these men met Socrates at Athens, and asked him what was the scope of his philosophy. 'An enquiry into human phenomena' replied Socrates. At this the Indian burst out laughing. 'How can we inquire into human phenomena?' he exclaimed, 'when we are ignorant of divine ones.' And nowhere are these values more clearly expressed than in the Indian attitude to the fine arts. For one has to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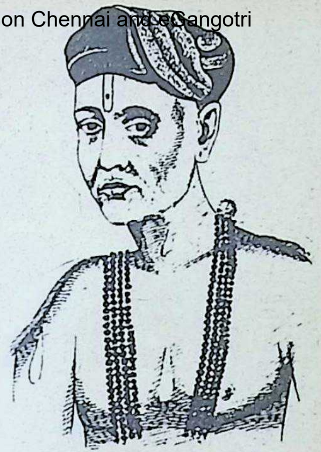
believe in art for God's sake — and not for art's sake, mind you — in order to be an Indian!" Prof. M. Hiriyanna, who has written a most profound work entitled *Indian Conception of Values* observes: "In theistic doctrines, ... it is common to find God described as the fountainhead of beauty. He is the abode of beauty, as of all other perfections. The *Bhagavata* which is one of the most important amongst the scriptures of Theism described God as 'the beauty of the Universe.' Madhusudana Saraswati, again, who though a follower of absolutistic Vedanta, shows clear leanings towards theism when he speaks of God as the 'Beauty of Beauties' and as 'the seat of the very essence of Beauty.'

The *Soundaryalahiri*, speaks of divine power in terms of beauty, and every stanza of it, we may say, 'is drenched with rich imagery."

Tyagaraja describes Rama as a human incarnation of melody. Here is his song: "The nectar of Naada, which is the basis of all Vedas, Puranas, Agamas and Sastras, has taken human form (in Rama); the Seven swaras have become the seven bells of the bow; the Ragas have become the arrow, the styles Dhruva, Naya, Desiya have become the three strings of the bow; the steady pace has become the arrow; the melodious apt variations of phrase have become his speech, singing in devotion has become his very fortune."



Tyagaraja

In the ultimate analysis, it is clear that the logical corollary of the Indian belief in art for God's sake has resulted in the Indian musician' quest for the Infinite through melody. It is significant indeed that Indian music, which is derived from the traditions of Tansen and Tyagaraja, is not based on harmony. For the melodic subtlety of the Indian raga system not only fits in with the peculiarly introspective nature of the Indian musical imagination, but also helps the musician to strive after tonal perfection.

Viewed historically, the two preponderant impulses inspiring the evolution of Indian art were

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devotion (Bhakti) and reunion (Yoga). This resulted in 'visionary art' which was sustained in a state of heightened aesthetic consciousness over the centuries. Incidentally, Richard Lanny terms it as Oneiric — here the term is derived from the Greek word for dream in order to visualize Indian art as a whole.

We do not 'see' dreams but experience them as a simultaneity of multiple sensory impressions and memories. Indian art is generally synaesthetic — a mixture combined in a manner which resembles, but is not identical with "*Oneiric experience.*" And Mr. Lanny has correctly argued in his perceptive work on *The Speaking Tree* that "what appear to have been even more important in the formal invention of fantastic plastic structures are the Indian techniques of mental concentration and heightened consciousness which come under the inclusive term 'yoga.' "

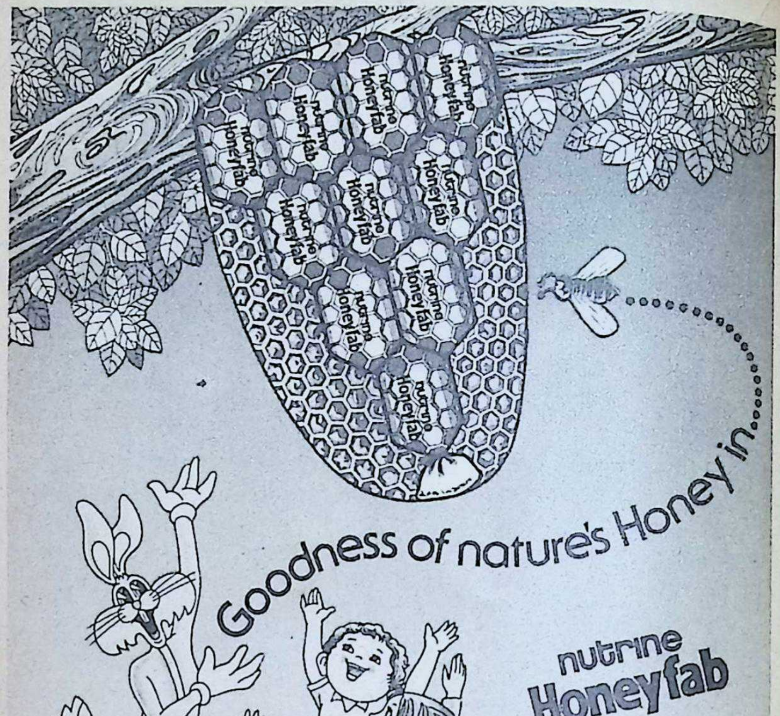
Indian Sensibility

Switching on to literature, it is interesting to observe that one need not necessarily write in an Indian language to qualify as an Indian writer. Similarly a foreign writer can become an Indian writer in the process of expressing the Indian sensibility in his mother tongue. And more

W. B. Yeats

importantly, the English language — "that noble blade the Muses buckled on," as Yeats called it — has "befriended" (to borrow Walt Whitman's expressive word) the Indian expression. Here it is well to distinguish three categories of writers. Obviously some Indian writers who constitute the first category write in one of the innumerable Indian languages and possess an interior nationality; others representing the second category stand at the confluence of more than one tradition and express themselves in the English language; and yet others — especially English and American writers — who belong to the third category, respond to the Indian Sensibility in the English language.

Smt. Sarojini Naidu, who was familiar with the cultures of East and West, wrote poetry in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English, while remaining an Indian. Consider the following verses addressed *To a Buddha Seated on a Lotus.*

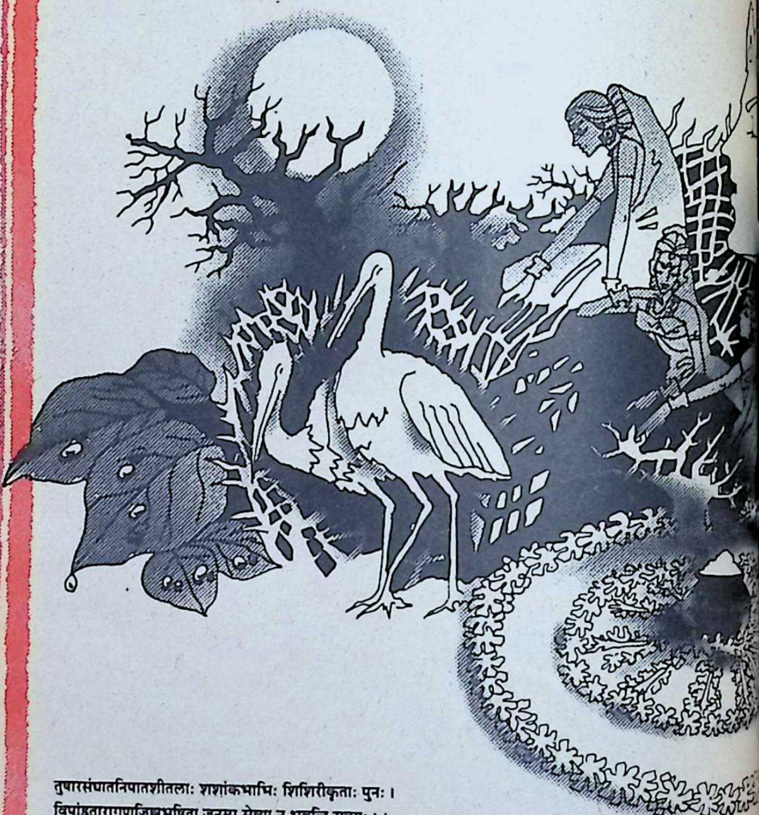
With futile hands we seek to
gain
Our inaccessible desire,
Divine summits to attain.
With faith that sinks and feet
that tire:
But nought shall conquer or
control
The heavenward hunger of the
soul.
The end, illusive and afar,
Still lures us with its beckon-
ing light,
And all our mortal moments
are
A session of the Infinite.

Here Smt. Naidu has done something more than being an Indian. She has not only given her readers some intimations of the soul of India, but also exulted in the Shelleyan stretch of "inaccessible desire" and "heavenward hunger." Furthermore, while singing ostensibly about the Buddha, this 'Nightingale of India' has compressed the entire philosophy of the Vedanta into the last two lines.

Smt Sarojini Naidu

Just as an ancient Indian philosopher told Socrates that none could understand things human who did not understand things divine, so did Sir J.C. Bose, a modern Indian biophysicist proclaim to the Royal Institution of London on May 10, 1901 that "They who see but one, in all the changing manifoldness of this universe, unto them belongs Eternal Truth — unto none else, unto none else." In other words, he stressed the case for seeking "fundamental unity amidst apparent diversity."

The distinction of Bose lay in his ability to impart the quantitative precision of physics into the discipline of biology. Furthermore he invented several sensitive instruments to work out parallels between the responses of plants and animals, and even between plants and metals. One may not fully agree with some of his conclusions. However, one finds a similarity between Bose and the contemporary neuro-physiologists who are trying to understand the mysteries of the human brain with the aid of sophisticated computers. □ □ □



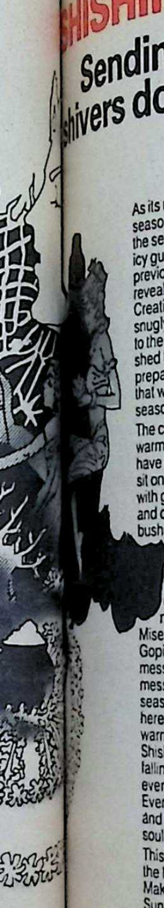
तुषारसंघातनिपातशीतलाः शशांकभाभिः शिशिरीकृताः पुनः ।
विपांडुतारागणजिह्मभूषिता जनस्य सेव्या न भवन्ति रात्रयः ।।

From Kalidasa's Ritusamharam

"The nights of Shishira Ritu, cold with icy dew-drops, made colder by the moon rays and adorned with pale stars, are not generally preferred by people."

SHISHIRA RITU

Sending cold shivers down backs



As its name implies, Shishira Ritu is the season that blows cold over the land. It is the second half of the winter season — its icy gusts blowing away traces of the previous Ritu, Hemanta. This season truly reveals the mystifying antithesis of Creation. While people wrap themselves snugly in wool, loth to expose themselves to the biting cold winds, the trees happily shed their garment of old leaves, thus preparing for the arrival of the new buds that will bloom in the following season. The season of spring.

The cool beauty of Shishira Ritu has warmed the hearts of many a poet. Lyrics have been sung about the dewy pearls that sit on the morning leaves, the fields ripe with golden corn, the long-legged storks and cranes resting in the shadows of thick bushes...

Poet Ratnakara of Brijbhasha in his epic, "Uddhava Shataka", describes this season romantically. The story so goes that Krishna has left the Gopis, never to return again to Gokul. Miserable without the love of their lives, the Gopis send the following touching message to Krishna through his messenger, Uddhava. "The cold and cruel season of Shishira seems to be perpetually here in Gokul. Our hearts have lost all warmth without his love. Our lives like Shishira Ritu have lost all colour... The falling leaves symbolize us losing hope of ever seeing our beloved Krishna again. Even the lotuses do not bloom in the lakes and the bees wander aimlessly humming soulful tunes..."

This season makes its grand entrance in the Indian months of Pausa and Magha. Makara Sankranti, the day on which the Sun enters the sign of Makara (Capricorn), falls in the beginning of the brighter half of Pausa. It is considered to be one of the most auspicious days in the Indian Calendar. Uttarayana, the half-yearly northern journey of the Sun-God, begins on this day. In North India, the festival of kites is celebrated on this day and in the South, the Pongal festival. A winter harvest festival, Pongal is celebrated by cooking food in the fields and offering it to Nature. It is also the New Year's Day of the Tamilians.

Mahashivaratri, the biggest festival of Shiva worshippers, falls on the penultimate day of this Ritu. Actually, every fourteenth night of the darker half of a lunar month is called Shivaratri. But Mahashivaratri is special because on this day Lord Shiva is supposed to have manifested Himself to the world. Another legend says that Shiva and Parvati were united in holy matrimony on this day.

Thus Shishira Ritu ends on a joyous note, making way for the Queen of all seasons. The colourful season of spring, Vasanta Ritu.

Shishira Ritu is just one blossom, as it were, in the eternal garland of seasons. A blossom that flowers and spreads its fragrance for a few months and then folds its petals to bloom again in all its original splendour. Next year and the years after.

The beauty of the Ritu Mala is that each of the six blossoms is unique with a style and grandeur of its own. And yet when threaded together, they form a garland even more beautiful than the individual blossoms. So very like the different communities that make up this great nation, each one making its special contribution towards the greater glory of the entire nation.

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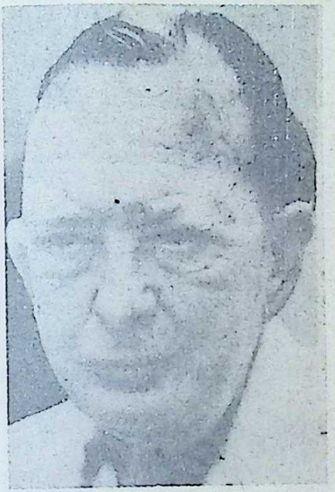
V. S. R K.

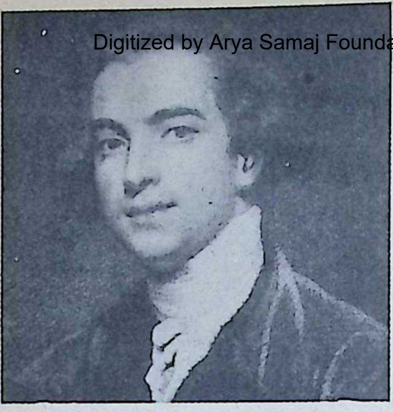
From Jones To Basham

The passing away of Professor Arthur Llewelyn Basham (born 1914) in Calcutta on January 27, 1986, marks the end of an era of Indological studies initiated late in the eighteenth century by Sir William Jones (1746-94). We owe it to the indefatigable efforts of English, European and Indian scholars, spread over a period of 200 years, the discovery or rather the re-discovery of India's ancient civilization and culture. What started as literary and linguistic studies, mostly as a part-time occupation of men of versatile talent, gained in variety and depth as historians and archaeologists, art-critics and litterateurs, under Government auspices or with academic help, delved deeper into writings, sacred and secular, and inscriptions on stone and metal. The coiled Kundalini of our past was unwound as it were and stretched to cover four millennia much to our delight and edification. Here was a culture vital, vivid and vibrant when the rest of the world was wallowing in the Hobbesian state of nature — nasty, poor, brutish and short. It was an India that never ceased to be a wonder to Indologists from Jones to Basham.



Prof. A. L. Basham

Both the Indologists, the one described as the "father of Indology," and the other a 'friendly mlechha' interpreter, were great linguists, masters of many languages, European and Asian.



Sir William Jones

Sir William reached India, in September 1783, to join the Supreme Court of Judicature at Fort William set up under the royal charter of 1774. Even as he was sailing with his newly-married wife, Sir William noted in a memorandum his 'objects of enquiry during my residence in Asia.' The list included 26 items and among them were: "the laws of the Hindus and Mohammedans, Modern Politics and Geography of Hindustan, Best Mode of Governing Bengal, Arithmetic and Geometry, and mixed sciences of the Asiatics, Medicine, Chemistry, Surgery and Anatomy of the Indians, National Productions of India, Poetry, Rhetoric, and Morality of Asia, Music of the Eastern Nations, Trade, Manufacture, Agriculture and Commerce of India.'

Finding himself aboard the *Crocodile* with Persia on one side, India on the other and with a breeze from Arabia blowing 'nearby on our stern' he was reminded of Asia "the nurse of sciences, the inventress of delightful and useful arts, the scene of glorious actions, fertile in the production of human genius, abounding in natural wonders, and infinitely diversified in the forms of religion and government, in the laws, manners, customs, and languages as well as in the features and complexions of men." He wanted to know India better than any other European ever knew it and held every day lost in which 'I acquire no new knowledge of man or nature.'

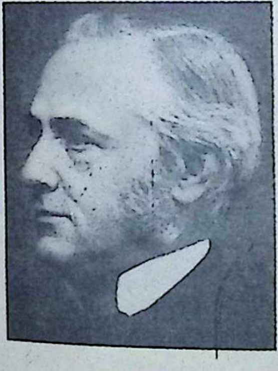
In his passionate pursuit of knowledge of India, Sir William set about his work methodically — first learning Sanskrit, founding the Asiatic Society (January 1784) and editing the Society's journal 'Asiatic Researches.' His translation of Kalidasa's 'Shakuntala' came out in 1789 and this was followed by 'Gita Govinda.' His 'Institutes of Hindoo Law' was published posthumously in 1797 — a task accomplished by Henry Colebrooke. Sir William took great interest in botany and zoology and in his annual addresses to the Asiatic Society, took up one or other aspect of Indian life which had absorbed his interest and attention.

Sir William's influence was far-reaching. Not only did he give a fillip to Indological studies and research in linguistics and comparative philology but 'altered our whole conception of the Eastern world' (Prof. R.M. Hewitt in 1942). Prof. Hewitt adds: "If we were compiling a thesis on the influence of Jones we could collect most of our material from footnotes, ranging from Gibbon to Tennyson.' He provided an 'inexhaustible vein of new inspiration' to the poets of the Romantic Movement, notably Shelley, Coleridge, and Byron. With all his contributions to human knowledge, Sir William was humble before God. He was a deeply religious man.

Jones's work on India was followed up by many scholars, a comprehensive list of whom is given by Dr. V. Raghavan in his 'Indological Studies in India,' a booklet brought out in connection with the 26th Session of the International Congress of Orientalists held in New Delhi from January 4 to 10, 1964 (Motilal Banarsidas). Earlier, in 1938, Dr. R. N. Sardesai (a doctor of medicine) brought out in the Poona Oriental Series a book containing 103 photographs of English, European and American Indologists. These include Edwin Arnold, Henry Colebrooke, Paul Deussen, R.T.H. Griffith, Max Mueller, Hermann Oldenberg, Louis Renou, Sylvan Levy, Winternitz, Frederich Zimmer and George Grierson.

Dr. Basham's contribution is more in the nature of a compilation, by one who 'has great love and respect for the civilizations of their (Indians, Pakistanis and Sinhalese) lands and has many friends of the people whose culture he studies.' A scholar and linguist, Dr. Basham's 'The Wonder That Was India' (1954) is a handy encyclopaedia on Indian culture, lucidly written and, by and large,

Paul Dussen



Max Mueller

Sylvan Levy

non-controversial. It is a marvel of comprehension of a wide and complex field of study — a tribute to massive learning, punctilious care in sifting facts, and concern for diction. In conceiving the 'glory of ancient India,' he is governed by three 'impressions.'

1. In no other part of the ancient world were the relations of man and man, and man and the state, so fair and humane. "The most striking feature of ancient Indian civilization is its humanity."
2. In ancient India, people enjoyed life, passionately delighting both in the things of the senses and the things of the spirit. (Dr. Basham has a convincing way of explaining our obsession with material comforts and admiration for asceticism).
3. India was a cheerful land, whose people, each finding a niche in a complex and slowly evolving social system, reached a higher level of kindliness and gentleness in their mutual relationship than any other nation of antiquity.

And what of the wonders? Astronomy, mathematics including the decimal system of notation, the atomic theories, empirical surgery, logic and epistemology, literature and prosody. For his more critical insights, one has to turn to his other works on India — 'Studies in Indian History and Culture,' 'Sources of Indian Tradition' and 'Aspects of Ancient Indian Culture.' In the last one, which contains three annual Heras Memorial Lectures at St. Xavier's College, Bombay, delivered in 1964, Dr. Basham deals with the social, political and religious life of people in ancient India. According to him, despite the division of the society into four classes and the rise of innumerable castes (survivals of tribalism) ancient India was fundamentally individualistic; politically, there is no evidence to suggest that India was always happier, better and more prosperous under a single authoritative regime than under a number of small regimes — Dr. Basham is only too quick to add that this conclusion is not valid for the present day tensions arising from centripetal tendencies; the Hindu religious attitude is marked by three fundamental factors that are distinctive viz. the concept of class, the doctrine of transmigration and the attitude of 'inclusiveness.' Up to a point, and not wholly, Dr. Basham accepts the historical basis of India's epics.

At 72, when Dr. Basham died, he was planning a four-volume encyclopaedia on Indology at the Asiatic Society. In his death, the world of scholarship in India and outside has sustained an irreparable loss. The kind of dedicated scholarship that Dr. Basham exemplified is getting rare in the field of Indological studies. It is some consolation that men like Dr. Raja Ramanna and Dr. Ramalingaswamy are showing interest in matching ancient Indian insights with modern scientific discoveries.*

'Yojana' and Religion

The daily press occasionally reminds us that we have a Planning Commission that brings out big plans to remove poverty and unemployment. The current one in the series of plans from 1947 is the seventh, much talked about but little known in all its detail. Going round one of our well-stocked libraries for some light on this giant of a plan, I chanced upon the August 15 special issue of 'Yojana,' the journal published from Yojana Bhavan. Imagine my surprise when I read on the cover against a black band, 'Why Live With Nonsense.' Does 'Yojana' call the Plan 'nonsense'? I was mistaken. The issue was devoted to calling the blufl called 'religion.' If you ask me what 'Yojana' has to do with religion I have no answer. If you get any enlightenment from the following gem of a quotation from one of our retired Supreme Court judges, printed boldly on the back cover, the satisfaction is yours:

> "Our constitutional secularism sleeps as printed bombast and our national integration mocks as teasing illusion because our politics of godism makes minced meat of homogenised humanism, socio-economic justice and spiritual-material synthesis. Today the Quran and the Bible, the Guru Granth Saheb and the Vedas are used to preach cut-throat politics and decree death sentence on our Republic's Founding Creed. We cannot survive unless we reverse this process and call the bluff of the gods. Secular activism and secular humanism must now wage a war for constitutional victory, to keep the wall of separation between matters social and secular, on the one hand, and affairs scriptural and sacerdotal, on the other."

The contributors to the special issue, at least most of them, are identifiable as ex-Communists or fellow-travellers. But this is immaterial so long as they have a point to put across. They seem to have none and, what is more important, none of them is a scientist with some outstanding achievement of world-wide impact. The greatest scientist of the century, Dr. Albert

---

* *Both are associated with Bhavan's Ancient Insights and Modern Discoveries Project.*

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Einstein, has silenced all argument against religion with one sentence:

"The scientist's religious feeling takes the form of rapturous amazement at the harmony of natural law, which reveals an intelligence of such superiority that, compared with it, all the systematic thinking and acting of human beings is an utterly insignificant reflection."

Our 'Yojana' contributors, to be fair, may be well-intentioned; perhaps, they would like to have religions free from obscurantism or fanaticism. No, they would rather have us substitute 'humanism' for religion. Humanism, the dictionary tells us, is "any system of thought or action which is concerned with merely human interests (as distinguished from divine) or with those of the human race in general." After discussing the pros and cons of humanism, Dr. Radhakrishnan concludes: "Humanism overlooks the immortal longings, the intimations of sanctity, the hunger and thirst for holiness, the readiness to suffer persecution and martyrdom. Without hope they (the humanists) live in desire... Religion is the perfection of the truly human. Humanism today is in search of a soul."

It is reported that copies of a recent issue of 'Yojana' were impounded because the editor was critical of bureaucracy — the all-powerful God whom none in Government or outside dares to challenge. The God of the genuine seeker or man of religion is not someone in flesh and blood but an experience. The editor of 'Yojana' or anyone else can jolly well rattle his sword in the scabbard which He hears and yet hears not. And men of faith everywhere go their way knowing that it is as difficult to give up their faith as it is to get out of their skin.

Ravi Das

If 'Yojana' has launched on a crusade for atheism, the Government of India doesn't seem to know about it. It has declared the 24th of February as a holiday for its employees in honour of Rav or Ravi or Rai Das. Though no one knows precisely the date of birth or parentage of Sant Ravi Das, whose hymns are included in the Granth Saheb, all accounts show that he was a saint extraordinary. A disciple of Ramanand and a contemporary of Kabir, Ravi Das, a tanner, spent all his time uttering God's name or singing His praise. He had no use for wealth even when it came to him unsought. He built a temple for God and spent his time in prayer. Once a friend offered a philosophers'

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one which he refused to accept. Instead he sang:

God's name is the great wealth
of God's saints.
Day by Day it increaseth and
in no way decreaseth
Nothing can steal it either
by day or night:
its possessor sleepeth, secure
in his home
O God, what need of a stone
hath he who possesseth
this wealth?

The story of Ravi Das and some of his hymns are included in Max Arthur MaCauliffe's 'The Sikh Religion' Vol. VI. The book was published in 1909

SELF-IMPROVEMENT AND ITS INFLUENCE

No one knows how much good he may do by his own quiet and unobtruding good examples. Our eyes are always on each other, and if we took but half as much pains to make our dispositions and feelings pleasing to each other, as we do to make our complexions, persons and dress agreeable, we should be half seraphs ourselves, and be ever unconsciously educating and aiding others to become such.

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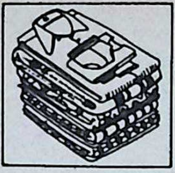

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FLATULENCE

DR. K. NARAYANAN

COMMONLY described as "gas", wind in the abdomen is more often a harmless but annoying problem produced by a variety of causes. Unless it is a by-product of a severe disease, wind is more a social rather than medical problem and this can be put an end to with a little discretion in our dietary habits and personal cleanliness.

Normally our gastro-intestinal factory produces — as a by-product of digestion — about 100 ml. of gas each hour. Only when the production exceeds this allotted quota does the gas become a harrowing problem due to lack of storage facilities! And the distress — resulting from its effort to find an escape route — is manifested in a number of ways in each individual. They include:

- **Belching. (acid regurgitation).**
- **Borborygmus (rumbling noise in the abdomen).**
- **Passing wind through rectum (flatus).**
- **Bloated feeling (due to indigestion).**

The **primary causes** that are commonly met with in the production of gas are:

- **Aerophagy (swallowing of air).**
- **Indigestion due to faulty dietetic habits or over-filling the stomach.**
- **Frequent use of laxatives (Too frequent "house-cleaning", so it'd seem, is resented by the gastro-intestinal tract).**
- **Chronic intestinal amoebiasis and other chronic disorders.**

Aerophagy: Air is often swallowed while eating and this can be often controlled by eating slowly. It can also occur with acute dilation of the stomach. As a psychoneurosis, aerophagy can become a morbid habit. The patient forms the habit of constantly swallowing and belching up the wind or passing flatus with explosive noises which can be very distressing to those near him. Gas by itself can never lead to psycho-neurotic disorders. But when its simple cause is not removed in the initial stage it can become a morbid habit which in turn can, in the self-conscious people, lead to psychological or neurological problems. It is, therefore, better to tackle it in the beginning by taking adequate precautions.

While the habit of swallowing air should be voluntarily controlled through conscious effort, once the gas is formed, the "habit" of "bringing up" or releasing as flatus should be resisted. This can be quite easily done with a minimum of discomfort in the beginning but since the release of wind usually brings a great deal of relief to the distressed patient, it tends to develop into a habit. This tendency is to be fought back.

One simple — and often found successful — way of preventing air swallowing is to sit with a cork between the teeth for half an hour after meals!

Indigestion: Wind is also produced when foods are not fully broken down by the digestive juices. The fermentation of the residue in the bowel can, then, cause an increase in the production of gas. Other symptoms that accompany indigestion are a feeling of fullness in the stomach, discomfort in the abdomen, hiccup (or belching), a hot feeling behind the breastbone (heart-burn) regurgitation of acid, etc.

This is often caused by eating too much rich, **fatty or fried foods** and drinking too much **alcohol.** Certain foods are known to produce greater amount of gas due to, as noted above, failure of breaking down by the digestive juices. Heading the list in this category are **beans and peas.** They contain certain sugars which the body cannot digest, so the sugars pass down the intestine where they feed the bacteria which produce methane, hydrogen and carbon dioxide — the gaseous "bullet" which is passed as the infamous flatus. Onions, cabbage, brussels sprouts etc. are also capable of supplying the raw materials for the microscopic "scientists" (bacteria) to manufacture the offensive gaseous weapon in the intestinal factory.

However, it should be noted that individuals can vary in their reactions to different foods. Those who are embarrassed by a wind problem should try to discover —as in the case of allergy — which foods cause the trouble and avoid their use.

Treatment for flatulent dyspepsia (indigestion) consists of:

- Diet should be bland and dry, preferably with low carbohydrate. Chew food properly and eat slowly.
- Drink water half an hour **before** or 2 hours **after** the meals: Drink the fluids in small amounts.
- Take antacids (available with the chemists) or a teaspoon of bicarbonate of soda (baking soda) in a glass of water (to **reduce** the acidity of stomach).
- No **excessive** alcohol.
- Avoid too much rich, fatty, fried foods.
- Abandon, if not cut down, gas producing (put on Sherlock Holmes' mantle to find out which one does for you) foods like: beans, peas, **raw** fruits, cabbage, cauliflower, lentils, celery, onions, pepper, nuts, spices, carbonated or fizzy drinks, etc.
- Avoid chewing gums, if you have the habit and also suffer from gas.
- Get away from the **frequent** "house-cleaning" habit of using laxatives, if you think you are doing so to de-gas the system!
- In simple, temporary indigestion, digestion can be tried to be aided by pepsin and pancreatic enzyme preparations (available with chemists — like Alvizyme; Festal, Dispeptal, etc.). But these however, should be used only as a measure to re-establish normal digestion, or otherwise their use itself may become a habit which should be discouraged — unless the doctor rules that your digestive system is a complete wreck.
- Give rest to the entire digestive system by fasting a day or two, till normal appetite returns.

Acid Regurgitation

People mean different things when they use the word, "gas". Some mean the wind passed through rectum (flatus); others the rumbling noise in the intestine (borborygmi); yet others the gas ejected through belching, which results from acid regurgitation. In this condition the contents of the stomach flow back into the oesophagus and if this persists for a long time, it may cause inflammation of the stomach (gastritis).

The symptoms include: a **burning** sensation behind he breastbone (often called "heart burn" which, in fact, is a misnomer), which may spread up to the throat as wind is brought up, giving taste of acid and food.

Causes:

- Overindulgence in food or drink.

- Over-weight
- Tight clothes — corsets and belts.
- **Lax muscles** at the lower end of the oesophagus where it joins the stomach which allow acid to flow back up from the stomach.
- Bending down or lying flat (which may force food from the stomach back to the oesophagus).

Treatment:

- Eat small, frequent meals. **No** over-eating.
- Sit upright while eating.
- Take milky drinks and antacids.
- Avoid overweight.
- Do not wear tight clothes or corsets.
- Avoid bending forward — Bend only at the knees.

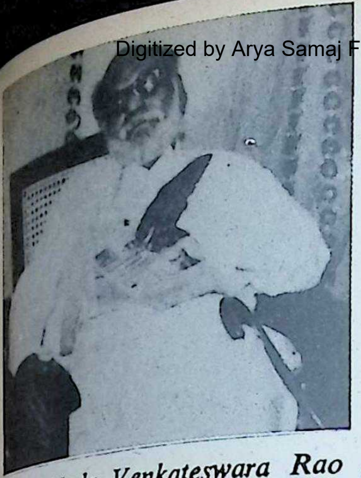
The patients suffering from flatulence (gas) should find out what type of the problem he/she suffers from and the basic cause of it — a synopsis of which is given above. At the outset "gas" is a problem of the digestive system and since digestive system is wholly dependent on our diet, the problem should be tackled by cornering it from the food habits.

In many cases flatulence is no more than a habit which is kept up unconsciously by the patient. Nervous or tense patients may have an increase in their bowel sounds or at any rate they become more aware of them — which, in turn, can worsen their nervous or psychological condition. Flatulence is a symptom which may require investigation — as it is a herald of some disarray in our digestive system — but rarely needs treatment on its own.

However, it should be remembered that flatulent dyspepsia is a prominent symptom in many cases of gall-bladder disease. (It also often gives rise to palpitations — increased heart beat — and pain near the apex of the heart, which is often mistaken by the patient for heart disease). Besides, it can also occur as a by-product symptom of peptic ulcer, amoebiasis and alcoholism. In these cases, however, the symptoms of the primary diseases are so prominent that they have to be recognised and treated to put and end to the gas production.

Ointment and perfume rejoice the heart; so doth the sweetness of a man's friend by hearty counsel.

—Prov. 27:9



NARLA
JOURNALIST & LITTERATEUR

Dr. D. Anjaneyulu

Narla Venkateswara Rao is a name to reckon with in Telugu journalism. He introduced novel features in the Telugu dailies he edited. As a leader-writer, he drove home his points with the precision and force of a marksman. He was, besides, a poet, essayist and playwright. His first death aniversary falls on February 16, 1986.

DISTINGUISHING between journalism and literature, Oscar Wilde is reported to have indulged in one of his famous quips, which says: "Journalism is unreadable, while literature remains unread."

It is no small achievement for any institution or group of individuals to have made journalism not only readable but effective and purposeful and literature not only easy and attractive but socially significant. For a single individual, either of these things in itself could be a source of lasting credit. It is but rarely that both these are combined in one person. Such a person was V.R. Narla, doyen of journalists in Andhra, and distinguished man of letters, who died in Hyderabad on February 16 at the age of 76.

If Telugu journalism, during the last four to five decades, has changed out of all recognition and challenges comparison (at least in its higher reaches) with the best examples of English journalism in this country, a lion's share of the credit for this must rightly go to Narla. The revolution that he effected in the early 'forties in headline and caption-writing, in news display (especially on the front-page-, in page make-up, in the featuring of action photos, in the utilization of political and pocket cartoons, is now almost

Oh Gem of a ruby
Who bestow grace on those free of ill-repute!
Oh munificent One!
I, a sinner with a mind
that is similar to a granite slab
devoid of any moisture,
a fellow with a heart
which is treachery incarnate,
forgetting to worship You,
had taken my meals
even like the evil dog
which runs about eating
the unappetising filth.
That very day,
I was punished in Otri
till I trembled in every fibre of my body.

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ken for granted. Because we ou see that these features are t only adopted by most of the aily newspapers, but have been nproved upon by the more enprising and resourceful of m, not only to win popular vour, but also to fight political ttles, with devasting effect.

The story of Narla's journalistic career reads like a romance t of Fleet Street, which, for Sr Phillip Gibbs, was a street of venture. It was also a street of pportunity. So was Mount Road Madras for Narla, in a maner of speaking. Here it was that e found his feet in journalism nd within a decade was able to ise to the topmost rungs of the rofession: His only assets were: determination, industry and imagination.

Born on December 1, 1908, Narla Venkateswara Rao (to give him his full name) had a chequered progress in his early education. He studied in the colleges at Machilipatnam, Kakinada and Guntur and took his B.A. degree from Andhra University in 1934, when he was almost 25. His interest in politics and preoccupation with freelance journalism, in addition to his inadequate financial resources, could be responsible for this. Even as a student, he began to contribute to journals and periodicals like *Krishna Patrika* (Telugu Weekly edited by Mutnuri Krishna Rao) and

The author with the late Narla

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Janmabhoomi (English Weekly edited by Dr. Pattabhi Sitaramayya) and *Modern Review* (of Ramananda Chatterji, Calcutta), though with occasional success.

It was in 1934 that he proceeded to Madras, with only a couple of Rupees in his pocket, to try his luck in the metropolis. As luck would have it, he was able to find a friendly host and benefactor in S.G. Acharya, then editor of *Chitragupta* (fortnightly) and *Prajabandhu* (weekly). He was able to get a footing in *Swarajya* (of Andhra Kesari T. Prakasam) without much of a salary. He had thereafter to shift from one paper to another — from *Justice* and *Samadarsini* to *Prajamitra*. Just before. the provincial elections of 1937, he joined the *Janavani*, Telugu daily, financed by the Raja of Pithapuram and edited by Tapi Dharma Rao, as a sub-editor. The paper folded up in 1938, following the Raja's debacle in the elections.

A Turning Point

Soon after this, Narla got a real opportunity in the profession, when he was taken as news Editor of *Andhra Prabha* (Telugu daily started by the founders of the Express Group). Its editor was Nyayapati Narayana Murti, known for his engaging column, Pan-Supari. After Murti left the organisation for personal reasons, Narla became editor of the paper in 1942. This was a turning point in his life, for he never looked back after that.

For nearly 17 years he stayed on as Editor of the *Andhra Prabha* till chose to leave it in 1959, after a strike by the employees of the Express Group. During this period, he wrought a virtual miracle in the personality and fortunes of the paper. Its circulation, which was about 5,000 when he took up the editorship, reached almost ten times the number, when he laid it down. It was a record circulation for any Telugu daily of that period.

Not only in terms of circulation, but in every other aspect did the paper get rejuvenated. There was an entirely new look about it. The display was new; the direction was new; the language was new, as well. Smart and telling headlines, bright and lucid 'intros,' news stories, not just translated but entirely rewritten, vivid photographs to go with them, political cartoons with a sharp thrust, all became an integral part of the make-up of the paper.

As for the language used, it was like continuous breath of fresh air. If Narla was not exactly the first to introduce the use of simple, spoken Telugu (Sulabha Vyaavaharika) *in the newspaper, he was certainly the first to have succeeded in popu-*

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Some of the common offerings are :

Thulabharam : Devotees pray for favours from the Lord and in return vow to gift to the temple articles such as sugar, fruits, milk, butter etc. equal to their body weight.

Annaprasanam : The child is fed for the first time with the rice offered to the Lord.

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Free Satram : Service charge Re. 1/-. Cloak Rooms-cum-comfort station Re. 0.50. Prasada Oottu (Free food to 150 pilgrims) is given by Devaswom daily. In addition, poor feeding is also done daily.

Important Festivals :

Ashtami Rohini : Birth day of Sri Krishna (August—September.)

Guruvayur Ekadasi (December) : The Ekadasi celebrations begin 30 days in advance. Chembai Music Festival is conducted during the last four days of the Festival.

Annual Utsavam (February & March) : The most remakable features of the 10-day festival are Anayottam (Elephant race) on the inaugural day, the grand Utsavabali on the eighth, the Pallivetta on the ninth and the Arattu on the final day.

Elephant Camp at Punnathurkotta : The Devaswom is maintaining 36 elephants of its own. The elephants are stationed at Punnathurkotta, 4 km. from Guruvayur. Pilgrims are permitted to visit the place and see the elephants.

General : The administration, control and management of the temple are vested in the Guruvayur Devaswom Managing Committee constituted under the Guruvayur Devaswom Act, 1978.

Administrator,
Guruvayur Devaswom, Guruvayur (Kerala)

rising it. To the extent that very soon no newspaper or popular magazine was left which still clung to the old type of bookish (Graanthika) *language.*

As for his editorials, they were simple, direct, hard-hitting like straight-from-the-shoulder shots. No pulling of punches. But, they also maintained a high standard of argument and expression. Some of his editorial models were: Thomas Barnes of *The Times,* C. P. Scott of the *Manchester Guardian,* H. W. Massingham of the *Nation,* J.A. Spender of the *Westminster Gazette* and J. L. Garwin of *The Observer,* and nearer home, Mutnuri Krishna Rao of *Krishna Patrika* and Khasa Subba Rau of the *Indian Express, Swatantra* and *Swarajya.* Like some of them, he was also a fighting editor, a tireless campaigner for dencency in public life, for a rational approach to men and things, for a scientific attitude to the problems of society.

For over three decades as a leader-writer, he must have written about six to seven thousand leading articles on a vast variety of subjects. (A selection of them was published in book-form, under the title '*Moodu Dasaabdaalu*' i.e. 'Three Decades'). By way of a sample taken at random, one could take the last paragraph of his editorial captioned, "A Memorable Oration," in the *Andhra Prabha* (dated 12 January 1944). Here is a translation, that might give some idea of the style, though it does not claim to capture its original beauty and force;

"Indeed, it was not a talk; it was the mighty flood of a river. At times, it seemed to leap from a mountain-peak in a roar that echoed from all directions; at other times, it seemed to flow deep and steady as on the plains. Not only that; at some places, it gambolled like a young bull; at another place, it hissed like a black cobra; at a third, it danced like a ballerina."

Guess whose talk it was? That of the Right Honourable V.S. Srinivasa Sastri!

In 1960, Narla became Editor of *Andhra Jyoti,* a Telugu daily, started by him with the help of his friends in Vijayawada. He continued as such till 1977, when he chose to quit, because of his differences with the management over the paper's attitude to the Emergency and the ruling party, which at that time was the same at the Centre and in the State. During these 17 years or so, he built up the paper as a high-class daily, which combined seriousness of purpose with popular appeal, avoiding sensationalism but unafraid of controversy.

It was obvious from the be-

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gaining that he had to work with handicaps, like starting from scratch, operating from a mofussil town, apart from inadequate financial resources and competition from well-established papers. But editor braved them all and succeeded in shaping the paper after his heart's desire. There were many new features in it that appealed to the more enlightened' reader — like the Edit Page article, a middle, Men in the News, newletters from Hyderabad, Madras, Delhi, London and Paris (from Iqbal Singh, for a few years); special review articles by the Editor, besides many other things. At the age of fifty-plus, Narla was obviously more mature and restrained. The old fire burned with a steady glow, but with little of youthful exuberance of an earlier decade.

Not surprising therefore that the *Andhra Jyoti* took some time to strike roots and establish itself. But it did, in due course, earn a place of its own in the hearts of the educated readers, because of the tradition it had built, which is still going strong. Both the *Andhra Prabha* and *Andhra Jyoti* bear testimony to the fact that Narla was an epoch-maker in Telugu journalism.

Man of Letters

As a man of letters, Narla demands attention by his sharp contemporary sensibility as well as by his amazing versatility. Every day, as and when he was able to take time off from the daily grind of the newspaper, he tried his hand at the personal essay, song, poem, play, skit, satire and much else besides.

The two slim volumes of personal essays, entitled *'Maataa-Mantee'* (Fireside Gossip) and *'Pichchaa-Paatee'* (Odds and Ends) represent something of an innovation in Telugu literature, written, as they were, in the best Alpha-Lynd tradition. He muses here, with a delightful whimsicality, over books and beards, cuckoos and common crows, as well as mangoes and men long past maturity. He tarries on anything that catches his fancy or agrees with his pasing mood, and writes with a lightness of touch and elegance of style that draws the sensitive readers.

An ardent admirer of Vemana, the sage and satirist (like Sarvajna in Kannada), Narla adopted the style and technique of versification peculiar to *Vemana Satakam*, for his rhyming aphorisms. There were hundreds of these four-line stanzas in *'Narla Maata'* (The Word of Narla). Political corruption, religious dogmatism, social obscurantism and superstition in general, are ruthlessly exposed in these verses. In a garb of deceptive naivity, they eloquently proclaim his testament of faith, rather his philosophy of reason and humanism.

Narla was not only an aphorist but a lyricist as well. To turn from aphorisms and apophthegms to poems and songs is to pass from rhyme and reason to music and emotion, not to speak of fancy and imagination. The fifty-odd pieces collected in *Jagannatakam* present a wide variety in tone and topic, technique and workmanship. There is here, in the poems on aspects of nature, an awareness of its hidden beauties almost Wordsworthian in its intensity.

Playwright

It is, however, as a playwright, that Narla has made the most substantial contribution to modern Telugu literature. His one-act plays (16 of them brought together in the volume '*Kottagadda*' literally 'New Clod'), often novel in their dramatic technique, have a striking social significance. They faithfully reflect the life and problems of the ordinary middle-class peasant-proprietor families of the Northern Circars. The characters are from types closely familiar to the playwright who portrays them in a realistic manner, with warmth and sympathy but with no maudlin sentiment.

The author makes no secret of the fact that he owes much to Western dramatists like Eugene O'Neill (in the play with only two characters, of whom only one speaks) and August Strindberg (in the play with two characters, of whom one is behind the stage) in method and technique. But his treatment is entirely original and his idiom is always native and authentic in its earthly flavour. These plays have a genuine literary quality and can be read for pleasure, as well as produced on the stage,

These early plays were followed by another series of plays, very different in their theme and purpose. They represent an attempt at a radical reassessment of traditional social values, as enshrined in the classics like the *Ramayana* and the *Mahabharata.*

Of these *Joobaali* (1974), *Seeta Josyam* (1979) and *Narakamlo Harischandrudu* (Harischandra in Hell, 1982) are available in print. The second of them was chosen for award by Sahitya Akademi in 1981 and became the centre of controversy, resulting in the author's rejection of the award; they are all intellectual, witty and provocative in the Shavian manner, with thoughtful, wide-ranging prefaces, longer than the plays themselves.

In more recent years, Narla did a lot of writing in English. Apart from the monographs on Veeresalingam, Vemana and

Gurazada (for Sahitya Akademi), he published two of his scrapbooks of quotation and comment — *'Gods, Goblins and Men'* and *'Man and his world.'* Unconventional and thought-provoking were his lectures on *"Indian Culture — Its Caste Complexion," 'Poverty of Intellectualism in India'* and *'East and West — Myth of Dichotomy.'* Here he takes a hard look at many of the accepted notions about a number of things, social and cultural, and shakes the reader out of his unthinking acceptance of familiar stereotypes.

Towards the end of his life, in spite of his indifferent health, Narla concentrated his attention on a sustained re-examination of the seminal texts of Hinduism, like the *Bhagavad Gita*, the *Upanishads* 'and the rest. In fact, it was his ambition to prepare his own, personal unorthodox commentary on the *Prasthana Traya.* He was able to complete the first two; and also did the present writer the honour of sharing his conclusions with him. Hope these will soon see the light of day. Whether one agrees with them of not, one cannot but admire his wide reading in the classics of the East and the West, his sturdy, non-conformist approach and his crusading zeal, as a humanist. As one who always admired his intellectual integrity and courage of conviction, I cherish the memory of a friend, the like of whom it is hard to find.

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I am Thou: Meditations on the Truth of India

By **Ramachandra Gandhi, Indian Philosophical Quarterly Publications, Pune, Pages 311, Price: Rs. 70**

Brahma Jnana and the Bhagavad Gita

By **Parmanand Patel, Bharatiya Vidya Bhavan, Bombay, Pages 202.**

Reviewed by M. V. Kamath

RAMACHANDRA GANDHI is a maverick among intellectuals which makes him not only entertaining but provocative as well. To be provocative is the proper function of an intellectual but the provacateur should remember that certain **Laxman rekhas** should not be crossed. Gandhi is provocative and only occasionally gives offence. Most of the time he goes off at a tangent to his main thesis which leaves one wondering what the original argument is all about. He has covered a wide range of topics in his philosophical meanderings, but while his thinking stimulates, it does not carry conviction. Consider some of the subjects he handles: Sruti's self-confidence, childhood's Joyce, The Missing Woman, The Orthodoxy of Heterodoxy, Why Didn't Dr. Ambedkar Visit Tiruvannamalai?, The Necessity of Sri Krsna, Towards Abrahamic Advaita in India, Why Did Godse Kill Gandhi?, What Is It Like to be God?....

Just an enumeration of the subjects discussed will provide one with the taste and temper of Gandhi's writings. One wonders whether the author's intention is to educate or to shock. Sometimes he seems carried away by his own thoughts, always a danger to be carefully avoided and dutifully foreseen. Some of his insights are noteworthy. He is right when he asserts, for example, that "the failure of Buddhism and Advaita to come together theologically and metaphysically has been a major tragedy for Asia". But it is unlikely that the future will achieve what the past failed to.

Gandhi goes far out on a limb when he talks of Islam. "The renaissance of Islam" he says, "in our times would be severely handicapped without a move on its part towards **advaita**". And he asks: "Could it not be that Islam's violent contact with Hinduism in India has this secret purpose behind it, a purpose which could not be fulfilled anywhere else?" This, of course, is interesting speculation, but patent nonsense. I find Gandhi's forays into the world of philosophy refreshing and modern, cheeky and impertinent and unorthodox, which is saying a lot. Gandhi raises a lot of questions, provides his special interpretations to quite a few and demands not unquestioning faith but unremitting inquiry on the part of the reader. For a grandson of the Mahatma, his views on brahmacharya would probably have been received with grand-parental disapproval. Says this Gandhi: "Who can deny that attempts at celibacy are sometimes tortured, inverting, unloving, misogynist, super-ego-compelled, semen-stingy, orgasm-fearing, sexist, race-purist, vindictive, unillumined etc?" Pity the Old Man has been dead these last forty years. Or we might have been witnessing an interesting dialogue between two generations. **I am Thou** makes stimulating reading.

Paramanandbhai is not a professional philosopher. He was in politics and he has been an industrialist and he opted out of both in 1977 to engage himself in the study of religion and philosophy. In that sense he is a seeker. In the course of his search he has come to many conclusions. These he now lays before the reader for their edification.

It is a happy exercise. In his search for understanding, Paramanandbhai takes us to the writings and sayings of many philosophers from Ramanuja to Radhakrishnan, introducing each of them to us with humility. He reminds us that while Shankara and Ramanuja, for instance, do not accept the philosophy of each other, "yet both are unanimous in discarding action as the ultimate means of Release".

This is not a polemical work but an explanatory one. Paramanandbhai asks us to listen. Indeed, if the author has a message it is that those of us who are searching, should learn to listen, even as Arjuna listened to Krishna. Says Shankara in **Vivekachudamani** which Paramanandbhai approvingly quotes: "Listen attentively, 0 learned one, to what I shall tell you. Listening to it, you shall immediately gain a thorough liberation from the bondages of samsara". This is not listening as in hearing by the ear. It is total listening with the whole being which alone can lead the individual to liberation which Hindus call **mukti**, the Buddhists call **nirvana**, the Jains call **kaivalya**, the Taoists call **tao** and Zen buddhists call **satori**. Because this work is unpretentious, it is wise and because it is undogmatic, it is so easily acceptable. This is the strength of this work. No wonder it has been blessed by His Holiness Jagadguru Shankaracharya of Shringeri Mutt.

KANNADA

Angla Kavya Praveshike

(An introduction to English Poetry)

By Sri A. S. Nanjunda Swamy. Published by Prasaranga, University of Mysore, Mysore-6, Pages viii + 267, Price: Rs. 10.

ONE of the most laudable attempts undertaken by the University of Mysore (the first University to be started in a native state of India nearly seventy years ago) is to explain and interpret the latest developments in all fields of knowledge in Kannada. In order to see that this knowledge reaches the largest number of Kannada readers the books published by the University are priced very low. The book under review bears out this point.

An introduction to English Poetry in Kannada may sound odd to some readers. It isn't so because the book is intended to be a companion volume to other books already published by the University in Kannada, such as S. Manjunath's 'English Essays', Dr. S. V. Ranganna's 'Tragedy', Sri L. S. Seshagiri Rao's 'Modern Literary Criticism' and Shri V. M. Inamdar's 'Tradition In Western Criticism'.

Shri A. S. Nanjunda Swamy's book, like the others mentioned above, should be eminently useful to students specialising in Kannada who would like to have a specialist's assessment of English poets. It is a commonplace of criticism to say that the Western writers, particularly English, exercised (and have been exercising even now) considerable influence on Indian poets and playwrights. The range and depth of such influence on Modern Kannada Poetry have been most admirably analysed in a very scholarly work in Kannada by Shri S Ananthanarayana. The scope of Shri Nanjunda Swami's book is the entire history and gamut of English poetry.

The book consists of 33 brief chapters, the first of which is a rapid survey of English Poetry from 'Beowulf' to Dylan Thomas's 'Vision and Prayer'. The other 32 chapters are devoted to an assessment of 32 famous English poets. It is a stupendous task indeed to explain and bring home the beauty, the nuances, the tradition and trends of English Poetry in a language other than English. Shri Nanjunda Swamy has undertaken this task and accomplished it with a fair measure of success. He has discussed in detail the subject matter of every major poem and then given a critical estimate of the poet. That he has been able to go through all the

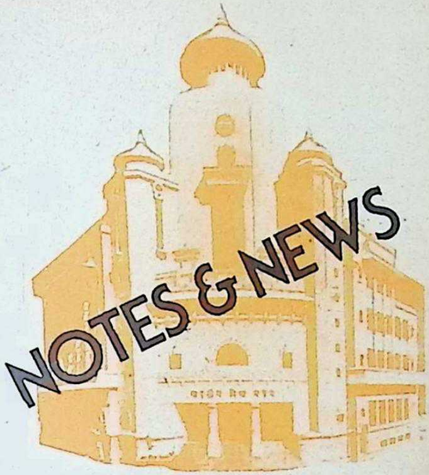
Reviewed by
Prof. N. Nanjunda Sastry

major works of all the important English poets is itself a tribute to Shri Nanjunda Swamy's scholarship and devotion. Though it is a handy book and serves as a useful introduction (**Praveshike**) to English poetry, it suffers from a few major defects.

The opening chapter, which is intended to trace the history of English poetry, turns out to be a mere catalogue of names and titles without so much as mentioning the 'Movements', the nature and foreign influences that shaped the 'epochs' and the various forms of poetry that were attempted or perfected by the practitioners. Secondly, each chapter devoted to the life and achievement of a particular poet does not project the poet against the historical or literary background of the age. For example, in the chapter on Wordsworth there is no reference to the French Revolution (1789), nor is there a note about the importance of 1798, the date of the publication of **Lyrical Ballads**. Thirdly, an analysis of tradition in English poetry which links one age to another, one movement to another, is conspicuous by its absence. Such an analysis would have united the individual chapters into a composite whole instead of leaving them, as it does now, rather bald, disparate and disjointed. Fourthly, the learned author should have retained the titles of the English poems in their original form instead of translating them. For, quite often, the translated title sounds and reads off (e.g. **Hymn to Adversity, Epitaph on a Mercenary Army** of Houseman, **The Vampire** of Kipling, **The Shepherd' Calendar** of Spencer etc.) He should have included the most famous lines or portions of the English poems in order to illustrate his thesis about the poet's craft. His attempt to render some great lines into Kannada are not satisfactory. For example: the lines on page 140, 153. There are also instances of mispronunciation of Greek names and foreign expressions. The printer's contribution adds to the confusion — misprinting (Pp. 98-99, 105-106, etc.) printer's devils, dropping of capitals etc.

This does not mean that the book is without merit. It is a pioneering work by a devoted scholar who has authored nearly thirty books on such varied subjects as History, Education, Gandhiji etc. His learned articles in English and Kannada have been published in leading journals and he has won an array of prizes in literary contests. Every Kannada reader should be obliged to Shri A. S. Nanjunda Swamy for giving him an opportunity to be acquainted with the history of English poetry and with the work and achievements of the major English poets. The book deserves to be bought and read by every Kannadiga.

It would have been a great help to the readers and the reviewers if the University of Mysore, the publisher, had provided a photograph of the author and his bio-data with a list of his works on the jacket flap. I had to ascertain this from other sources in order to get a comprehensive picture and to consider the work under review in its proper perspective. I strongly recommend that Angla Kavya Praveshika be prescribed as a work of reference for students of Kannada M.A. classes in all universities which have post-graduate courses in Kannada.



RAMAKRISHNA MISSION SCHOOL IN ARUNACHAL PRADESH RECORDS SPECTACULAR PROGRESS

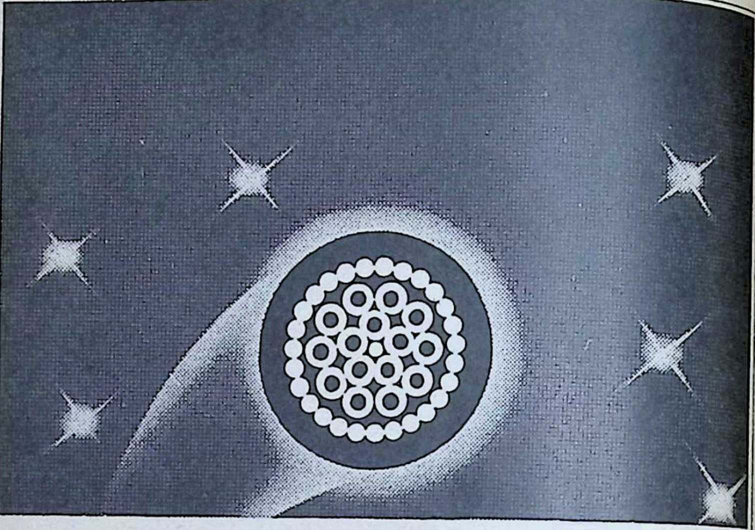
THE Ramakrishna Mission School at Along, Arunachal Pradesh, (Pin: 791001) which was started in 1966 with 35 students has today 977 students including 200 tribal boys in the hostel. Prime Minister Indira Gandhi laid the foundation stone of the present school building on December 25, 1967.

Being affiliated to the Central Board of Secondary Education, New Delhi, the school has been sending candidates for All India Secondary School Examination since 1978.

Among the highlights may be mentioned that from 1978 to 1985, there has been cent per cent pass results and that in 1981 and 1983 the school secured 9th and 18th position in the National Level.

Till 1985 March, 109 students appeared in C.B.S.E. for Class X, 89 of them securing first class and 20, second class, recording an average first class percentage of 81.65 during the last 6 years!

Swami Gautāmananda receiving the President's Award, April, 1985



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A view of the Ramakrishna Mission School, Along, Arunachal Pradesh

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Besides general education, socially useful productive works such as typewriting, tailoring, poultry-keeping, printing carpentry, bee-keeping, drawing and painting, Indian music, dance, embroidery and knitting, automobile repair and maintenance are taught in the school. Shorthand has also been introduced recently.

Special mention may be made that at the All-India level, four tribal boys stood third, fourth and joint sixth position in the General Knowledge Test 1985; two girl students secured fourth and sixth position in the School Talent Search contest 1985, and that a student of Class-X represented Arunachal Pradesh in the National School Children's Science Exhibition 1985 at Udaipur inaugurated by the President of India.

The school received the National Award for outstanding Child Welfare work in 1984-85 from the President of India and was accorded Permanent Affiliation (model school) status by the CBSE, New Delhi.

One of tribal teachers of the school was selected for the National Award for Teachers 1985.

Swami Gautamananda, Secretary of the school says that the Institution needs donations in cash and kind and requests the general public to institute endowments of Rs. 1,000/- or more.

KUBBHABHISHEKAM OF SREE SEETHARAMASWAMY TEMPLE, PUSHPAGIRI, TRICHUR ON MARCH 21, 1986

THE Kumbhabhishekam and Ashta Bandhana Kalasam of the Sree Seetharamaswamy Temple, Pushpagiri, Trichur, will be conducted on the morning of March 21, 1986.

This renowned temple was built by the late Brahmasri 'Asthika Siroratna' T. R. Ramachandra Iyer

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who was a senior lawyer of the Madras Bar and a staunch sanatanist who lived an exemplary life.

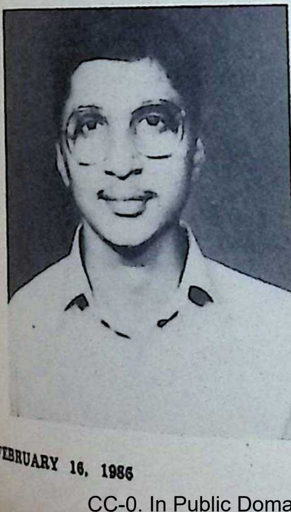
The last Kumbhabhishekam of the temple was performed in 1968 and the present one is being organised in the light of a "Deva Prasnam".

Shri T. B. Subbaraman, Executive Trustee of the Temple, has appealed to all the Astikas, on behalf of the Managing Committee, to attend all the sacred functions starting from March 18 and also contribute liberally towards the temple renovation-cum-Kumbhabhishekam.

Remittances may please be sent to the Executive Trustee, Sree Seetharamaswamy Temple, Pushpagiri, Trichur 680 002.

S. Y. SAPRE WINS ACADEMIC DISTINCTION

SHRI SUNIL YESHWANT SAPRE who has stood first (71.2%) in Final Year B.Com. Examination of the M.S. University, Baroda, in September, 1985 is a product of Bhavan's Vallabhram Mehta Public School, Baroda.



He joined Bharatiya Vidya Bhavan's V. M. Public School, Baroda, in 1980 after passing his S.S.C. Examination from Parle Tilak Vidyalaya, Bombay, where he stood second in the Merit List of the Maharashtra Board, scoring 92.3% marks.

He passed the A.I.S.S.C. (XIIth) Examination in 1982, standing First in Bhavan's School, scoring 77.5% marks.

We wish him all success in life.

KILAKKENCHERRY VILLAGE CAR FESTIVAL

THE 'Ratholsavam' of the Sri Maha Ganapati temple at Kilakkencherry Village in Palghat District, Kerala, was celebrated on a grand scale on December 25, 1985.

This spectacular and popular festival attracted a large concourse of devotees from far and near.

As a part of the festival, Vedic recitation, Ganapati Homam, Rudrabhishekam and Laksharchana and other rites were performed from December 16 to December 28.

The Kilakkencherry Residents Association in Bombay contributed substantially for the successful conduct of the celebrations and is taking a keen interest in the welfare of the village.

DIRECTORY OF WOMEN ARTISTS

CRESCENT International Council, J.I. Complex, Post Bag No. 36, Secunderabad 500 043, is planning to bring out a "Directory of Woman Artistes of India" and invites bio-data and photographs from women proficient in any field of fine arts.

WE MISS YOU

A FAMILIAR figure will be missing at Bhavan's functions in Bombay from now on — Shri C. S. Sundaram.

The genial Sundaram who had a ready smile and a kindly word for everyone, made it a point to attend all the functions of the Bhavan of which he was a Life Member.

Despite his 71 years, he would always come and come in good time, from distant Wadala, accompanied by his wife and second daughter.

Religious discourses, irrespective of the hour at which they were held — wintry mornings or sultry evenings — held a special fascination for all the three. They would unobstrusively walk in and occupy a quiet corner.

Today Sundaram is no more. He died on January 17. His wife and daughters have faced the tragedy with quiet dignity and calmness.

Turning Point

Meeting Swami Ramdas of Anandashram of Kanhangad, Kerala, was a turning point in the life of Sundaram (Prema) who was born in Coimbatore on November 7, 1914.

After spending his early years in Palghat, he began his career with the Imperial Bank in Bangalore and retired as the General Manager of Nowrojee Ardeshir & Sons, Bombay. The Bombay firm was founded by Shri J. H. Cama, who was a Trustee of the Spiritual Centre, Bombay, with which Sundaram was also closely associated.

An activist in institutions like the Divine Life Society and the Ramanashram, Sundaram helped all deserving institutions willingly and silently.

The Bhavan was always close to his heart. He was particularly happy when the Bhavan started the Sant Jnaneshwar Harikatha and Kirtan Mahavidyalaya at Alandi, the birthplace of Sant Jnaneshwar, famed as the first Kirtankar who began with a series of discourses on Bhagavad Gita which has come to be immortalised as 'Jnaneshwari.'

One day Sundaram quietly donated Rs. 2,000 for the Kirtan Mahavidyalaya. He was sorry that he could afford only that much.

Well, that was the man. We, in the Bhavan, miss him dearly. And we are certain that Sundaram who contributed not a little in spreading light and cheer all around will have an abiding place at the feet of the Lord.

NOTED SANSKRITIST S. B. VELANKAR IS 70

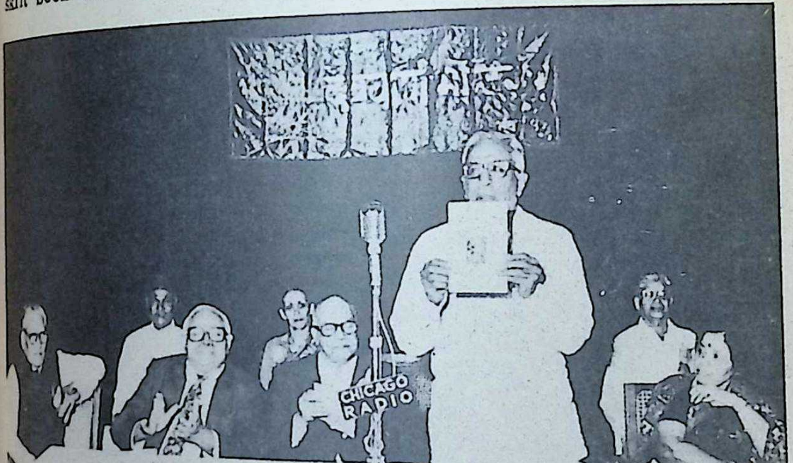
EMINENT Sanskrit playwright and poet Shri S. B. Velankar not only completed 70 years of age but also published his 51st Sanskrit book this year.

The jubilee of his playwriting was celebrated in Bombay on February 8, 1986, the Punyatithi day of Kulapati Munshi. His first Sanskrit play was produced in February 1961, 25 years ago.

His 21st Sanskrit play and 51st Sanskrit book was declared released by Dr. V. Subramaniam, Maharashtra Minister for Housing, at the felicitation function.

Nine selected pieces from his 21 plays were also enacted. Shri D. M. Dahanukar presided over the function. Noted Marathi playwright Shri Vidyadhar Gokhale and Sanskrit producer of Doordarshan's 'Amrit Manthan', Smt. Suhasini Mulgaonkar paid glowing tributes to Shri Velankar as a Sanskrit playwright.

Shri J. G. Bodhe honoured Shri Velankar with the traditional shawl and cocoanut.



Dr. V. Subramaniam, Maharashtra Minister for Housing, releasing Shri S. B. Velankar's 21st Sanskrit play, 'Niyati Leela'

COMPUTER COURSE IN BHAVAN'S COLLEGE

Modern management attaches great importance to computer technology.

This has generated a growing demand for trained persons in Computer programming. In order to meet this need, the Bharatiya Vidya Bhavan's Tanna College of Communication and Management, Andheri (Bombay) started a Certificate Course in Computer Programming in 1985-86.

Two batches of students were trained in Cobal, Basic and Fortran programmes. Out of the 34 students, 20 appeared for the examinations held on December 16-18, 1985, and 11 have passed.

Fortyfour students have been enrolled for the second course which was started in January, 1986. The Computer Courses conducted by the College are getting good response from the public.

GUNTUR KENDRA: REPUBLIC DAY — 1986

THE Guntur Kendra of the Bharatiya Vidya Bhavan and its Vidyashram celebrated Republic Day with great enthusiasm. Flag hoisting by Shri A. Chengappa, I.A.S., District Collector and Chairman of the Bhavan's Kendra, was followed by National Anthem, and distribution of sweets to children.

VEDA PATHASALA AT SRI RAMANASRAMAM

THE Yajur Veda Pathasala is an important limb of Sri Ramanasramam started in 1937, with the blessings of Bhagavan Ramana Maharshi.

Thanks to the generosity of Shri V. Dwarakanath Reddy, the renovated Pathasala building was declared open by the Ashram President, Shri T. N. Venkataraman, on October 7, by lighting a 'Kuthu Vilakku' to the accompaniment of the pupils chanting the Durga Suktam.

Shri Ramaswami Ganapatigal, the Pathasala teacher, explained the glory of the Vedas.

Shri Dwarakanath Reddy, who bore the brunt of the cost of renovation, congratulated the Ashram on striving to maintain the purity of the Vedas by so ably conducting the Veda Pathasala.

Philanthropists are welcome to support the Sri Ramanasramam Veda Pathasala by sending their mite (earmarking the amount for Veda Pathasala) to: President, Sri Ramanasramam, Tiruvannamalai-606 063, North Arcot District.

Edited by S. Ramakrishnan, Printed & Published by him for the Bharatiya Vidya Bhavan, Munshi Sadan, Bombay-400 007 at Associated Advertisers & Printers, Bombay-400 034. Mg. Ed. J. H. Dave; Associate Editors: K. Subbarayan and V. Sivaramakrishnan, Artist. Sharad B. Navarange.

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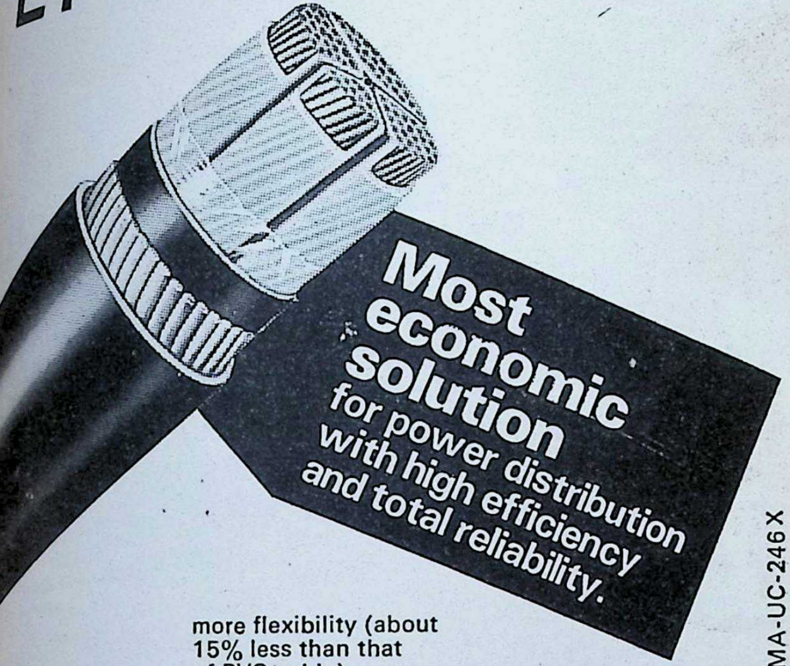
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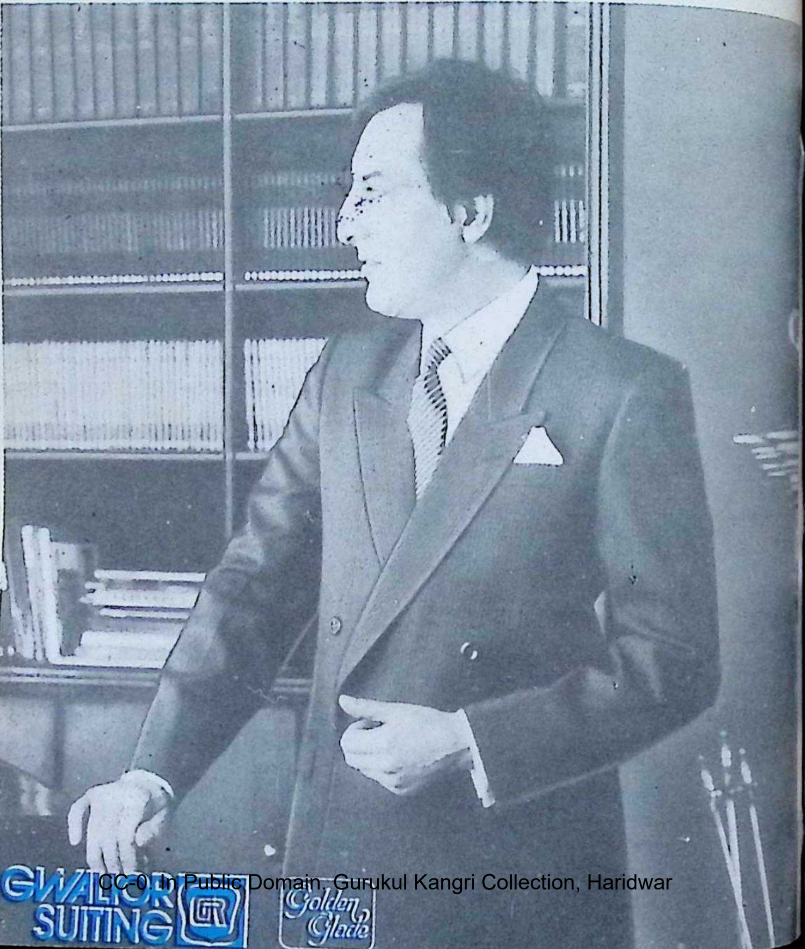

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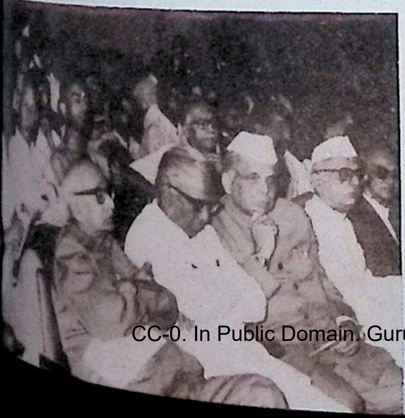

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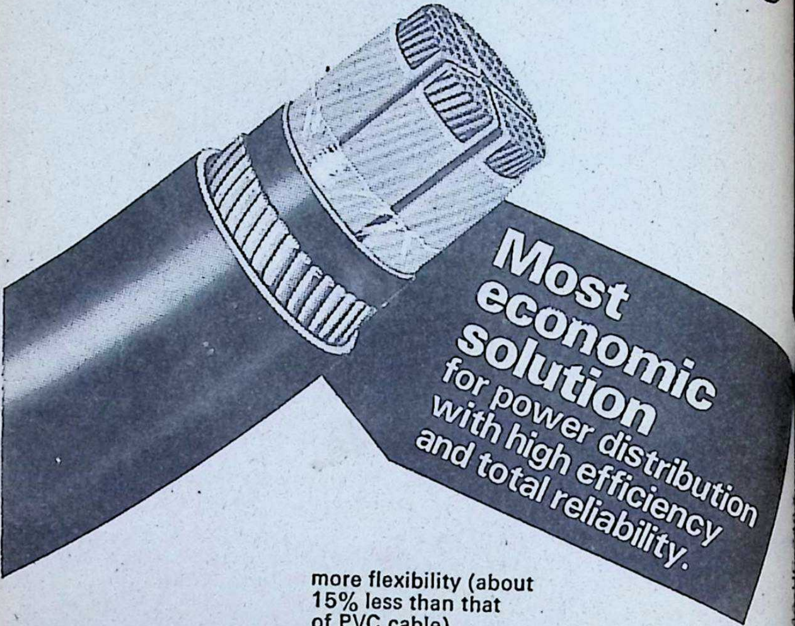

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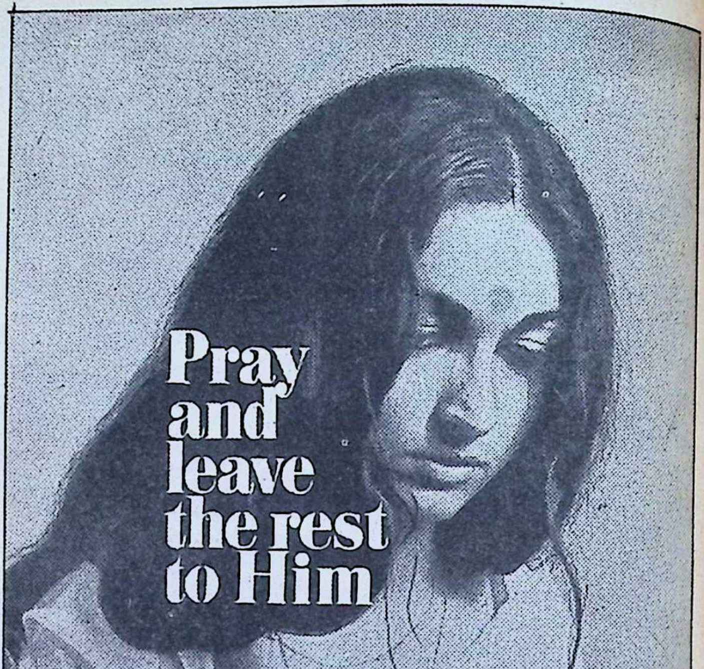

Pray
and
leave
the rest
to Him
ARAVINDA
Sugandha Shringar
AGARBATHI
APW

ARAVINDA
PARIMALA WORKS
MYSORE 570 004
TOPMOST EXPORT AWARD WINN

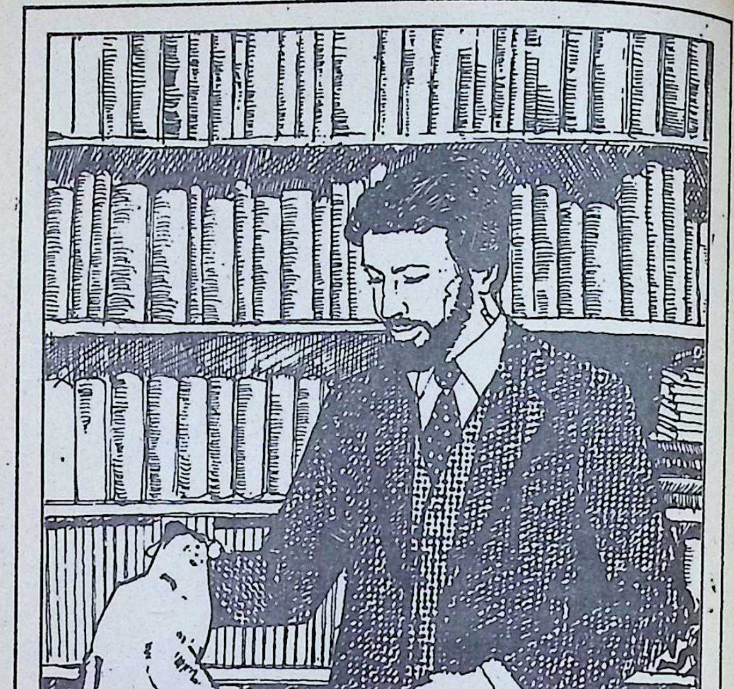
आ नो भद्राः क्रतवो यन्तु विश्वतः
A no bhadrāḥ kratavo yantu viśvataḥ
Let noble thoughts come to us from every side
Rigveda 1-89-i

PRAYER

आदितामजननाय देहिनाम्
अन्ततां च दधतेऽनपायिने ।
बिभ्रते भुवमधस्सदाऽथ च
ब्रह्मणोऽप्युपरि तिष्ठते नमः ॥

Obeisance to the Lord who, Himself unborn, becomes the source of all beings, and Himself imperishable, is the death of (all beings); and who supports this world below and for all time and, at the same time, is the all-pervasive Being which transcends this world.

—Magha: The Sisupalavadha XIV 65.


DIGJAM
Suitings for the Connoisseur
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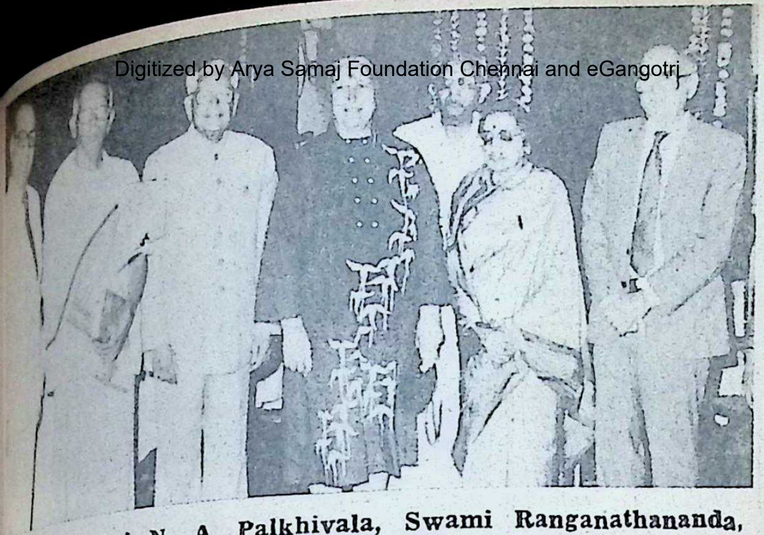


(L. to R.): Shri N. A. Palkhivala, Swami Ranganathananda, Vice-President Shri R. Venkataraman, Mrs. Baruch Blumberg, Shri Pravinchandra Gandhi, Mrs. Venkataraman and Dr. Blumberg

Vice-President Venkataraman Inaugurates Bhavan's Ayurveda Research Centre

VIDEO cameras whirred away as Vedic chants dating back to pre-historic times resounded in the central hall of the Bharatiya Vidya Bhavan in Bombay where the Union Vice-President, Shri R. Venkataraman, was offered a traditional welcome with Poorna Kumbham on March 1.

That a most modern mass medium was employed for the audio-visual recording of a very ancient mode of welcome happened more by chance than by design but the commingling of the old and the new had its special significance for the function.

The Vice-President was inaugurating on the day a wing of Bhavan's Ancient Insights and Modern Discoveries

(AIMD) Project — Swami Prakashananda Ayurveda Research Centre (SPARC).

And chosen for special honour on this occasion was the American Nobel Laureate Baruch Blumberg who is working on the Ayurvedic herb, Bhumi Amlaki, and whose discovery of the Hepatitis-B antigen has done much to combat jaundice the world over, especially in Asia and Africa.

The function also marked the release by Maharashtra Governor Kona Prabhakar Rao of the Bhavan's book "Ayurveda and Modern Medicine," authored by Dr. R. D. Lele, a well-known allopath and specialist in nuclear medicine who is equally at home in Ayurveda, the time-honoured Indian science of longevity.

NOBEL LAUREATE BLUMBERG HONOURED

True to Bhavan's tradition, there were burnished brass lamps, tall and ornate, their lambent flames softly illumining the tastefully done-up dais, the playing of Nadaswaram

भवन
OF
RESEARCH CENTRE

Shri S. Ramakrishnan, Executive Secretary of the Bhavan, presenting traditional articles of auspiciousness to Mrs. Blumberg. Looking on is Shri N. A. Palkhivala to the accompaniment of the resonant Tavil, sandalwood garlands and Sarva Dharma prayers.

Watching with wondrous eyes all these oriental fare was Mrs. Blumberg whose husband was honoured with a Tamra Patra — a citation inscribed on a copper plate and mounted on an eye-catching metal frame.

With a big, bright spot of red "Kumkum" on her fine forehead, Mrs. Blumberg herself symbolised a marriage between the East and the West. Earlier, she had been offered a brocaded sari on a plate complete with a casket containing "Kumkum", betel leaves and arecanut pieces and a tufted cocoanut with a touch of turmeric.

A special prayer to Dhanvantari, an aspect of Vishnu invoked by all Ayurvedic physicians, which came after the customary prayers, was the signal for Shri N. A. Palkhivala, Co-Chairman of the AJMD Project and a Trustee of the Bhavan to welcome the gathering.

SHRI Palkhivala said that the Bhavan was thrice blessed in getting the SPARC inaugurated at the hands of the Vice-President of India.

He explained that the SPARC was devoted to reviving worldwide interest in Ayurveda and to relate this ancient system of medicine to modern medicine. Shri Palkhivala paid a tribute to the memory of the late Shri Manu Subedar, the Founder of the Lotus Trust in whose premises the SPARC was located.

He pointed out that modern medicine had much to benefit from Ayurveda and that Ayurveda had contributed some significant drugs — research work in Ayurveda herbal medi-

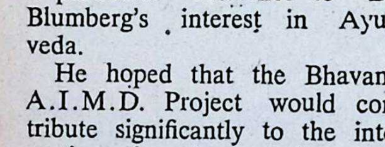
TION OF
RVEDA RESEARCH CENTRE

Shri N. A. Palkhivala

Shri Rasesh Mafatlal, a Trustee of the Bharatiya Vidya Bhavan, garlanding Swami Ranganathananda

cine had yielded some valuable drugs for allopathy. He made a particular reference to Dr. Blumberg's interest in Ayurveda.

He hoped that the Bhavan's A.I.M.D. Project would contribute significantly to the integration of ancient and modern systems of medicines.



Dr. Shantilal Mehta

Shri Rasesh Mafatlal, a Trustee of the Bharatiya Vidya Bhavan, garlanded the guests of honour and this was followed by the playing of a tape-recorded message of Shri Jayaprakash Narayan, recorded on the occasion of the inauguration of the AIMD in Bombay in 1977.

Then followed a benediction by Swami Ranganathananda, Senior Monk of the Ramakrishna Order.

The next speaker was Dr. Shantilal J. Mehta, Medical Director of SPARC who gave details of the research projects at SPARC.

Dr. Mehta's Speech

SHRI Palkhivala, Chairman of the Lotus Trust, was kind enough to give to the Bharatiya Vidya Bhavan a few floors of the Ayurvedic Hospital situated in Juhu Scheme where we could start the Swami Prakashananda Ayurveda Research Centre (SPARC) under the auspices of the Bharatiya Vidya Bhavan.

The ancient and existent medical wisdom of Indian people demand attention of our best scientists and medical men for three aspects — Service, Education and Research in Medicine. Only a trans-disciplinary team of experts provided with excellent clinical and laboratory research facilities, can, in a creative manner, develop new perspectives in medical sciences.

We are extremely fortunate that, at the present moment, we have amidst us a famous scientist, Dr. Baruch Blumberg, whose expertise in research will help us in furthering our objectives. We are very grateful to Dr. Blumberg for kindly consenting to give us his expert advice in our Projects. We are very fortunate that our team of experts consists of dedicated, enthusiastic men and women who, I am sure, will do us a great credit in future.

In India we have created a few centres of excellence for research. It is our fervent hope that SPARC will be one such centre contributing to medical service of millions of Indians to achieve the cherished goal — "Health for all by 2000 A.D.". Science can only be built around a group of committed and creative experts. Bureaucratic strangle-hold often stifles service and research. Freedom and facilities for work are vital dimensions for meaningful research.

We have taken only a few projects and we are concentrating upon them, to begin with. These are:—

A. Controlled trial of the plant Phyllanthus Niruri in viral hepatitis. This is an ICMR Project at SPARC. This is an extension of our several years' work with Arogyavardhini and other plants.

B. Research collaboration with the London School of Tropical Medicine and Hygiene on screening of Ayurvedic therapy for malaria. There are already interesting leads.

C. A clinical trial in rheumatoid arthritis is in progress with eminent rheumatologists.

D. Ayurvedic drugs for dysfunctional uterine bleeding — Saraca Indica Mimosa Pudica is being initiated.

A wide survey of household remedies led to a very interesting collection of data which would form the basis for use, application and also research.

We have some leading and very senior Vaidyas who do not write, but who can provide us with a wealth of unpublished oral information. These are some of the octogenarians who have given us very valuable information.

At the Symposium of ISI selected Medical Plants organised in collaboration with Chemexal and IASTAM, SPARC presented a few papers.

It is also planned to have an excellent laboratory and a documentation centre at SPARC for research in Ayurveda.

Audio-visual media will also be used for health education of lay people on the basic aspects

ANCIENT INSIGHTS AND MODERN DISCOVERIES LIFE AND HEALTH SCIENCE CENTRE

To DR. BARUCH BLUMBERG, NOBEL LAUREATE

For outstanding contributions to understanding mechanisms of infectious diseases

CITATION

In the name of the Universal values for which Bharatiya Vidya (Indian Culture) stands, namely **Satyam, Shivam** and **Sundaram** (Truth, Love and Beauty), expressed through Shraddha, Samyama and Samarpana (Faith, Self-restraint and Dedication), and pledged to fostering the Vedic ideal of Vasudhaiva Kutumbakam (The World is One Family) :

We welcome you, with all our heart and soul, into our midst at our Headquarters as a Physician-Scientist of great eminence, a friend and well-wisher of India and the Bhavan.

We record with pride that you, Dr. Blumberg — a pioneer in Geographic Medicine, a discipline which you have pioneered and spearheaded for the alleviation of the suffering of mankind from infectious diseases — are amidst us as the distinguished Raman Professor of the Indian Academy of Sciences at the prestigious Indian Institute of Science in Bangalore a most fitting tribute indeed to the memory of India's great Scientist, the late Sir C.V. Raman, a friend, philosopher and guide of the Bhavan. You symbolize the Universality of Science by your efforts in this field.

We rejoice at the great honour bestowed upon you by the award of the Nobel Prize, in fitting recognition of your outstanding contributions to "understanding of mechanisms of infectious diseases", specifically for the detection of the Hepatitis B — virus — a scourge which has afflicted mankind for long, and continues to be a major public health problem.

We greet you as a noble humanist in the best intellectual, cultural and scientific tradition of the West, with a profound understanding of the trans-cultural harmony that exists in these spheres, covering all civilizations.

We hail you as an unrelenting advocate of the use of scientific knowledge for the alleviation of human suffering and a pace-setter in the formulation of public health programmes for the prevention and management of hepatitis.

We admire your understanding of and identification with the Indian ethos, culture, traditions, value systems, and your deep and profound interest in traditional systems of medicine, Ayurveda in particular.

Above all, we **HONOUR** you as a deeply sensitive intellectual committed to human values and a World Order based on a synthesis of Science and Spirituality, in which Science and its application will bring to mankind health, happiness, peace, prosperity and joy.

As a humble token of our abiding affection and high esteem, the Bharatiya Vidya Bhavan respectfully presents you a TAMRA PATRA and this CITATION.

Girdharilal Mehta *President*	C. Subramaniam *Chairman*	N.A. Palkhivala Co-Chairman	Shantilal J. Mehta *Medical Director*

Bombay, India,
Saturday, March 1, 1986

of nutrition, hygiene, immunization, child-care, home-nursing etc.

Finally, it is desirable that our medical and life-science students are drawn from such activities at SPARC. It is they who have to bear the torch and carry the mission into the 21st century.

Dr. R.D. Lele, an eminent physician, a first-class teacher and administrator, and a research worker, has produced a book — "Ayurveda and Modern Medicine." It is a monumental piece of work done by Dr. Lele which will be educative for both Ayurvedic and Allopathic physicians and for the general public. In the preparation of this book, Dr. Lele was ably supported by his partner-in-life, Mrs. Lele. I am sure Dr. Lele's book will be of great use to the students of modern medicines.

I now request His Excellency the Governor, Shri Kona Prabhakar Rao, to kindly release this book.

Shri Pravinchandra V. Gandhi, Vice-President of the Bharatiya Vidya Bhavan, then requested the Vice-President Shri R. Venkataraman to present the Bhavan's Tamra Patra to Prof. Blumberg.

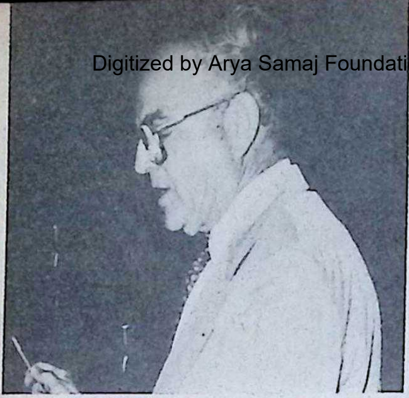
(the full text of citation printed on page 14).

In the course of his acceptance speech, Dr. Baruch Blumberg expressed great admiration for the work the Bharatiya Vidya Bhavan was doing in furthering the cause of scientific research especially in the field of Indian medicine.

He explained how he was working for the on-going pub-

भारतीय विद्या
INAUGURATION
AKASHANANDA AYU

The Governor of Maharashtra, Shri Kona Prabhakar Rao, releasing Dr. R. D. Lele's book 'Ayurveda and Modern Medicine.' (L. to R.): Shri Pravinchandra Gandhi, Prof. Blumberg, the Governor, the Vice-President, Swami Ranganathananda. Behind the Swamiji is Dr. Ashok Vaidya

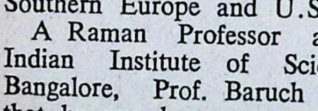


Prof. Blumberg making his Acceptance Speech

lic health programmes for combating hepatitis for the last several years.

He was happy that today a safe and effective vaccine was available for preventing hepatitis and that it was being extensively used in Asia, Africa. Southern Europe and U.S.A.

A Raman Professor at the Indian Institute of Sciences, Bangalore, Prof. Baruch said that he was happy to associate himself with such a unique institution which was comparable to research institutions of its kind in the West. He was particularly struck by the highly intellectual atmosphere that prevailed at the institute and the enthusiasm of dedicated researchers.



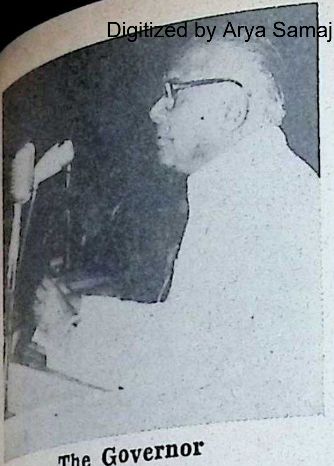
Dr. R. D. Lele

Governor's Speech

The Governor, Shri Kona Prabhakar Rao, then delivered his presidential address.

I deem it a privilege to associate myself with this evening's function. First of all, it is a function which marks the beginning of an important activity of the Bharatiya Vidya Bhavan and we are indeed honoured to have our Vice-President to inaugurate this effort. Secondly, we have in our midst a world renowned physician and scientist, Nobel Laureate Dr. Baruch Blumberg, whose pioneering research work has advanced our knowledge about hapatitis, one of the most dreaded diseases afflicting mankind.

Indians take legitimate pride in being heirs to a wealth of ancient knowledge and a rich cultural heritage. The Central and State Governments, various cultural and literary organisations, distinguished individuals in all States of our country, have been striving in their own way to preserve and promote this hertiage. And in this critically important area of interest, the Bharatiya Vidya Bhavan has been in the forefront.



The Governor

The Bhavan is a living monument of the faith which its founders had in the social relevance of our heritage and culture and of the need to research into it, to enlarge it and reverify its applications. The Bhavan has succeeded in an admirable way in achieving a synthesis between the fundamental values in our ancient culture and the modern scientific temperament. The Bhavan's research project "Ancient Insights and Modern Discoveries" is a classic example of this synthesis.

Through its innumerable educational institutions the Bhavan covers a wide spectrum of human life which has few parallels. But what is more admirable is that through its research projects, publications and other varied activities, the Bhavan in a subtle way has endeavoured with remarkable success to make our people better citizens, better human beings and better members of a world family.

The Bhavan's latest project "Swami Prakashananda Ayurveda Research Centre" is yet another of its noble ventures to serve humanity. Ayurveda is one of our noblest and most ancient traditions — the tradition of healing. It has an unbroken continuity of nearly 3000 years. Through the centuries this tradition has influenced the countries around us.

Modern medicine is increasingly recognising the efficacy of Ayurvedic solutions to medical problems which allopathic medicines have grappled with. There are numerous instances of Ayurvedic remedies having been investigated, proved, accepted and also assimilated by modern medicine.

No system of medicine is however an island entirely by itself; it has necessarily to draw concepts and techniques from all contemporary systems of medicine and other disciplines. The barrier between one system of medicine and other has to disappear in this great endeavour in the pursuit of truth.

When health is considered an international problem, cure of disease is also an international problem. Science and technology have brought the races, cultures and civilisations together. Ayurvedic medicine, like any other scientific system, is developing and will, I am sure, continue to grow as we reach out to new horizons in our quest for more knowledge.

It is most appropriate that on this auspicious occasion of the inauguration of the Ayurvedic Research Centre the Bhavan is honouring Dr. Blumberg who is at present actively engaged in the task of finding meaningful co-relation between traditional and modern systems of medicine. I congratulate you, Dr. Blumberg and wish you continued success in your endeavours.

The work that will be carried out at the Research Centre, I am sure, will be of great benefit not only to us in India but to the entire mankind. You have my good wishes in this laudable venture.

The Governor also stressed the need for reviving Sanskrit studies and urged the Bhavan to start Sanskrit Colleges.

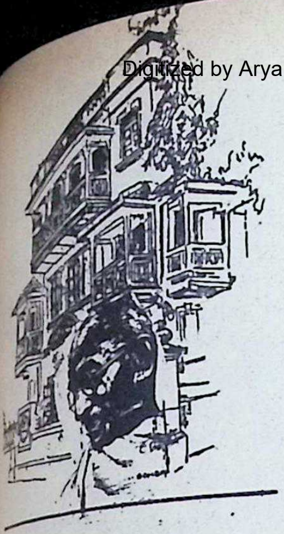
Vice-President's Address

The Vice-President of India then delivered his memorable address:

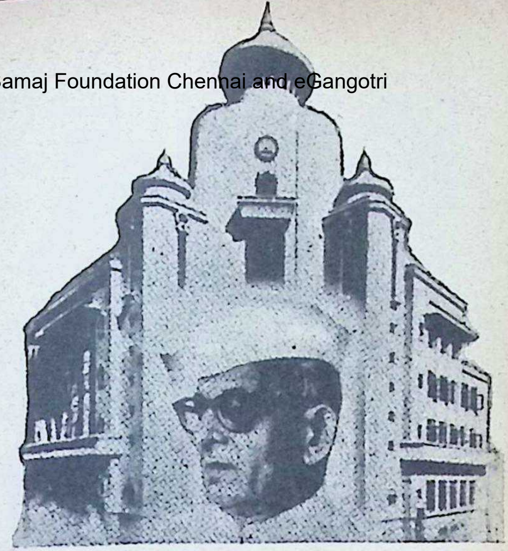
VISITING the Bharatiya Vidya Bhavan has always been a real pleasure. But it has also provided something more than simple pleasure: it has invariably given one a palpable sense of pride — pride in being Bharatiya, pride in Bharat as the home of vidya, and pride in the work of Kulapati Munshi who reminded us of our cultural inheritance. For the people of my generation, the founding of the Bhavan in 1938 by Kulapati Munshi marked a major cultural efflorescence.

The city of Bombay came to be known for two Bhavans: Mani Bhavan, where the foundations for our political future were laid, and the Vidya Bhavan

The Vice-President delivering his inaugural address



Mani Bhavan



Bharatiya Vidya Bhavan

where a renewed interest in our heritage was fostered.

Since that time, the Bhavan has grown, from its Bombay-based institution of the pre-Independence era into an institution of national renown. I have had the privilege of being associated with certain major landmarks in the Bhavan's history. Two such events readily come to mind. The first one takes me back two decades, to October 1964. At a function held in Madras, there was present, a Philosopher-President Dr. S. Radhakrishnan, a Philosopher prince, the Maharaja Jayachamaraja Wodeyar of Mysore, a Philosopher-statesman Rajaji, and a Philosopher-administrator Dr. C.P. Ramaswamy Iyer. In those days one felt not a little awed by the presence of such eminent men who carried their erudition so lightly. The occasion was the laying of the foundation of the new building of the Bhavan's Madras Kendra in Mylapore by President Radhakrishnan. Representing the State Government, I participated in the function.

The other occasion was also far away but in space, not in time. The Bhavan, as you all know, went to London in 1972 and crossed the Atlantic in 1981.

The city of Bombay came be known for two Bhavans: Mani Bhavan, where the foundations for our political future were laid, and the Vidya Bhavan where a renewed interest in our heritage was fostered.

It was given to me to deliver the Keynote Address at the inauguration of the Bhavan's New York Centre on October 2, 1981 — Gandhi Jayanti Day. One could see at that time how the Bhavan has been instrumental, in a measure, in reflecting the image of India overseas thereby helping to dismantle walls of prejudice and of misinformation about India — which has projected India as a country of 'poverty, dirt and disease' and 'a country of cobras and rope-trick performers.' I gave expression to this positive role of the Bhavan in my keynote address at New York.

Be it in Mylapore or Manhattan, the Bhavan has stood for the preservation and propagation of certain values traditionally associated with the core of Indian thought. The two most outstanding of these values are enshrined in the concepts of *sanatana dharma* or the Majesty of the Moral Law and *sarva dharma sama bhava*, Equal Respect for all Religions.

For millenia, there have been in Indian society sages and seers who have made a conscious choice for a life founded on ethical values over a life of heedless materialism.

We would not perhaps be right in claiming that all of Indian society has adopted that choice. But it is incontrovertible that Indian society has accorded the highest respect to such personalities and has albeit not fully sought to apply the principles propounded by them to their lives. Sri Rama's willing renunciation of the Crown which was all but his and acceptance of a life of self-abnegation symbolizes this.

'Raghukula Reeti Sadaa Chali Aayi Praana Jaye Par Vachan Na Jaaye'

Tulsidas tells us in immortal verse that the Rule of the Raghukula, the House of the Raghus, was that the plighted word be kept even if that be at the cost of one's life. And in his Tamil rendering Kamban has written:

மன்னவன் பணியன்றேல்
நும்பணி மறுப்பனோ
என் பின்னவன் பெற்ற
யான் பெற்ற செல்வம்

Rama said to the queen Kaikeyi, 'were it not the king's behest, would I deny it, if but you desired! And, mother, if aught is given to brother dear, is it not as good as given to me?

In historic times, the Buddha's magnificent renunciation and in contemporary times the dissolving of the Order of the Star of the East by J. Krishnamurti in favour of a life of individual awareness, personify the concept of *sanatana dharma*. Man's *svabhava* may be acquisitive and even aggressive. But what distinguishes him from other living beings is in the fact that he is possessed of an intelligence that is unique in the scheme of life on earth. And so whatever be his *svabhava*, he is able to see through his intelligence his *svadharma* which must suffuse his *svabhava* until they become one and the same. In our times, Gandhiji provides a classic example of a powerful moral sense overcoming human nature.

The role of the Bharatiya Vidya Bhavan in serving this samabhava has been commendable. Through its programmes and publications and, most effectively, through its remarkable little journal the 'Bhavan's Journal', the Bhavan has reminded the nation of its synthesizing heritage.

> **The Bhavan is a bridge-builder — a bridge spanning the past, the present and the future. It seeks to blend the best in the eastern wisdom and western sciences and technology.**

The Bhavan's unifying role is, however, not confined to the linking of different philosophical systems. It has reached out to specific disciplines as well.

The sweep and range of Bhavan's research and publications are truly astonishing — from Vedic Mathematics to Quantum Physics. The Bhavan is a bridge-builder — a bridge spanning the past, the present and the future. It seeks to blend the best in eastern wisdom and western sciences and technology.

With this end in view, the Bhavan has started many projects and also attracted to it men and women of eminence distinguished in various fields of human endeavour both in India and outside.

If the Bhavan is devoted to the study of Sanskrit, it is not just in blind worship of this ancient language but in affirmation that there is much that is relevant in Sanskrit even in this computer age.

It is said that certain American scientists investigating which world language was best suited to the modern needs of a computer, chose Sanskrit because it was logical and precise. It is but appropriate that along with the Vedas, the Upanishads, the Bhagavad Gita, the Ramayana and the Mahabharata, the Bhavan has brought out Swami Ranganathanandaji's 'Science and Spirituality', Dr. Raja Ramanna's 'Sanskrit and Science' and Fritjof Capra's 'A New Vision of Reality'.

I am glad the Bhavan has embarked upon the much-needed project of meaningfully correlating ancient Insights and

Modern Discoveries. The three major fields envisaged — Life and Health Sciences; Science and Technology; and Synthesis of Science and Spiritually are as interesting as they are important. The basic philosophy of this project is inspired by the Vedic motto—

Aa no bhadrah kratavo yantu viswatah

'Let noble thoughts come to us from every side.'

Why should we not investigate, validate and utilise, besides our own traditional practices and life-styles, the wisdom of other nations for promoting positive health? It is only then that our declared intention of 'Health for All by 2000 A.D.' can be fulfilled within the constraints of our resources. The Western models of health-care with costly hospitals and sophisticated equipment can often be out of step with our ethos and our means. Our people should be enabled to learn inexpensive health-care, healthy life-styles, hygiene and household remedies.

We know of the ancient concepts AAROGYA AND AUSHADHA, the former meaning 'non-morbid' and the latter meaning 'medicament'. Both implied an integrated and pervasive conception of human health.

Now with a whole Niagara of medical knowledge and pharmacopoeia available to us, we tend to regard the medicine of our ancients as rudimentary.

But can we fail to acknowledge that in their overall perceptions, in their intuitive ability to establish linkages between symptom and illness, between one illness and another and between treatment and its side-effects, they were ahead of us? Ayurveda means the 'science of life' and *siddha,* implies the 'accomplishment of equipoise'. They signify that these systems were comprehensive and life-centred even if, by present standards, they were simple. They were based on the premise that the *tone* of one's health can be preserved at a level that can hold ailments at bay.

The ancient systems of medicine were by no means primitive in the fundamentals of the core of human health. In the absence of writing material they left behind the conclusions in easily rememberable slokas and the processes by which they reached the conclusions. It is now for us to do research in the field and establish the linkages and the scientific basis for their prescriptions.

I am glad to learn that in this project of the Bhavan, vaidyas, physicians and basic scientists are concentrating their cooperative research efforts in cen three or four fields like jaundice, malaria and anaemia.

I am very happy that the Indian Council of Medical Research has sponsored a research project in jaundice based on the Indian herb 'Bhumi Amalaki'. It is a happy co-incidence that Dr. Blumberg is also working on the same plant in America.

Shri B.P. Patel, I.C.S. (Retd.), Managing Trustee, Lotus Hospital Trust, proposed a vote of thanks. □□□

Note:—The inaugural session of the SPARC was preceded by a Seminar on Viral Hepatitis which was attended by 50 scientists and researchers including Prof. Baruch Blumberg, besides an equal number of medical students.

A detailed report of this Seminar will be published in a forthcoming issue of the Journal.

Shri B. P. Patel

FRONT COVER:

Top: The Vice-President, Shri R. Venkataraman, being received with 'Poorna Kumbham'. He is flanked by Swami Ranganathananda and Maharashtra Governor, Shri Kona Prabhakar Rao. Middle Row: 1. The Vice-President lighting the silver lamp signifying the inauguration of SPARC. At left is Shri S. Ramakrishnan, Executive Secretary of the Bhavan. 2. Dr. Baruch Blumberg. 3. The Vice-President presenting the Citation to Dr. Blumberg.

Bottom Row: Picture on the left — Front Row: (L. to R.): Shri Sriyans Prasad Jain, Hon. Treasurer of the Bhavan, Dr. V. Subramaniam, Maharashtra Housing Minister, Shri Homi J. H. Taleyarkhan, Member, Minority Commission, Shri Charandas Meghji, Trustee of the Bhavan and Shri R. S. Bhatt, Hon. Secretary of the Bhavan. Second Row: Dr. P. Sreekumar, Hon. Secretary of the Bhavan's Cochin Kendra, Dr. Desikachari and Swami Nirupamananda Tirtha. Picture on the right: Front Row: (R. to L.): Smt. Lalitha Venkataraman, Smt. Padmavati Prabhakar Rao, Smt. Trity Taleyarkhan and Mrs. Schneider. At extreme left is Shri Amritlal Sonawala, Hon. Treasurer of the Bhavan, and next to him is Shri Dwarkadas Meghji, Member, Bhavan's Council.

Oh great Effulgence of Grace,
You, indeed, are my Seignior !
For, You made a manure of the rubbish
which doctrines of ignorant nature and theologies are
and spread it on the dry land of two yields,
and You threw into a pit
confounding castes, creeds, sects
and observance of varnaasram
and covered them all with mud,
and that the clarity-endowed Pure True Path's
good ethics may shine splendidly,
You made the Effulgence of Grace
dance in the street.

—Saint Ramalingar

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Reform of JUDICIAL SYSTEM

PROF. B. M. BALIGA*

WHOEVER might have said that justice is blind, we have reached a situation where the judicial system is so confusing and exasperating that litigation in India may well be called a blind alley, and a litigant knows not where he stands. Various commissions have laboured to give long reports, lawyers and judges have conferred from time to time, but the result has been precious little to bring down the time spent on litigation. The innovations made in the new Criminal Procedure Code, 1973 and the 1976 Civil Procedure Code have hardly had any impact on speeding up the process of ending litigation. It is said that law is one generation behind, lawyers are two generations behind and judges are three generations behind; but one has to feel sorry to point out that our judicial system is four generations behind!

The time spent on disposal of a case is really shocking. A citizen waits for decades to settle a case finally even at the High Court level, because if the trial court spends at least seven to ten years even the first appeals in the High Court are not heard even for full ten years! If one should think of appealing to the Supreme Court, another decade goes, so to say, an Indian citizen is made to spend a quarter of a century in litigation. What is said of an Indian agriculturist's indebtedness, can very well be said of a poor Indian litigant-that he is born in litigation, lives in litigation, dies in litigation and bequeaths litigation!

Speedy Justice

Law is neither a trade for lawyers nor jobbery for judges, but a noble profession, and a humble endeavour to deliver speedy justice to the common man. If the law of limitation is based on public policy and a poor, illiterate man is penalised for coming to court even for a day's delay, there is no reason why speedy justice should not be an article of faith with the State, bench and bar as a matter of public policy, and therefore, the justice delayed is not only justice denied, but opposed to public policy itself. It does not behove of the State and courts of law that a citizen should approach the courts of law for seeking a remedy within the prescribed time, but once he is in, he is asked to wait for decades! How unjust is such a judicial system?

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* *Prof. Baliga is an Advocate and Professor of Law at the SLSRC Havanur College of Law, Bangalore.*

"The laws reach but very little way", said Edmund Burke; he said further: "Even religious reverence for the law does not necessarily militate against willingness to favour necessary reformations."

Social Commitment

Barring exceptions, giving marginal excuses for bona fide reasons and duly accounting for deficiencies in the affairs of men and matters, every Judge and advocate shall take upon himself that he must have a social commitment in the discharge of his duties for rendering speedy justice. If a judge is responsible for delay due to his own ineffeiciency and indolence, he

should be considered a useless judge, no worse than an inefficient or corrupt judge. A judge should give fair hearing, not a marathon hearing, but at the same time, a judge should not have a shooting mania, to shoot cases at sight, especially in the High Courts at the stage of admission itself, causing violence to the cause of justice. Similarly, if an advocate is responsible for taking reckless adjournments, only with a view to protracting the litigation as it pays him rich dividends, he should be considered a mercenary without any social accounting and commitment, and he is only exploiting the process of the court. It is instructive to mention here what Jerold S. Auerbach writes in his Book on 'Unequal Justice':

> "Law is a mirror of social forces .... It reflects what is in society, but often it exerts autonomous power to channel social problems and public issues into its own constricted framework of legitimacy and procedure. Then it may become detached from its social moorings. Consequently the Bar must be judged by two standards (but not by double standards): its sensitivity to the values and mores of society, and its implementation of the obligation to provide equal justice under law. In theory, the bar assumes both transient and transcendant responsibilities; to serve clients and to serve justice. Although the lawyers equate these and assume that they do one when they do the other, it is not so. A total commitment to the former may preclude any commitment to the latter."

Veneration for law and contempt for the present slow-motion judicial system go ill together, and it would not enhance the prestige of the Bench and Bar to show the accusing finger at them, though much can be said against both. The bench is not efficient and bar non-co-operative. But if they do not behave responsibly, like the two unwilling horses of a coach, something drastic has to be done to remedy the situation. If discipline does not come from within, law has to assume the responsibility to impose from the above.

Suggestions

The panacea for saving the judicial system lies in administering right medicine to the disease which delays justice and thereby causes natural pendency of cases, and commitment on the part of the bench and bar for speedy justice based on a time schedule. A time limit should be fixed for each stage of litigation, so as to dispose of a case, say, within two years for original

Some people ask, "What's ACC doing about reducing cement dust pollution?"

ACC is spending over rupees three lakhs a day doing something about it.

Partial decontrol was like a breath of fresh air. And the cement industry began to breathe easier. ACC embarked on a massive three-phase environment protection programme. This meant the installation and operation of Electrostic Precipitators–ESPs–at a total cost of Rs. 35 crores in a three-year period. That's over Rs. three lakhs a day.

ESPs are the latest in pollution control equipment. Designed to reduce cement dust concentration in exit gases to levels lower that 150 mgm/NM^3. A very low level. Especially against the proposed IS specification of 250 mgm/NM^3.

Already, ACC has installed ESPs at three plants-Jamul, Wadi and Chanda. Soon ESPs will be commissioned at five more ACC factories. By early-86, all 47 kilns of ACC's 17 grey cement plants will have the most sophisticated environmental protection equipment.

As the No.1 cement company, ACC is endeavouring to increase production to meet the national shortfall. ACC also acknowledges its No.1 commitment to protecting the environment.

ACC

The Associated Cement Companies Limited

ACC 9/84

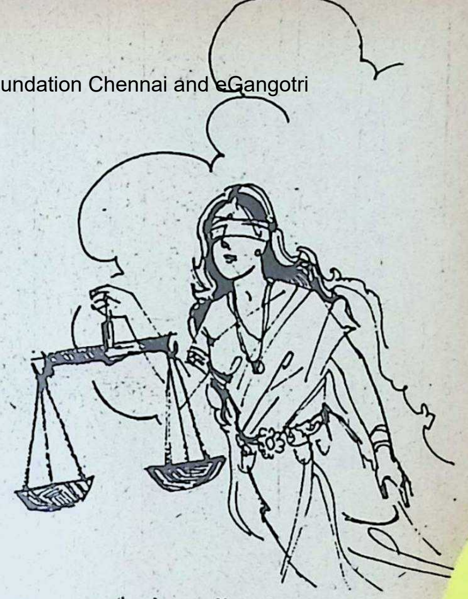
suit, two years for first appeals, and second appeals, and three years before the Supreme Court, especially in civil litigation. In such a system a citizen is assured of getting justice within the time-limit fixed.

(A) Procedure for Civil trials:

(1) After a suit is filed and the summonses are served, the defendant should be given three months' time to file the written statement in the court office; the case need not be called at all till then.

(2) After a lapse of further three months the case should be called for a discussion before the court to see whether it can be settled by consent before the framing of the issues, and if the Judge finds that there are no such prospects, he may give some more time for settlement or straight away frame the issues, and post the case for trial to a date after three or six months.

(3) The time available in between the periods must be utilised by the parties and advocates for calling particulars before filing the written statement, inspecting of documents, interrogatories and so on. The law shall state that on serving a copy of application on a party or his counsel, the latter is bound to comply with the legal requirements or face the consequences of law like striking out the defence or facing dismissal of the suit as under Or. 11 rule 21 of CPC.



(4) The trial shall commence in the seventh or tenth month as the case is adjourned by the judge after framing of the issues. If any party needs any judicial order to be passed by the court, the case may be moved before the court therefor. If any party desires to file a revision before the High Court, and if the High Court finds any irregularity, the High Court should generally refrain from staying the proceedings so as to allow the progress of the suit as scheduled.

(5) Even where the High Court admits a revision petition, and stays the trial court proceedings, the civil revision petition shall be disposed of within six months by dispensing with

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notice to the parties, but only to the trial court advocates on record.

(6) Miscellaneous appeals under Or. 43 of CPC. should be abolished providing for one civil revision petition to the Dt. Court so as to decentralise the judicial work in the High Courts.

(7) The first and second appeals shall be disposed of within at least two years from the date of service of notice to parties.

(8) Copies of judgment and decree should be given to the parties free of cost on the day of judgment itself to save a lot of time spent in obtaining certified copy for the purpose of limitation. The State Governments can afford to do it since they collect heavy court fee, which is neither a fee nor a tax, but virtually penalty for seeking the judicial forum of the State.

(9) The system of court deposits should be abolished since it is a real source of annoyance and corruption, besides consuming time and involving a lot of work for court officials. Therefore, all payments be made by means of bank drafts, especially in house rent cases.

(10) Summer vacations should be drastically reduced from five weeks to three weeks for the High Courts and civil courts, and from ten weeks to five weeks for the Supreme Court. The system of summer vacations is a British legacy when the English Judges could not bear the Indian summer, but natives can afford to do so like the personnel of any other department. Such a privilege shall go.

Our Supreme Court is functioning hardly for 180 days in a year like an educational institution, as it enjoys 10 weeks of summer vacation, four weeks during Pooja and Christmas, two weekly holidays in the remaining 38 weeks, i.e. 76 days, or about 11 weeks, besides public holidays of about two weeks, thus about more than 26 weeks out of 52 weeks in one year! The High Courts might be functioning for about 200 days in a year. How does such functioning of our superior courts in the midst of lakhs of pending cases befit an egalitarian society in a socialistic Republic?

(11) The judicial service must be made attractive to build an efficient judicial cadre, with assured promotions even up to the High Court and Supreme Court levels, instead of appointing only High Court advocate as High Court Judges, and High Court Judges to the Supreme Court.

(12) Though cases are pending for so many years, it will be unjust to frustrate a litigant who wants an early hearing. The

Guruvayur temple is one of the most renowned temples in India. It is 29 Kilometres from the nearest railway station Trichur (Southern Railway). The presiding deity is Sri Krishna, the Divine cowherd of Brindavan and Lord of the Bhagavad Gita. The deity known as Guruvayurappan is worshipped by a wide, ever – increasing circle of devotees. The bounties He bestows are countless. Guruvayurappan fulfils our temporal and spiritual desires.

POOJA TIMINGS :
3 A.M. to 12-30 P.M.
4-30 P.M. to 9-30P.M.

SRI KRISHNA TEMPLE, GURUVAYUR (Kerala)

Offerings :

Udayasthamana Pooja consists of 21 special poojas and costs more than Rs. 9000/- The other important offerings are **Laksha Deepam** Rs. 3000/-, **Ahassu** Rs. 1500/-, **Namaskaram** Rs. 1200/-, **Athazham** Rs. 1000/- and **Feeding of Elephants** Rs. 1250/-.

Some of the common offerings are :

Thulabharam : Devotees pray for favours from the Lord and in return vow to gift to the temple articles such as sugar, fruits, milk, butter etc. equal to their body weight.

Annaprasanam : The child is fed for the first time with the rice offered to the Lord.

Marriage : The couple exchange garlands and rings from the Kalyanamandapam in front of the temple for a happy married life.

Krishnanattam : The story of Lord Sri Krishna in Sanskrit depicted in a series of eight separate dance dramas.

Accommodation for Pilgrims : Devaswom 'Panchajanyam' Rest House having 105 rooms. Rate Double Room Rs. 30/-. Family suite Rs. 60/- Devaswom Satram having 114 rooms. Rate : Single room Rs. 10/-, Double room Rs. 20/-, Rooms having 3 beds Rs. 25/-, 4 beds Rs. 30/-, 5 beds Rs. 40/-.

Free Satram : Service charge Re. 1/-. Cloak Rooms-cum-comfort station Re. 0.50. Prasada Oottu (Free food to 150 pilgrims) is given by Devaswom daily. In addition, poor feeding is also done daily.

Important Festivals :

Ashtami Rohini : Birth day of Sri Krishna (August—September.)

Guruvayur Ekadasi (December) : The Ekadasi celebrations begin 30 days in advance. Chembai Music Festival is conducted during the last four days of the Festival.

Annual Utsavam (February & March) : The most remakable features of the 10-day festival are Anayottam (Elephant race) on the inaugural day, the grand Utsavabali on the eighth, the Pallivetta on the ninth and the Arattu on the final day.

Elephant Camp at Punnathurkotta : The Devaswom is maintaining 36 elephants of its own. The elephants are stationed at Punnathurkotta, 4 km. from Guruvayur. Pilgrims are permitted to visit the place and see the elephants.

General : The administration, control and management of the temple are vested in the Guruvayur Devaswom Managing Committee constituted under the Guruvayur Devaswom Act, 1978.

Administrator,
Guruvayur Devaswom, Guruvayur (Kerala)

Rajasthan High Court has held that it is not violative of Art. 14 of the Constitution. (Damo v. State, AIR 1985 Raj. 230).

(B) Procedure for criminal trials::

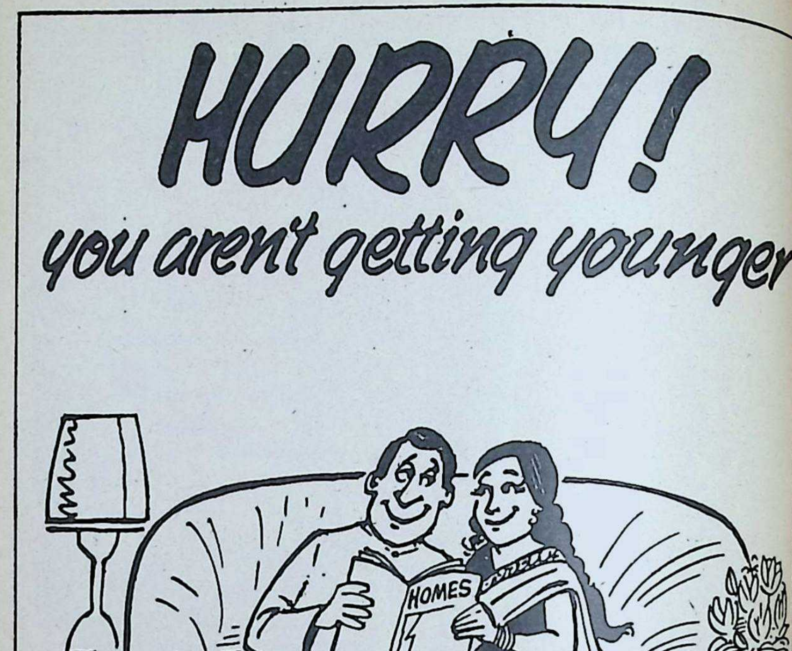
In respect of criminal trials, the very thought that lakhs of citizens are languishing in jails for years as under-trials is appalling. The criminal trial has to be approached from a different angle than civil trial, as it involves the Constitutional rights to life and liberty. The Supreme Court speaking through Justice Krishna Iyer held: "No party to a criminal trial has a vested right in slow motion justice since the soul of social justice in this area of law is prompt trial followed by verdict of innocence or sentence". Sanjay Gandhi v. St. AIR 1978 SC 514).

The Supreme Court also held in various cases that delayed trials are violative of Art. 21 of the Constitution. (Hussainara Khatoon v. St. Bihar, AIR 1979 SC 1360, II ibid, 1369). Inspite of all these, no progress is made in this regard. If the courts are burdened with cases and lawyers are not able to attend the cases simultaneously, besides establishing more courts, the functioning of courts at staggering hours at day and night are worth considering if our criminal justice system should survive and give confidence and hope, both for the innocent as well as the criminal; for the former should get speedy acquittal, and the latter should not become a hardened criminal, a menace to the society.

(C) Constitutional Remedies:

In respect of constitutional remedies, it has to be mentioned that the High Courts and the Supreme Court are constitutional courts to entertain writ petitions questioning violation of a citizen's fundamental rights under the Constitution. Since the 'locus standi' rule has been watered down by the Supreme Court in the Judges's case (AIR 1982 SC 149), the constitutional courts hereafter are likely to be flooded with public interest litigations, which are required to be disposed of within a reasonable time, say one year from the date of filing them, so that illegality committed by the authorities be set aside and the rule of law be established for their future guidance. If such speedy justice is not rendered, it will make a mockery of constitutional rights condoning the illegal action of the authorities and the Governments. Now even writ petitions are not disposed of for more than five years, which itself is a denial of constitutional rights without their adjudication expeditiously.

VI. *Lok Adalats & Nyaya Panchayats:*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It is a reflection on the judicial system that lakhs of people have willingly submitted to Lok 'nyaya panchayat' at the Taluk levels manned by a District Munsiff with a respectable layman as jury or assessor, Adalats inaugurated by our Chief Justice Bhagwati at various places like Delhi, Bombay, Ahmedabad, Nagpur, Ranchi etc. The functioning of these Lok Adalats are insulated from rigid procedural and evidence laws and quick on-the-spot decisions are given to save time and expenses. Therefore, the jurisdiction of these Lok Adalats be expanded and given legal power to decide certain matters in money suits, matrimonial disputes, land and property, and most litigious type of house and rent cases, as the object of Lok Adalats is to settle the disputes amicably, so that they shall not be re-opened, while in contested cases, their jurisdiction be that of the Court of Small Causes, with a revision to the High Court.

(D) Nyaya Panchayats:

With the success achieved at the doorsteps of Lok Adalats. the Law Commission headed by Justice D.A. Desai has proposed a new system of courts called selected by the District Judge. to dispense justice at the grass-root level, to replace Munsiff Courts being lowest courts in mofussil places. It is submitted that the association of a lay-man and appointment left at the hands of a District Judge are not fair. The jury system even in criminal justice has been abolished and lay-man's association with judicial forums like Land Tribunals in Karnataka State are frowned upon as their functioning is tainted with extra-legal, illegal, arbitrary and political interference, as obvious from various reported High Court decisions. Therefore, it is submitted that only judicial personnel with checks and balances as to their appointment, selection and jurisdiction and powers are to be appointed and insulated from the defects manifest from the Karnataka Land Tribunals, so that the remedy suggested be not worse than the malady, much less a administration. □ □ □

> **What should a man do when there is much work and little time to do it in. He should have patience, do what he believes is most useful and leave the rest to God. If God grants life, the arrears can be taken up another day.**
>
> —Mahatma Gandhi

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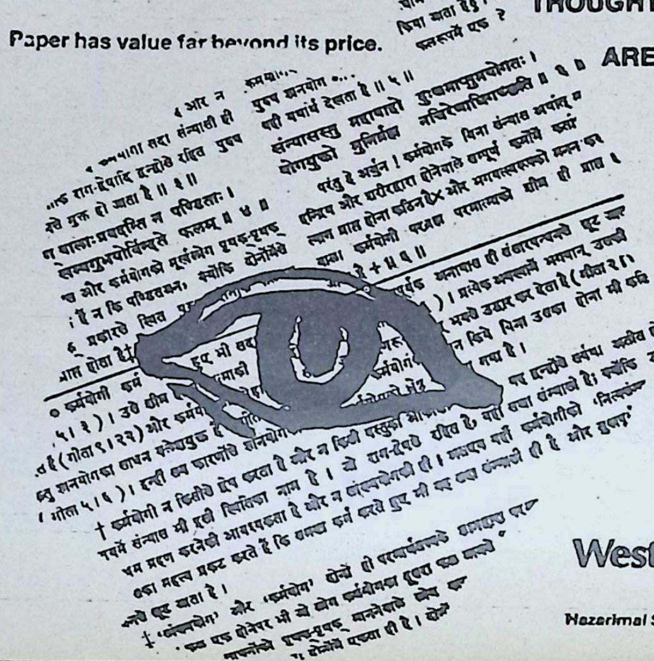

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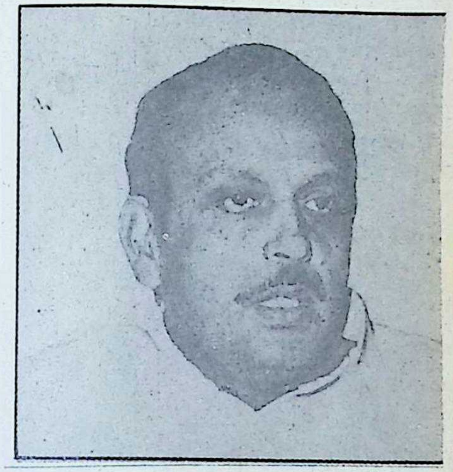
Here & There

The Budget Mystique

The Union Minister of Finance, Shri Vishwanath Pratap Singh, claimed in his budget speech that the speculation and drama that traditionally surrounded the budgets had been greatly reduced by the Government's long-term budget policy. This is true in a way but not for the reason given by the Finance Minister. There were indeed no expectations of a major change in the structure of direct taxes but whatever proposals he has actually made – the discontinuance of the deduction allowed in respect of inter-corporate dividends, levy of a flat rate of tax on taxable gifts, Government's right to purchase immovable property in certain cases of transfer and the power conferred on an income-tax authority to enter any building or place within its jurisdiction or any building or place which is occupied by any person in respect of whom such authority exercises jurisdiction for the purpose of collecting any information which may be useful for or relevant for the purposes of the Act — have had an unsettling effect on the corporate sector.



V. P. Singh

In regard to indirect taxes, whatever secrets the budget could otherwise have held were disclosed in January by raising the prices of coal, fertilisers, wheat, petrol, diesel, cooking gas and kerosene. There was thus hardly anything left to be kept secret and there was practically nothing that could be announced with a dramatic flourish. Even Doordarshan's attempt to dramatise the presentation of the budget in Parliament by holding a simultaneous panel discussion proved a damp squib. None on the panel could say anything specific as the fresh proposals

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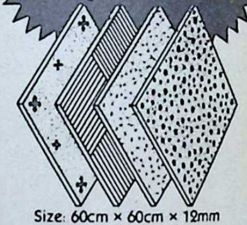

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flowed in only in bits and pieces from time to time. The new excise levy in the form of *Mod-vat* (Modified Value Added Tax) was sought to be explained by one of the panel members in terms that could only mystify the listeners.

Out of the avalanche of words that had tumbled down after the budget — the Finance Minister himself made a marathon speech — three aspects of the budget may be picked up for a closer scrutiny. These are:

1. *Budget deficit and its possible impact on prices*
2. *Anti-poverty measures*
3. *Growth prospects*

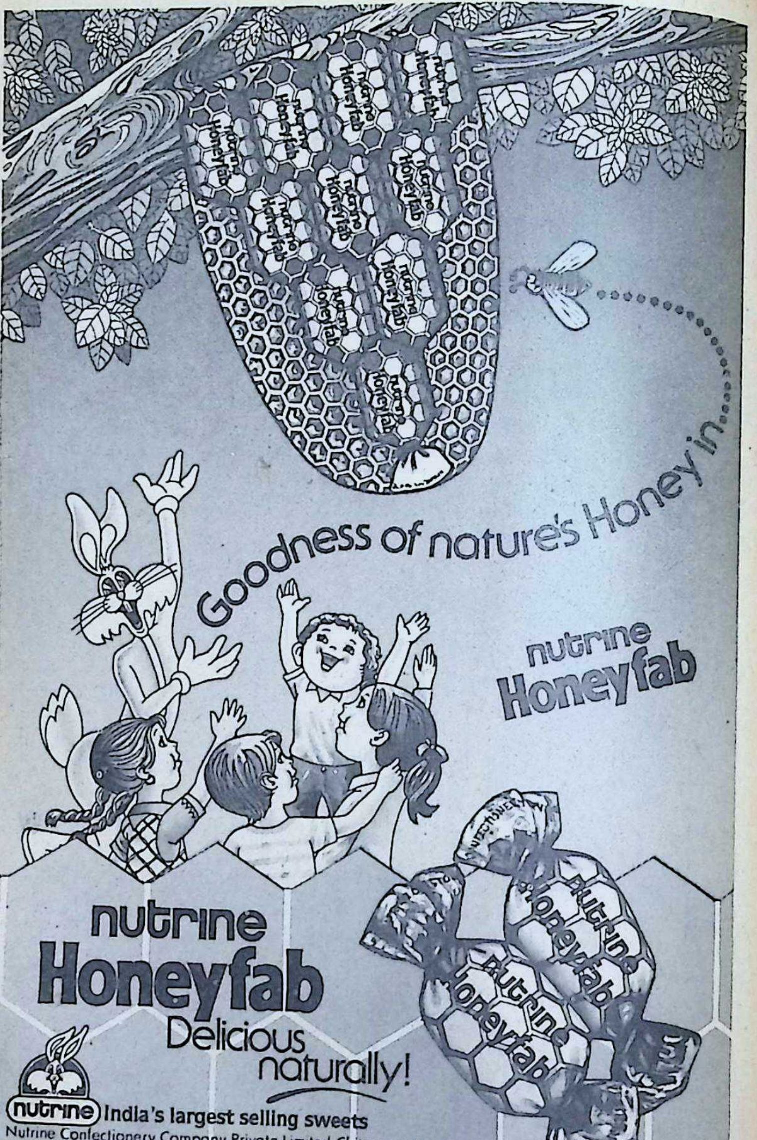
The anticipated budget deficit is Rs. 3,650 crores in 1986-87. Budget deficits have been the order of the day since the beginning of the planning era and there have been sharp increases during the last decade as shown below:

Year	*Deficit* (Rs. in crores)	
1976-77	131	
1977-78	933	
1978-79	1506	
1979-80	2433	
1980-81	2577	
1981-82	1392	(9.3%)
1982-83	1656	(2.6%)
1983-84	1417	(9.5%)
1984-85	3985	(7.0%)
1985-86	4490	(3.3%)
1986-87	3650	

Note:— Base year for index — 1970-71. Figures within brackets represent rise in wholesale price index.

Budget deficits, as generally understood, represent an excess of expenditure over income and 'uncovered' deficits are generally met by fresh issue of paper currency. Other things remaining the same, paper currency, in the absence of any productive effort to support the issue, tends to raise the general level of prices. What has emboldened the Finance Minister to go in for larger doses of deficit-financing is the observed fact in the Indian situation that price rises have been erratic — more when the deficits are comparatively low and less when the deficits are large. But this is deceptive because the consumer price index (retail price), in sharp countrast, has been steadily rising. The steady erosion of the value of the rupee is too obvious to require telling (See B.J. March 1-15, 1986). All talk of containment of inflation could be misleading so long as the reason for the divergence between the wholesale and retail price indices is not understood. The phenomenon has been explained as follows:

"A growing divergence in the movement of wholesale and retail prices, with deceleration in the rate of inflation reflecting itself only in the case of whole-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ale prices with little effect on the retail prices which have continued to be under much stronger inflationary pressure has, in fact, emerged as a marked feature of the price situation in recent years. This is a phenomenon which has been *policy-induced* (emphasis mine) and part of the policy of liberalisation to the economy and reliance on market forces to determine investment and production pattern and income distribution in the economy. The philosophy of liberalisation and free play of market forces implies primacy for the producer and the trader in economic forces. The consumer comes into the picture only at the receiving end. The producer and the trader have been sought to be assured, through relevant economic instruments and physical and financial controls, recovery in full of the cost of production and marketing of a commodity plus adequate profit as a reward for investment and enterprise. The growing divergence between wholesale and retail price shows that the trading profits in particular have been allowed to swell as the policy of economic liberalisation has been gaining ascendency." (Economic and Political Weekly, Feb. 8, 1986).

The trade gap of around Rs. 4,000 crores in 1985 has compelled a reversal of liberal import policies. Though welcome reliefs have been given in respect of medical equipment, intermediate drugs and some machine tools whose indigenous production is negligible, the net additional revenue expected from customs duties is Rs. 499.92 crores.

The cumulative effect of budget deficit and widening trade gap, which is only partly sought to be filled by import duties and reduction in export duties, is bound to be inflationary.

The anti-poverty measures, including tax-concessions to small scale industries are indeed welcome but the trouble with specific schemes like the Integrated Rural Development Programme (IRDP), the National Rural Employment Programme (NREP) and the Rural Landless Employment Guarantee (RLEG) programmes and the small scale sector as a whole is that no reliable data are as yet available about the actual benefits derived by the target beneficiaries. For instance, studies about the IRDP (by the National Bank for Agricultural and Rural Development, the Institute of Financial Management and Research and the Programme Evaluation Organisation) show that wrong identification of beneficiaries is one of the major defects of the programme — the estimate of non-poor beneficiaries varies from 7% to 47% in different areas. In the case of the

small scale sector, even in regard to the number of units there is a difference of a few lakhs as between the estimates of the Small Industries Development Organisation (SIDO) and the actual number registered by the State Governments. After the census of small scale industries conducted in 1973-74, which itself gave a severe jolt to confident expectations of a steady growth in numbers, output and employment, there has been no comprehensive survey. Though there are centres of concentration of small industrial units, the sector as a whole is not clearly identifiable in indisputable statistical terms like, for instance, the factory sector covered by the Annual Survey of Industries. The sector is still the banker's despair.

The budget, taken as a whole, does not hold out prospects of growth of the economy. Some of the observations made in the Reserve Bank's Report on Currency and Finance for 1984-85 seem to be valid even for 1986-87.

"Prospects of non-foodgrains crops are not too encouraging.... the picture on the industrial front is as yet not very clear ... it is hazardous to attempt any forecast about the behaviour of prices ... there is no room for complacency. There are indications of resource constraint emerging as a factor inhibiting growth in the medium-term.... The balance of payments would need to be kept under watch." We are now as we were two years ago, notwithstanding the buoyancy in tax-collections and the 'lunacy' (as Shri N.A. Palkhivala described it) at the stock exchanges.

Research Without Reason

A person recently convicted of cheating and forgery and sentenced to 10 months' R.I. by the Second Metropolitan Magistrate of Madras had several aliases — Ganesh Iyer, Acharya Ganesh, Acharya Paul, Dr. M. Paul, Murugesan Paul, Dr. Janakiram Ganesh M. Litt (Philosophy), Hariharnath, Gautham and John Ganesh. Let us call him Ganesh as Lord Ganesa is the most tolerant of all gods and does not normally take offence. Even when his images were being broken in Tamilnadu in the early ities. He was not provoked. His silence was not due to cowardice; He knew how foolish could mortals be. The idol breakers were discomfited when not long after their misguided zeal had died down, the Lord made His presence felt in every nook and corner. He had the last laugh.

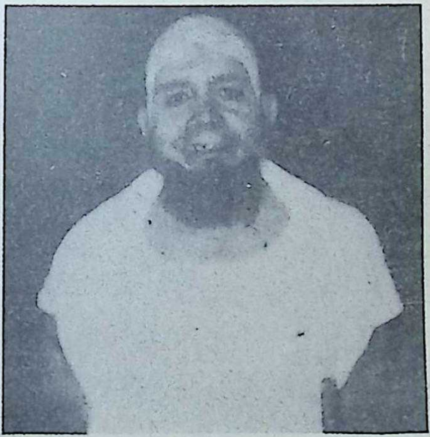
Let us get back to Ganesh who, we are told, cheated the Archbishop of Madras-Mylapore Diocese to the tune of Rs. 14 lakhs. The word 'cheating' in this context is not, perhaps, quite appropriate though it is true in a legal sense. Ganesh managed to get the Archbishop interested in research concerning the origin of Christianity in India and allied subjects of Christian interest. The deal was struck in 1975 and the Archbishop willingly parted with his money though murmurs of protest rose from his flock. It took almost a decade for the Archbishop to realise that he was throwing away good money on research, as real as the 'invisible' fabric that the weavers wove for the king in the story. It was a child who called the bluff when it exclaimed, 'the king is naked!'

It is unfortunate that the Archbishop should have been so credulous as to entertain Ganesh's claims. Did he not know that enough research had been done already into the origin of Christianity in India? Even if Ganesh had brought in some fresh material, could it have been of any use to anyone? Neither Ganesh nor the Archbishop did the right thing.

Superb Acting

S.L. Puram Sadanandan's popular Malayalam play 'Oralkoodi Kallanayi' (One More Person Became A Thief) has many elements that make it not only interesting but instructive. It is a blend of romance and pathos, humour and satire. It strikes a blow for communal unity, cutting across all barriers of religion. Its didactic intent is brought home through a poor but warm-hearted tea-shop owner, Biraan.

The story is a simple one. Govindan, sixty and sick, is deep in debt. His family, consisting of two daughters and an unemployed son, is supported by



Vasudevan

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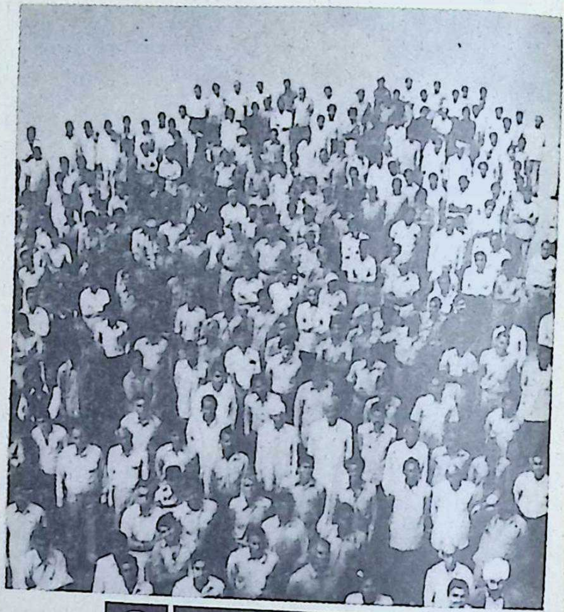
Build with people.



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the meagre earnings of the first daughter, Devaki, as a teacher. Harassed by the moneylender, racked by illness, Govindan dies. The moneylender seeks eviction of Govindan's family which now has an additional member, Ayesha, daughter of Biraan, married to the unemployed Prabhakaran. The moneylender with the Court Amin in tow is at the house ordering the family to get out. Biraan walks in to pay off the debt after selling whatever he could call his own. At the same time, the unemployed youth also makes his appearance with money stolen from a shop. Biraan slaps the young man in the face and thunders:

"Ayesha, get out this moment. I shall not give my daughter to a thief."

Ayesha: Father!

Biraan: (After a while): All right let me go to the police station ..... for the sake of my daughter, let me go to jail. Turning to the young man) Tell me now, wherefrom did you steal?

Prabhakaran: From Thomas Kutty's shop.

Biraan: Was it necessary to take a degree to steal this money?

Prabhakaran: I wanted to save this house. There was no other way.

Biraan: (Softly letting his hand go over the youth's face where he had hit him). Let me then return this money to Thomas Kutty. I shall seek his forgiveness for your sake.

Biraan's role is a difficult one and calls for Thespian talent of a high order. Bharatiya Vidya Bhavan's A.P. Vasudevan played the role with consummate aplomb when the play was staged at Vasai (Bombay) recently. Shri Vasudevan demonstrated that he could live the role through a whole gamut of emotions. It was a piece of acting difficult to forget. Others who gave him support and gave a good account of themselves were Smt. Kochu Rani Antony (Ayesha), Smt. Sumati Pushpakaran (Devaki) and Shri Divakaran (Prabhakaran). □□□

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Department of Foundation and Cultural Courses

NOTIFICATION

Readers of the Bhavan's Journal are informed that the Last Date for receipt of Applications for the various courses of the Department advertised in the Bhavan's Journal has been extended upto 15th April, 1986 to facilitate registration of students.

(R. A. KASHYAP)
Course Director

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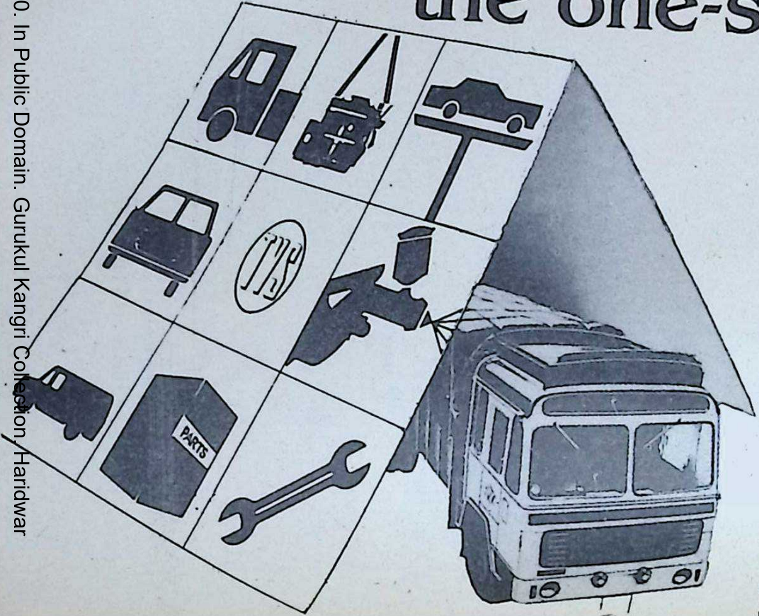

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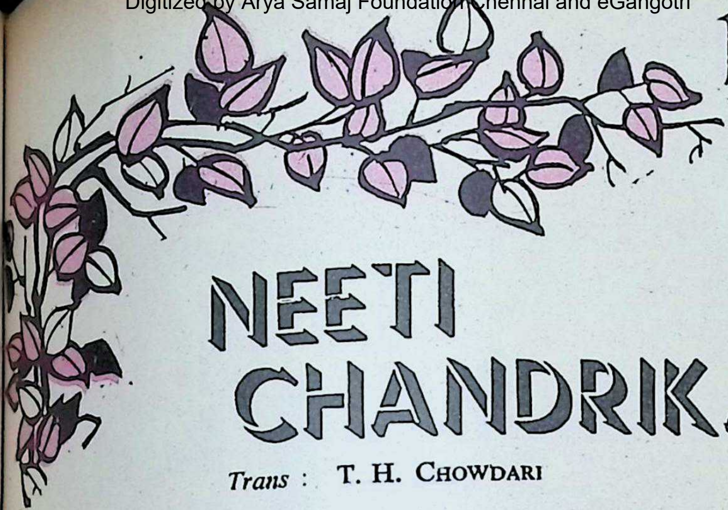

NEETI CHANDRIKA

Trans : T. H. CHOWDARI

ON the banks of a river was a banyan tree. A crow couple built a nest in it and were living there. A cobra, which lived in a snake-pit below the tree, used to eat away the eggs the crow laid. The crow felt miserable and sought the counsel of its friend, a jackal. The jackal told its friend how once a crab had killed a crane which was feeding itself on the fish in a lake after posing to be their saviour. The crow was eager to hear the story which the jackal began narrating:

In the Badarika forest there is a lake known as Saroda. Once an old crane went there. It stood on one leg, closed its eyes, gave up food and pretended to be doing tapas.

A crab, awed by the stance of the crane, went near, and spoke to it. 'You are not taking any food. You don't even look at the fish playing very near you. Is it that you have turned away from the world, seeking the final liberation? I would very much like to hear from you the nature of your resolve.'

The crane said, 'Oh, the best of the crabs! You are very wise. That is why you are able to guess my intentions. Even though I have given up attachment to and longing for any worldly objects and taken to silence, I cannot but take delight in conversing with a very wise and earnest one like you.

Listen I have had countless births. In those lives, I was living on fish, as all cranes do natu-

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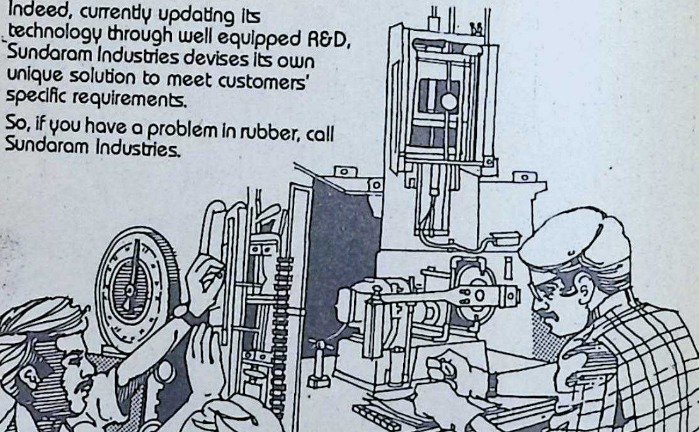

SAA/SI/1959

rally. Once as I was resting on the branch of a banyan tree on the northern bank of Ganga, a saintly person was discoursing to a large assembly of devotees: 'Know the dharmas one should follow if one wants to attain Moksha. You must give up covetousuess which is the root cause of all sinful conduct. You must be kind to all beings. All exertions will go in vain if one does not give up desires and has no compassion for all beings. Life is but momentary. One should, therefore, not waste it but engage oneself in noble and righteous pursuits.'

It was my good fortune that I heard these wise words. I cannot forget them even in sleep. From that day my mind is set on attaining Moksha. I have abjured violence and cruelty. I have become a tapasvi, a seeker after mukti, and a recluse.

The fish which were moving near about also heard the crane's words. They were delighted and felt, 'This noble soul is like fire enveloped by ashes; certainly at a common crane.'

They then went near the crane and said: 'We have come to render service to you. We have no selfish motives. Look upon us with a kindly eye and accept us as your followers.' The crane smiled and signalled his consent by friendly and benign looks.

Time went by. One morning when shoals of fish came near him, the crane looked at them with great anxiety. He appeared to be distraught with grief. With a deep sigh and tears brimming in his eyes, he said, 'Who can help if one's time has run out?'

The fishes were surprised. One of them said, 'We know you for long. You always looked cheerful. Now why are you so sad?'

The crane replied: 'I knew that my time was up. There was no use persisting in my old cruel and bad ways. So desiring Moksha, I broke away from all family bonds and gave myself to the contemplation of God. I thought that I was happy but then, by the inexorable law of Karma, I have developed bonds of friendship and concern for you. A calamity is about to befall you. That thought makes me sad.'

The crane shed copious tears and continued, 'A little while ago a few fishermen came here. They sounded the depth of water and decided to return here in a few days when the water level would have gone down a little. Ever since I heard their conversation I am grief-stricken, I am extremely pained.'

The fish appealed to the crane. 'You must somehow save us from this impending disaster. Your intelligence and wisdom are temporarily dimmed by sorrow and anxiety. That is all.

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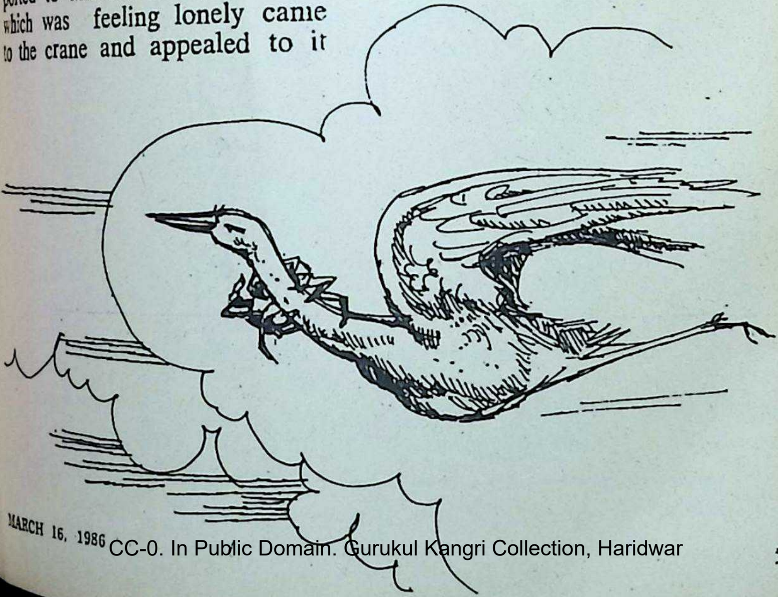
You surely can devise a way to save us all. You are our only hope and refuge.'

The crane kept silent for a while, appearing to be lost in thought and then said: 'At a little distance from here there is a lake. It is known as Nityaapa because its waters never dry up. I do not have the strength to take all of you there in a single day. Every day I will carry a few of you according to my strength to that lake of deep and safe waters. The fish were grateful.

The crane began to pick up in its beak as many fish as it wanted daily, fly to a nearby rock and eat them up. In a few days it finished all the fish in that lake.

When all the fish were supposed to have been safely transported to another lake, the crab which was feeling lonely came to the crane and appealed to it to take it too to the Nityaapa lake. The crane picked it up and flew away. The crab noticed that the flight was over a rock and to its top.

'How can there be water on the top of this rock' I never heard that there is water around here. This crane must have brought all the fish here by deceit and eaten them up here sitting on the rock! Oh God! Ignorance of this fellow's true intensions has led us to be cheated. An intelligent person must behave like a cunning person while he is amidst them. He should not be straightforward and trusting and truthful among cheats. Let me therefore cheat this wily crane and save myself,' thus thought the crab.



Soon coming to a conclusion, the crab addressed the crane, "Oh! noble friend! You would not be able to carry me for long without your losing the grip, heavy as I am. If I slip and fall on the land, then some animal there will kill and eat me up. Then the purpose of this flight will not be accomplished. Let me tell you a nice plan. Instead of your carrying me in your beak, I shall gently take hold of your neck. I will not loosen my grip till we reach the destination. Of course, it is needless for me to tell all this. The responsibility to protect me is yours. Please do as you deem most wise and fit.

The crane thought the crab's idea to be a better one. It allowed the crab to hold on to its neck. As it flew over the peak of the rock, the crane began descending. But even as it was about to touch the ground, the crab severed the crane's neck with a sudden and deep vice-like grip of its claws.

"Thus cheating the cheat by a cleverer strategy, the crab saved itself. So must you do," said the jackal to the crow. Instructed well, the crow thanked its friend and returned to its nest, resolved to put an end to the cobra that was stealing its eggs.

(To be contd.)

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Gout, like diabetes, was a crippling disease in the past, but not any more, thanks to the modern methods of treatment.

GOUT

DR. K. NARAYANAN

LIKE *Diabetes mellitus,* gout is a metabolic disorder. If diabetes is linked with glucose (sugar), the problem of gout arises from *uric acid,* one of the end products of the body's chemical processes.

Normally the blood contains about 2-4mg. of uric acid per 100 milli litre (2-4mg./100ml.). When this rate is increased, the uric acid gets crystallised and as urates (salts) begin to collect in various organs.

Joints like knees, elbows, hands and feet are the main sites of collection. In chronic cases, deposits of crystals may appear in the form of gouty nodules (*tophi*) over ears, hands and feet. Such accumulation of the urates will cause inflammation and pain over the area and this painful distress is known as *gout.*

The pain and locations of the ache are such that it can be often mistaken for rheumatic disorder.

As in the case of diabetes, the popular belief that gout is a disease of aristocratic living has now been proved a fallacy. Anybody belonging to any race can be affected. (Some Polynesian races are said to be more susceptible). However, this ancient ailment is more troublesome in men above the age of 40 (again as in the case of diabetes) though it can occur at any age in males. Women rarely suffer from this malady, at least not before menopause.

Causes

The exact cause for the accumulation of the urates in the body, either through increased formation of the salt or the kidney's inability to excrete it, is unknown. As in the case of diabetes genetical factor (inheritance) is believed to be one. In certain cases, gout may result in the form of side-effects from using *diuretics* that are used to eliminate excess of body fluid while treating blood pressure or heart failure.

Tracing its source to over indulgence of food and alcohol has mostly been overlooked though it is believed that such reckless living can trigger off some attacks in susceptible individuals. In other words, moderation in diet is called for. If sweet things are anathema to diabetics, foods rich in "purines" are inimical to gout. These foods include liver, kidney, meat extracts, sardines and drinks like red wines as port and burgundy.

Symptoms

The onset of symptoms — swelling, severe pain, tenderness and redness of the affected joint — is *very sudden*, over a few hours. The big toe is the most common site (about 75% of the cases), though the ankles, knees, wrists and elbows may also be affected. Either one or more joints may be affected at the same time. Sometimes the "healthy" patient may go to bed hilariously only to be awakened in the morning with an acute attack.

Often the trouble may subside in about a week or two even without treatment. Frequent recurrences when remain inadequately treated give way to chronic cases involving joint damage through arthritis and localised disfiguration of ears or hands through the appearance of nodules. Another possibility is the formation of stones in the kidneys leading to severe pain or even kidney damage, leading in turn to hypertension or even heart failure.

Usually once the distress rears its head, it never again becomes extinct. Rather, depending on the susceptibility of the patient, it becomes active again and again for the rest of the life, the acute attacks being few and far between or more frequent.

Treatment

Though gout cannot be cured completely, the various anti-gout drugs available to combat the trouble can contribute much to relieve the acute symptoms and prevent further attacks. After confirming the uric acid content in the blood, the pain is checked by anti-inflammatory drugs.

In mild cases, relief will be obtained in a day or two. However in chronic cases (appearance of *tophi*, high levels of uric acid in the blood, etc.) long term treatment with suitable drugs may be necessary.

So much so, as in the case of diabetes, the patient will have to make the drugs a part of his diet for *regular* consumption virtually for life. (He will have to keep the drug ready with him to swill down at the very moment the warning siren of the symptoms is given).

Gouty people are best advised against the use of aspirin, an extremely common drug.

Measures of treatment include: weight reduction; keeping oneself fit through exercise, avoiding over indulgence in alcohol and foods rich in purines (one can experiment himself on this to discover how far he can go with his food habits to precipitate an attack. This is important because the source of goutic problem may lie elsewhere and not at all on the food habits); and restricting activities that can trigger off an attack.

Here are the main points:

- Most attacks of gout are often preceded by warning symptoms like irritability, *polyuria* (passing large amount of urine); appearance of gravel in the urine; nausea; and pains in the joints and muscles. A slight fever may also be there.
- The attack of gout can be stalled or cut short if treatment is given when the above alarm is raised.
- Gout is no respecter of classes. The rich and the poor are equally prone to attacks.
- While it is true that overweight gluttons are more susceptible to gout, the lean and the abstemious are not spared altogether from its fury.
- Though a high level of uric acid in the blood is the culprit of gout, there are also people who suffer from gout even when they have *normal* blood concentration of uric acid (Perhaps what is normal to others is abnormal to them!). Similarly, there are also people who never suffer from gout even if their uric acid concentration in the blood is very high.
- Apart from gluttony and alcoholism, great physical or mental strain, injury to a joint, unfavourable weather (chill, etc.), certain foods and drugs (to be discovered by the susceptible patient, as one does about allergy) can also provoke an attack.

Gout, also known as *Podagra*, was like diabetes a crippling disease in the past, but not any more. Acute attacks can be effectively controlled by prompt and simple treatment. Long term medication can prevent serious complications. Moreover, as the patient gets older, attacks are said to get less and less severe and less and less frequent.

Tail piece: *The notion that meat is essential for strength is untrue. Pure vegetarians who avoid all kinds of animal food, can be equally healthy and strong.* □□□

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"BHAVAN'S JOURNAL" CONGRESS CENTENARY NUMBER

"Role of Congress in Freedom Struggle"

THE Congress centenary number of "Bhavan's Journal" (the issue dated December 16-31, 1985) does full justice to that historic event. The Congress is a historic fact, and it is as part of history that it should be considered. The issue contains articles by three leading politicians who are no longer in the party, Mr. Morarji Desai, Mr. Jagjivan Ram and Mr. Ramakrishna Hegde. They all recognise that it is a "national inheritance."

Mr. S. Ramakrishnan contributes a "Brief survey" of the hundred years of the Congress, tracing its history. In a characteristic article; Mr. Morarji Desai says that "India has a glorious future." Mr. Ramakrishna Hegde suggests what was no doubt in the minds of many people at the time that the centenary should have been celebrated not as an affair of the Congress party alone, but of all Congressmen "erstwhile and present." In a brief note Mr. Jagjivan Ram says of Mahatma Gandhi, "Posterity will hardly believe that a human being so great, so noble, so humble and at the same time so powerful ever lived on this earth."

Some of the other leaders who have contributed their recollections of the freedom movement are Mr. S. Nijalingappa, Mr. C. Subramaniam, and Mrs. Kamaladevi Chattopadhyaya. These articles are a valuable help to the future historian of the Congress.

An unusual feature shows that some of the Congress presidential addresses contained quotations from English and other poets. Thus, in 1890, Phirozeshah Mehta called in Newman's aid to reinforce a point he was making, and in 1921 Chittaranjan Das quoted a famous passage from Shelley's "Prometheus Unbound." Was not the entire Indian freedom movement a result of Burke and Mill?

"V.S.R.K." contributes an appreciation of Allan Octavian Hume, regarded as the "father of the Congress." Allan Hume's

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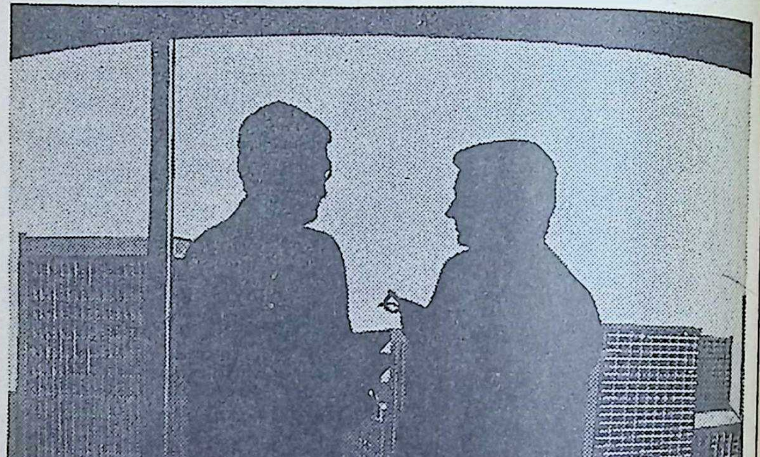

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father Joseph Hume, was a radical for his time and a determined critic of the East India Company, which was then ruling India. Historians today are speculating whether Allan Hume could have acted so energetically in founding the Congress really in the interests of the British. He was great friends with Lord Dufferin, the Governor-General. It is possible that he acted as he did at Dufferin's suggestion. But full evidence is lacking. The article does well in pointing out that Allan Hume was also a great ornithologist and botanist.

Mr. D. Anjaneyulu writes on Congress leaders from the south. Five south Indians presided over the annual sessions of the Congress: Anandacharlu, Sankaran Nair, Vijayaghavachariar, Srinivasa Iyengar and Pattabhi Sitaramayya. But there were other eminent patriots too, like Chidambaram Pillai, Satyamurthi, Subramania Bharati, Subramania Siva.

Edited and produced with considerable skill and enthusiasm, this number of the well-known journal is a valuable contribution to an understanding of the role of the Congress in the freedom struggle.

N.S. RAMASWAMI

Indian Express, Madras, Tuesday, 25 February 1986.

"An Institution by Itself"

THE *Bhavan's Journal* has become a moral and cultural institution in the field of Indian journalism. Steeped in hoary tradition and published with a regularity and dedication that puts many a popular magazine in the shade it has remained a touchstone of Fourth Estate rectitude and commitment through the years.

Our country which is buffeted by the currents of materialistic, ethnic and hegemonic ambition from beyond its shores has always been a prime target for ideological national ethos, tempered to greater proselytisation. Its culture and history have been tested by the fires of invasion and conquest of greed and exploitation but the national ethos has been tempered to great strength rather than weakened by such periodic influx and interference. The best and worst of the meddlesome outside world has been mere irritants that the core of our spiritual and moral fibre has been successfully covered over, assimilated and given new lustre to. It is this truly Indian core of our national character that K.M. Munshi's little magazine represents. The only journal to agonise over the times and mores of the country albeit in the tones of an elder sage at the hemitage, and yet be heard, be recognized and be

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influenced by.

Kulapati's Letter is something many a long-time reader misses even today. If today we have centres for the arts which are different from the nouveau-riche funded culture-vulture establishments of the West, it is because of influences like the Bhavan's. That they have managed to get support is something extremely heartening. When with patronage from the giants of commerce and industry, of politics and religion, other institutions with better funding and organisation are bogged down in controversy, and enmeshed in frauds and manipulation, the Bhavan's edifice seems to stand even taller among the ruins. This cannot be the inspiration and leadership of one diminutive Gandhian as Munshi projected himself. He was a giant who saw the dormant power of our native spirituality and gave it a practical outlet.

It is therefore that Bhavan's Congress Centenary Number becomes a definitive milestone rising above the reams of newsprint the actual celebrations churned out. It marks the Centenary with far greater significance than the resounding platitudes of the actual protagonists and party-men who make the festival a private affair at public expense. The cover illustration of that famous sandalled feet and walking stick, (similar to the footprints in the Sands of Time theme) is a timely updating of a familiar cliche. The caption defines the thrust. *"On to the 21st Century ... in the footsteps of the Mahatma"*.

Editor S. Ramakrishnan's article on "Congress Through 100 Years — A Brief Survey and Some reflections," is an excellent recapitulation of an epoch that needs to be seen through more than present Congress I "eyes," so to speak. Spaced out with quotes from the Kulapati and extracts from his *"Pilgrimage to Freedom"* this article serves as an overture to the contributions from Lord Fenner Brockway, Ramakrishna Hegde, Dr. R.R. Diwakar, C. Subramaniam, Sadiq Ali, Dr. K.R. Srinivasa Iyengar, Ramakrishna Bajaj. H.M. Patel and Rafiq Zakaria, among others.

These articles give the Centenary special a depth and relevance totally lacking in the DAVP literature and special publications as well as in party pronouncements and rhetoric. To many a young Indian the centenary celebration was almost a non-event because the average citizen nowadays takes official versions of anything less and less seriously. But for Rajiv Gandhi. And on this mammoth occasion even he seemed lost in the din. So the Congress will have this issue of the Bhavan's Journal a lot to thank for. It is in the interest of a better and

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clearer understanding of what Indian conservative but progressive opinion is all about that we exhort readers of this review to turn to the Congress Centenary Issue of Bhavan's Journal. You will then better relate pro and con to what the aims and objectives of the party in power is all about. And know where they are erring and who are worst backsliders among both new and old stalwarts.

At the moment the Government under Rajiv Gandhi looms larger than the party but this issue of the magazine puts him into the much larger perspective of the party in history and in the eyes of out-of-power party contemporaries. Our blind awe must turn to the perceptive appreciation or critical reappraisal for Rajiv Gandhi to take his true place in the scheme of the future. To that end we commend this excellent packaging of the real Congress Centenary from Bharatiya Vidya Bhavan and pray for more power to their elbow in "Redesigning India for the 21st Century," a Congress motto which belongs to Bhavan's no less.

—*V.D. Velegar*

(The Daily, Sunday, Feb. 2, 1986).

'Instructive'

'BHAVAN'S Journal', possibly the only periodical which normally believes that bad news is no news, has come out with a special issue which did not hesitate to trace the wrinkles on the face of the Congress. It noted that, for the first 30 years, the Indian National Congress was known for only prayers, petitions and pious resolutions, that in 1911 Nehru considered it 'too radical' to demand complete independence, that splits in party were as common and frequent before freedom as in its aftermath that the India of Gandhiji's dreams is still a far cry, to cite just a few highlights.

Thanks for the Special Congress Centenary Issue of 'Bhavan's Journal.' I liked the Special Issue. It is well worth possessing and is, of course, instructive.

—*Purushottam Ganesh Mavalankar*

'Superb'

I wanted to write to you for the excellent high quality of several of your recent issues of the 'Bhavan's Journal,' particularly the Congress Centenary Number. It was superb and I greatly admired it. Only you could do it! What care you have taken to make it versatile and widely representative! As an Editor I know how much care, trouble and thought go into it.

Prof. M. P. Gandhi,
(Editor, Major Industries of India Annual)

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Dr. Tilak works in a pharmaceutical research laboratory in the U.S.A.
His address: 572, Banbury Road, Noblesville, IN 46060, U.S.A.

Does the Vedic Chaturvarnya concept Govern the modern Earth?

DR. M. A. TILAK

There is substantial evidence that the planet Earth, despite national, religious and traditional diversities, has undergone the four transitions that correspond to the Vedic Chaturvarnya concept of social order.

The following four basic human *tendencies*, and *modes of operation* were recognized in the Vedic Chaturvarnya:

1. Thinking, pursuit of knowledge and understanding (Brahmanic tendency).
2. Aggression, establishment of power structure and order (Warrior, or Kshatriya tendency).
3. Trade, production, technologic pursuits, wealth (Vaishya tendency).
4. Service orientation, (as a matter of necessity), willingness to continue and fulfill the necessary functions. (Shudra tendency).

Individuals usually show predominance of one of the above characteristics and optimally fulfill that social role. In the beginning the role of an individual was flexible and could be changed.

In the absence of schools, the chaturvarnya facilitated rapid social and individual developments. However, as the traditional family knowhow became more complex, the system became rigid. The resulting individual dissatisfaction led to stresses, which in time were

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clearly evident. One may say that the individual comfort was both advanced and also partly sacrificed for the advancement of the social being of Man.

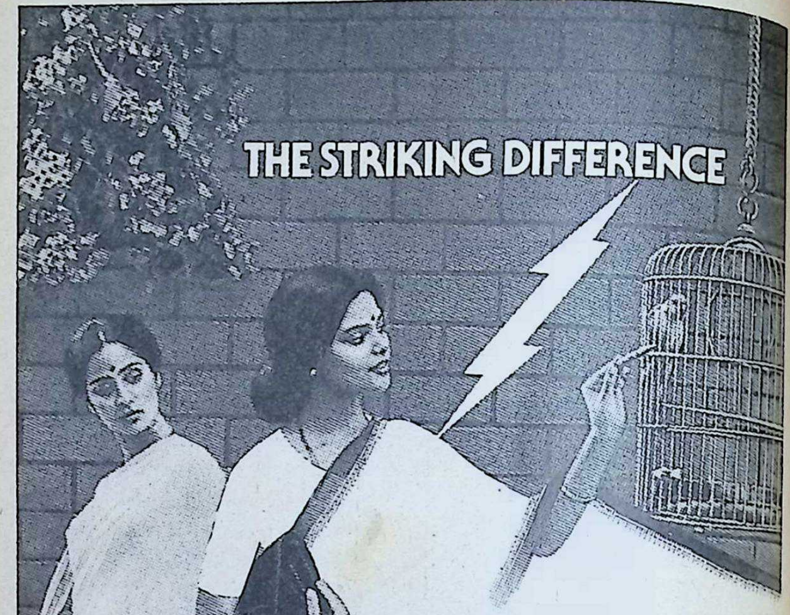
Irrespective of all the other kinds of differences most human societies on the earth did operate according to these most ancient Vedic perceptions, and vocational family traditions have been followed everywhere. Not that; but the earth's history shows a time sequence that coincides exactly with the Chaturvarnya order: Thought, aggression, commerce and technology, and more recently, the service orientation.

Pre-historic Vedic and Upanishadic period produced the most exhaustively complete thought patterns that mankind has known. Many Western scholars, histotrians and philosophers, like Max Muellar, Schopenhauer ... have unreservedly acknowledged the overwhelming complexity and thoroughness of the Vedic thought. The earliest period of human history thus does show the first category or, tendency and mode of operation recognized in Chaturvarnya: The predominance of thought and abstract knowledge.

After the spread of knowledge the tendency of aggression became stronger, and has operated and dominated the earth for a long period. Development of aggressive technology spread on the earth like a cover of clouds and established huge empires, on some of which the sun never set.

Along the path of the aggression, the necessities associated with these activities advanced the subsequent tendency and mode of operation, i.e. trade and technology. Rather like a game of chess the aggressiveness had to yield to the stirred-up currents of commerce, technology and production capabilities. The empires all over the world slowly gave way, leaving problems in places where trade and technology had not had a chance to develop sufficiently.

In those regions where industrial advance has run its course, interesting situations are developing. A platform for the subsequent "service oriented mode of operation" is being considered. America has acknowledged the stress, that has occurred in the advanced nations with the statement that a "post industrial service oriented economy" will be adopted in the future. In the past this problem would have been solved by aggression. However, since the times have changed, the advanced countries are responding, with the *only now* acceptable alternative i.e. service-oriented mode of operation. This situation strangely corresponds to the sequence of Chaturvarnya concept. Chaturvarnya provided an exact flow-



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ing model of the Earth in the dimension of TIME, with intermixing currents and changing influences. Movement of the World in TIME therefore displays Chaturvarnya sequence.

Philosophic thought usually does *not* relate to the physical happenings on the Earth. The above correspondence between the Macro History of the Earth and Chaturvarnya is therefore surprising. In fact it is an impressive impersonal witness of the accurate insight provided by Vedas and Upanishads.

Despite all scientific sophistication modern Man does not have a long-term perspective of his future. It is possible that the study of the Vedas may provide some answers to Man's problem of survival in the nuclear age.

□□□

Health is the greatest of gifts, contentment the best riches; trust is the best of relationships. He who has tasted the sweetness of solitude and tranquillity is free from fear and free from sin, while he tastes the sweetness of drinking in the law. He who walks in the company of fools suffers a long way; company with fools, as with an enemy, is always painful; company with the wise is pleasure, like meeting with kinsfolk. Therefore, one ought to follow the wise, the learned, the much enduring, the dutiful, the elect: one ought to follow such a good and wise man, as the moon follows the path of the stars.

—Dhammapada

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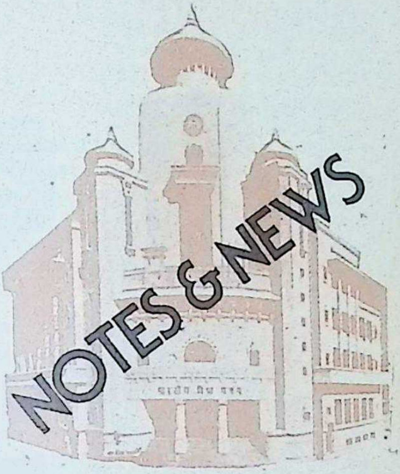

BHAVAN STARTS KENDRA IN KANPUR

A REGULAR Kendra of Bharatiya Vidya Bhavan has been established at Kanpur.

This was formally announced by Shri A. S. Chaddha, founder Chairman of the Centre, at a press conference held in Kanpur on January 2, 1986.

Shri Chaddha hoped that the centre would add new dimensions to the social and cultural life of the city.

He also announced that regular classes of post-graduate courses in public administration, data processing, tourism, advertising and business management will be started at the Kendra shortly. Besides these, the Kendra will also run special Yoga classes.

He hoped that the Kanpur Centre would become an important nerve centre of the city's cultural and academic activities. There will be a library in the Kendra stocking nearly 1500 publications of the Bhavan.

The other Office-bearers of the Kanpur Kendra are: Vice-Chairmen: Shri S. S. Mishra and Shri Arun Srivastava; Hon. Secretary and Director: Shri Jitendra Mehta; Hon. Treasurer: Shri J. P. Mishra.

HYDERABAD KENDRA

Taleyarkhan Stresses National Unity

SHRI HOMI J. H. TALEYARKHAN, member of the Central Minorities Commission, is of the view that national integration can be brought about only by identifying a goal of common sympathy and working towards achieving it. "All Indians should think and act as Indians and work for the general progress of the country."

He was speaking at the Bharatiya Vidya Bhavan's Hyderabad Kendra, with Shri M. V. Subba Rao, Executive Vice-Chairman, presiding.

The former Governor and Diplomat stressed that as a Nation and as a people, Indians had come a long way since Independence. Their literacy rate had increased, the percentage of people below the poverty line had been brought down to 37 per cent from 60 per cent and many communicable diseases had been eradicated. India had become the ninth most industrialised nation in the world, he added.

Shri V. H. Desai, Hon. Principal, Bhavan's College of Communication and Management and Hon. Director of Programmes, Bhavan's Hyderabad Kendra, welcomed the gathering.

Shri M. S. Rajalingam, a former Minister in the Burugula Ramakrishna Rao Ministry, spoke on the need for national integra-

"Many are the religions and many the races which are flourishing in India, but none of them stretches back into the far dawn of her past, nor is necessary for her endurance as a nation. Everyone might pass away as they came, and India would still remain. But let Hinduism vanish, and what is she? A 'geographical expression' of the past, a dim memory of a perished glory. Her history, her art, her monuments, all have Hinduism written acrosss them. India lived before their coming ; India could live after their passing. But let Hinduism go, Hinduism that was India's cradle, and in that passing would be India's grave. Then would India with India's religion be but a memory, as are Egypt and Egypt's religion now. India would remain then as a subject for the antiquarian, the archaeologist, a corpse for dissection, but no longer an object of patriotism, no longer a nation.."

—*Mrs. Annie Besant*

"What have the Hindus done to these American disciples of Christ that every Christian child in America is taught to call Hindus vile wretches and the most horrible devils on earth ? Part of the Sunday School education in America for children consists in teaching them to hate everybody who is not a Christian and the Hindus specially so that from their very childhood they may subscribe their pennies to the Christian missions.... Look at the books published in Madras against the Hindu religion. If a Hindu writes one such line against the Christian the missionaries will cry fire and vengeance....The less the missionaries talk of immorality, infanticide and the evils of the Hindu marriage system the better for them....If by abuses incessantly hurled against the head of a prostrate race in season and out of season, the foreign missionaries mean only the triumphant assertion of the moral superiority of their own nation or culture, let me tell you plainly, if such a comparison be instituted with any amount of justice, the Hindu will be found head and shoulders above all other religions in the world as a moral community."

—*Swami Vivekananda*

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L. to R.: Shri M. V. Subba Rao, Shri Homi Taleyarkhan and Shri V. H. Desai

tion. Shri A. P. Achuthan, Registrar, Bharatiya Vidya Bhavan, Hyderabad Kendra, presented a bouquet to Shri Taleyarkhan, on behalf of the Bhavan. Prof. Bh. Shankaranarayan, a faculty of Bhavan's College, proposed a vote of thanks.

SHRI H. T. PAREKH HONOURED

76th Birthday

GLOWING tributes were paid to Shri Hasmukhbhai T. Parekh, a noted development banker, by a number of speakers at a function organised to felicitate him on the occasion of his 76th birthday in Bombay on March 10, 1986.

Describing Shri Parekh as one of the most remarkable proponents of the anti-poverty programme ever produced in India. Shri Nani Palkhivala, noted jurist and Chairman of the Parekh Felicitation Committee lauded his services in developing an industrial structure in the country and creating vast employment opportunities by setting up the Industrial Credit and Investment Corporation of India.

In the field of industrial development and urban housing, Shri Parekh's contribution "has been surpassed by no other Indian," Shri Palkhivala pointed out.

He also praised Shri Parekh's vision of things to come, his

Shri J. R. D. Tata presenting a silver plaque to Shri H. T. Parekh. Shri N. A. Palkhivala is at extreme right judgement of events and his down-to-earth pragmatism. "And above all, his is an unassuming self-effacing personality."

Referring to Shri Parekh's unfulfilled dream of a unified subcontinent — an economic community of India, Pakistan, Bangladesh, Sri Lanka and Nepal, Shri Palkhivala stressed that if European countries could join together to form a Common Market there was no reason why the five countries of the Indian subcontinent "which are geographically closer and historically related" could not come together.

Shri J. R. D. Tata, leading industrialist and patriarch of the House of Tatas, presented a silver plaque to Shri Parekh on the occasion.

Several other speakers including Shri S. S. Nadkarni, Chairman of IDBI, Shri J. P. Thacker, President, Indian Merchants Chamber, Shri M. V. Arunachalam, past President of FICCI, Shri Ghanshyam Oza, former Chief Minister of Gujarat, and Shri Pravinchandra Gandhi, Vice-Chairman of the Bharatiya Vidya Bhavan, lauded the remarkable achievements of Shri Parekh.

"It was his concern with social responsibility rather than a zest for entrepreneurial venture which prompted him to establish the Housing Development Finance Corporation," one speaker said adding that "the one thing which distinguishes Parekh from many other men with good intentions is his ability to give concrete shape to good ideas."

"The spectacular success which the HDFC has achieved in a short span of a few years, success not in terms of handsome profits, but in terms of enabling thousands of middle class families to acquire residential accommodation, a dream beyond their unaided means, is a testimony to his managerial talent," it was pointed out.

Shri Parekh, in his reply, said that his tastes were eclectic. "There is no area of development which does not interest me and I am inclined to take an optimistic view of things despite ups and downs. I am never tired of dreaming about growth and progress, about betterment of living, about human welfare".

Shri Parekh pointed out that a chain of institutions had shaped his life, and in turn he was able to influence some of them to his design. He said that the stock exchange had provided him the most basic lessons, enabling him to stand firmly. "Twenty years in that unfathomable world of ups and downs, of booms and busts, of investment, speculation and gambling, of rumours and gullibility, where people make and lose fortunes daily, taught me a lot", he said.

Shri Pravinchandra Gandhi welcomed the gathering and Shri Pranlal Bhogilal, ex-president, IMC, proposed a vote of thanks. Shri Tata announced the endowment award to IMCs ER & TF.

SECOND SHIBIR AT BHAVAN'S RAJAJI VIDYASHRAM, MADRAS

THE Bhavan's Rajaji Vidyashram at Kilpauk, Madras, organised its second Shibir on December 7, 1985 with Kulapati (Dr.) S. Balakrishna Joshi, renowned educationist and Member of its Advisory Council, as the Chief Guest.

Principal Shri S. V. Venkatachalam welcomed the gathering. The staff of the Bhavan's P.M.M.

DO'S FOR MORAL INSTRUCTION

1. Take care not to dwell on abstract principles. Give concrete examples — narratives from epics will help.

2. No undesirable habit should be left uncorrected in the child. This has only a tendency to grow. So a teacher should be firm in ridding the child of the habit. It is for teachers to create the right atmosphere in school. The school is the only agency which educates as well as moulds the character of children.

3. An atmosphere of healthy mental and moral climate should be created by the teacher.

4. Give incentive for good behaviour. Moral instruction can be a part of an examination and 30 marks can be allotted for good behaviour.

5. Provide a separate library section for this with books and periodicals.

6. You should be firm but gentle. Be strict in your approach. Act with responsibility.

–Kulapati Balakrishna Joshi

Bala Mandir also participated in the Shibir.

The topics selected for discussion at the Camps were: 1. Moral Education — its importance and necessity; 2. Concept of Integrity and 3. Practical steps for imparting Moral and Ethical values.

Paying tributes to the Bhavan as a 'temple of learning,' Dr. Joshi recollected his long association with Dr. K. M. Munshi, its Founder President, and felt that the need for Moral Education was all the more today.

He said that the teacher's goal in life should be to mould the character of the child and that he himself should set an example.

Shri C. V. Narasimhan, Chairman of the Managing Committee of Rajaji Vidyashram, initiated the discussion on the 'Concept of Integrity'.

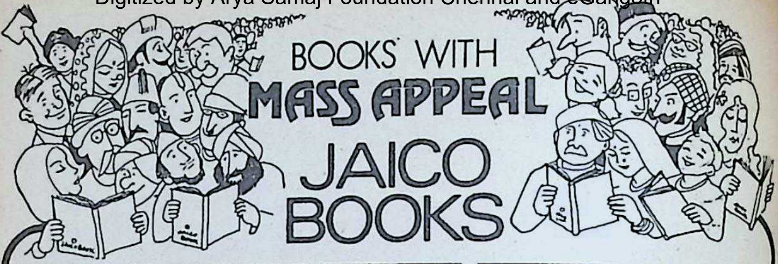
During discussions it was felt that integrity relates to the 'whole' condition of an individual who is free from contradictions and clean in his thoughts. Integrity ensures a state of strength and stability.

The panel of educationists on: "Practical steps for imparting Moral and Ethical values in the young ones" consisted of Mrs. Sridharan, Principal of the Vidyashram, Jai Gopal Garodia, Vivekananda Vidyalaya, Annanagar and Smt. Shantha, former Correspondent, Lady Muthiah Chettiar Higher Secondary School, Purasawalkam. Emphasis was laid on teachers setting an example to children; instead of corporal, punishment was to be corrective.

Annual Sports

The Annual Sports function of Bhavan's Rajaji Vidyashram in Madras was held in the Bhavan's campus on Feb. 1, 1986. Besides March Past and other programmes, a play 'Adi Sankara' was staged by Sri Chakra Artists to the delight of many spectators.

Shri P. V. Sivan Nair, Chief Executive of Madras Motor Finance and Guarantee Co. Ltd., was the Chief Guest for the occasion and Smt. Usha Nair distributed the prizes.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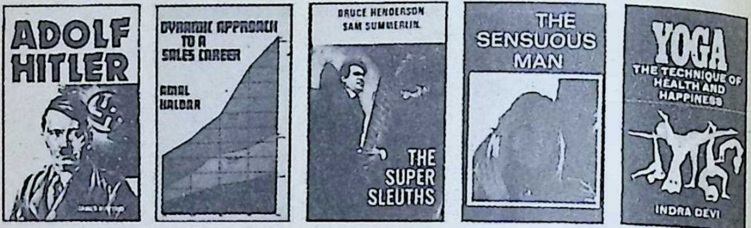
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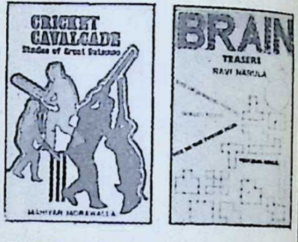
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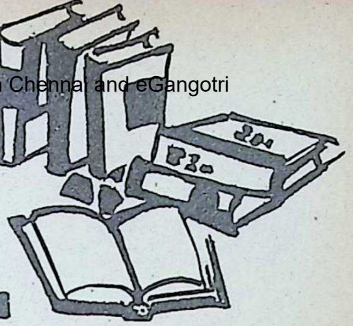

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—K. R. Chaturvedi

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Bharateeya Samskriti aur Dharma

Authored and published by Nihal Chand Kansal — Model Basti, New Delhi, Pages 84, Price: Rs. 10/.

THIS book contains a discussion on a few aspects of our culture and the concept of Dharma. It is explained how, as a result of 800 years of foreign rule, we have drifted away from our cultural moorings. The author has next discussed the philosophy underlying the worship of the temple deities, Durga, Vishnu, Siva and Hanuman, and the educative value of such worship. The forms attributed to these gods symbolise spiritual qualities and principles. For instance, Vishnu is depicted as having four hands holding Sankhà, Chakra, Gada and Padma and lying on a serpent-bed. The author has taken these respectively to mean sweet and solemn speech, self-knowledge, victory over passions, beauty and purity, and inaction. This interpretation seems far-fetched because, according to the Bhagavata (Sk. 12) the Sankha stands for the water principle, Chakra for the fire principle, Gada for strength and Padma for satwa (purity).

The author next takes us to the concept of Atman and Paramatman (individual and cosmic souls) and explains the efficacy of the worship of God and the chanting of his names such as Om, Rama, Siva etc, and the sifinificance of religious festivals like Ram Navami and Janmashtami. The author has also derided the present caste system. The book ends with a discussion on what Dharma is and on the characteristics and powers attributed to God.

The entire discussion is lively with quotes from various sources and anecdotes from the lives of great men. The book contains a good deal of new information and deserves to be read by all interested in our ancient wisdom and the future of our great country. It should however be remembered that this future depends much more on those in authority than on writers and readers. The 28 paragraphs on pages 46-55 are a repetition from page 11 onwards.

—V. K. Moothathu

MALAYALAM

"Bhaktapriya"

Published by the Administrator, Guruvayur Devaswom, Guruvayur, Pin. 680 101, Kerala. Price per copy Rs. 5/-, Annual subscription Rs. 66/-.

"BHAKTAPRIYA" (Malayalam) is a Monthly launched by the Guruvayur Devaswom to disseminate information about the important developments, activities, pujas and sanctity of the sacred temple of Guruvayur to the millions of devotees of Lord Guruvayurappan spread all over India and abroad. The Monthly aims at carrying extracts, commentaries and legends from the Vedas, Upanishads, Puranas, Mahabharata, Bhagavad Gita and Mythology with a view to fostering Bhakti and drawing the devotees to the Lotus Feet of the Lord.

The Devaswom Administration has succeeded in enlisting the co-operation of many well-known scholars, litterateurs, religious pandits, cultural leaders and art exponents in the new project in order to ensure that the new Monthly serves as an effective and true forum for transmitting the Message of Bhakti and becomes literally the Beloved Magazine of the Bhaktas, as the name "Bhaktapriya" denotes, satisfying the spiritual hunger of the devotees.

The inaugural issue, which has been exquisitely and colourfully brought out, is excellent in production, rich in content, variegated in coverage and soaked in devotion. We have the leading article from the pen of one of the foremost living devotee-saints of Lord Guruvayurappan, Shri Anjam Madhavan Namboodiri, on the importance of Guruvayur and the Deity that reigns there. There is also an article by Andaladi Divakaran Namboodiripad elaborating the importance and significance of different types of daily worship that takes place in the Guruvayur Temple, which is inspiring and illuminating. There are also accounts of true experiences of devotees who have sought the blessings of the Lord, apart from features on Srimad Bhagavatam, Mahabharatam, Vishnupuranam and soulful tributes to the Lord in poetry and prose from gifted authors.

The Guruvayur Devaswom deserves the gratitude of the Malayali multitude of devotees for bringing out such a Treasure House of Devotion and Wisdom and it it hoped that "Bhaktapriya" will become more and more popular as days go by and get enriched further by the quality and content of the future issues. In our view, it will be appropriate if the issue is made bilingual (Malayalam and English) and, if possible, trilingual with the addition of Hindi, in order that the issue may attract a much larger readership. Bhakti recognises no linguistic or national barriers. Verily, Bhakti is an integrating force. We suggest that the publishers of "Bhaktapriya' give a thought to the needs of non-Malayalam speaking devotees as well, who abound and who are equally earnest, and make it bilingual.

—**S. Ramakrishnan**

GUJARATI

(1) Rasagandha (2) Navasohaga

Anthologies of poems by Nanalal. Compilation and appreciation by Balchandra Parikh, Pub. Unmesha Prakashana, Bombay, (1) Price: Rs. 45, Pages 31 + 260 + 170, (2) Price: Rs. 25, Pages 208.

NANALAL was the most outstanding poet of Gujarat who flourished during the first half of this century. Dr. K. M. Munshi once said that Nanalal possessed poetic genius and a vision of Aryan culture, which earned him an honorable place among the best poets of the world. He wrote lyrical poems mainly on natural grandeur, natural beauty and love, but he also composed songs of heroism, patriotism and devotion to God. He sang the glories of nature when she is in full bloom of spring. His songs captured the imagination of Gujarat, when they were composed, but even today their freshness and beauty have not faded. Like nature, his songs on nature are ever-fresh.

It is said that a poet composes poems but a learned erudite person knows how to enjoy its aesthetic delight, and share it with others. For Kalidasa a Mallinatha is necessary who not only can dive deep into the literary excellences of the composition but with great felicity of expression, can make others enjoy the subtle suggestions and the flight of imagination contained in the poem. Shri Balchandra Parikh is endowed with rare qualities of heart and head. He has derived great aesthetic delight from the poems of Nanalal himself and has a flair for expression of the same. He has great love and admiration for the versatile poet. His heart is filled with the feeling of devotion and love to the poet. He, himself, therefore, says that one should not seek in his appreciations of Nanalal's poems, strict adherence to the conventional norms of objective and analytical literary criticism. Rather his appreciations are an overflow of aesthetic bliss which filled his heart when he relished the lyrics. He desired to share the same with like-minded persons. His is an approach of a florist who arranges flowers so as to display their beauty prominently and harmoniously, rather than that of a commercial man who loves flowers only to dissect them and extract their essence and scent in order to sell.

In his appreciation, Shri Parikh has duly brought out the poet's outlook, the great variety of his interests, his flair for the choicest words, suitable to create rhythm and music and his excellence in presenting his exalted feelings and reactions to the gradeur and beauty of nature. The poet, according to him, views nature as a rhythmic and perennial current of the cosmic power, Brahman, in his various manifestations like beauty, harmony, love and intuitive spiritual glimpses. The sweep of the poet's imagination covers nature in her totality and he perceives the same primordial energy vibrating in all harmonious movements, from the most trifling to the most exalted and elevated details of her inner and outer aspects. The poet's expression of love in all its aspects, therefore is mostly cultured, and erotic love is conjugal, with a moral boundary.

Reviewed by
R. T. Vyas

His selection of poems may have a subjective element, but it is all the same representative of the poet's versatility and multi-pronged genius. The arrangement of poems in Rasagandha in eight sections, amply brings out the great variety of interests and skill to treat sentiments which the poet evinced and dealt with equal ease and insight.

The poetic art in Gujarati, verily, touched its high watermark through the poems of Nanalal which acquired the coveted status of classic, the value of which does not diminish with the passage of time.

Both the books are produced with great care and devotion. Their get-up and appearance too show artistic sense, in tune with the spirit of their contents. There is no doubt that they will be received in Gujarat and other provinces with the same zeal with which the author's earlier anthologies were received.

Says Confucius: "In a well-ordered State, progress is not measured in terms of wealth. The purity of the people and their leaders alone constitutes the true wealth of the nation."

What should a man do when there is much work and little time to do it in? He should have patience, do what he believes is not useful and leave the rest to God. If God grants life, the arrears can be taken up another day.

—Mahatma Gandhi

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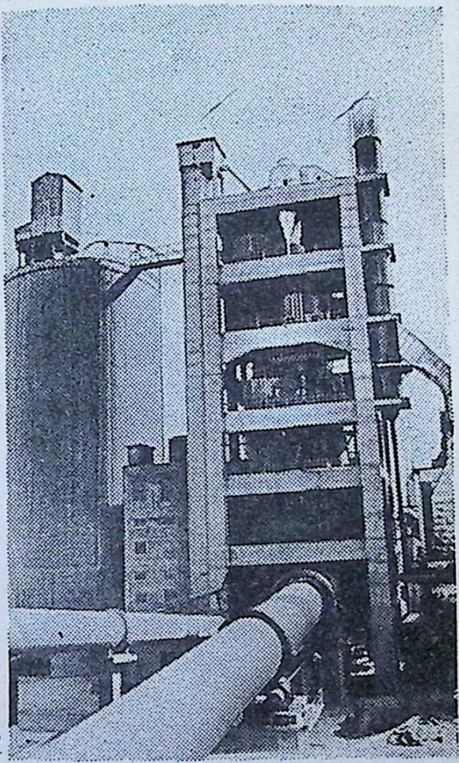

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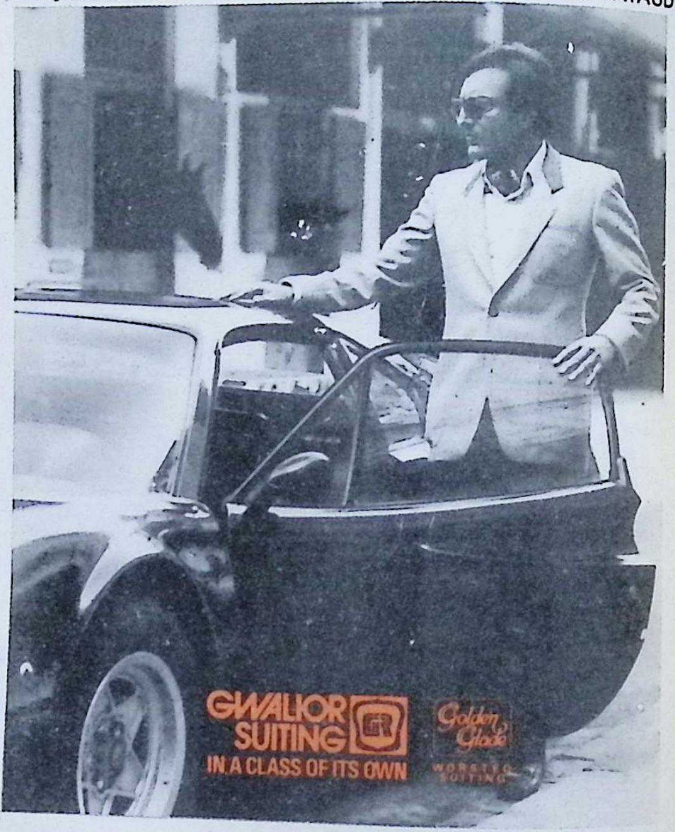

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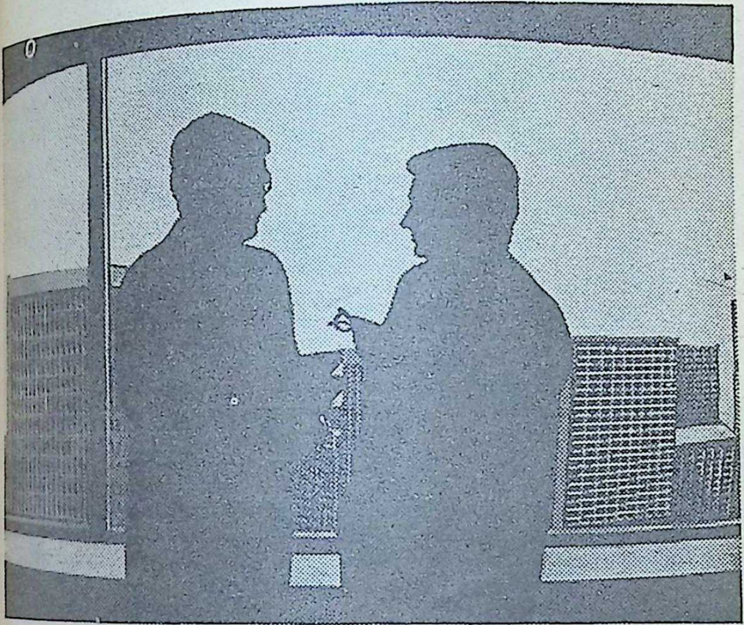

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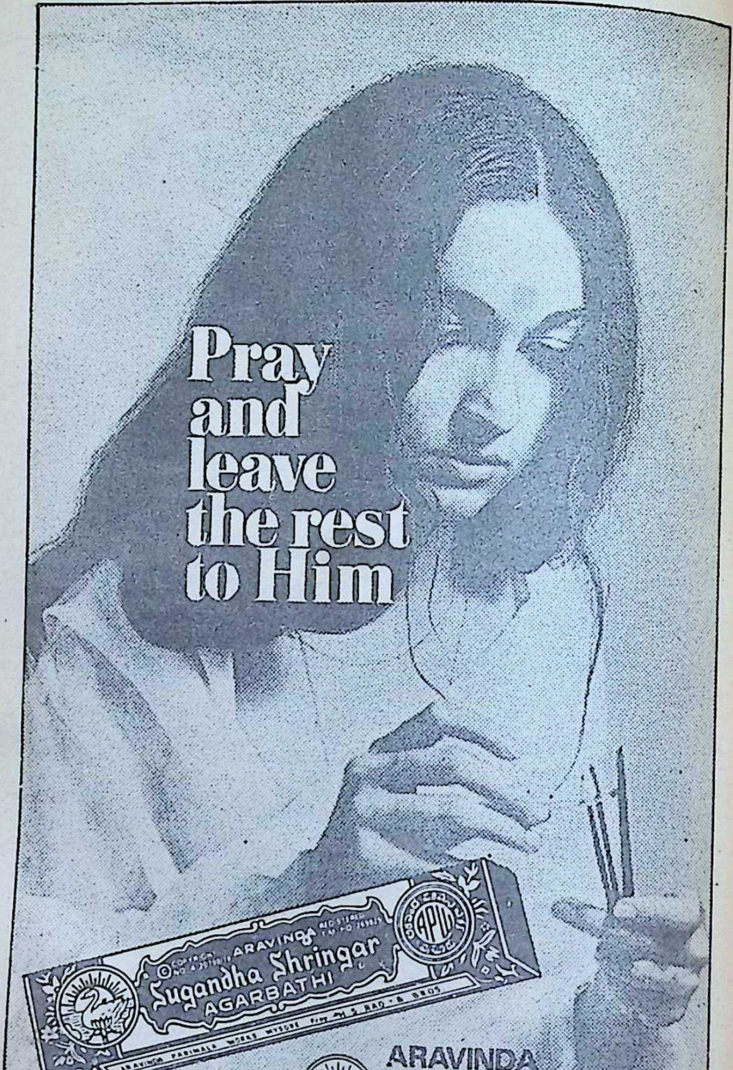
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Let noble thoughts come to us from every side
Rigveda 1-89-i

PRAYER

घोरं पादसहस्रकं प्रकटयन्नाशासु भासां पति-
ध्वान्तं नो पुनरान्तरं शमयितुं शक्नोति शैलात्मजे!
त्वत्पादद्वितयेन कोमलतरेणानेन चेतःस्पृशा
जन्तूनां बहिरन्तरन्धतमसं कृन्तत्यनन्तं शिवे ।

O! daughter of Himavan! Sun, the lord of light, who has for his feet a thousand strong rays that light up the universe, is unable to stamp out the darkness from within. But O Goddess, your two lovely feet, implanted within, dispel the dense darkness within and without of all beings!*

(Tht Supreme Mother removes not only worldly worries (dank as they are) but helps to get over the obstacles to spiritual liberation).

—Sri Pada Saptati II
(Narayana Bhattatiripad)

---

* From the English rendering by Smt. and Shri S. S. K. Swami, Bombay.

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JOURNAL

Oh men of good physique
which does not know
greying, dying, or ageing!
Oh you men of this world of four regions!
You do not know
that you are men of good caste;
You divide men
into men of matchless high caste
and men of low caste;
You see men of both castes die.
The moment has come
when my unique Father
who is sung by the Veda-s
will come,
and when,
realising that all your moth-eaten castes
are wormy castes,
you may drink of the fresh ambrosia
and gain the lofty pure caste.
Come here;
I have proclaimed the truth to you.

—**Saint Ramalingar**

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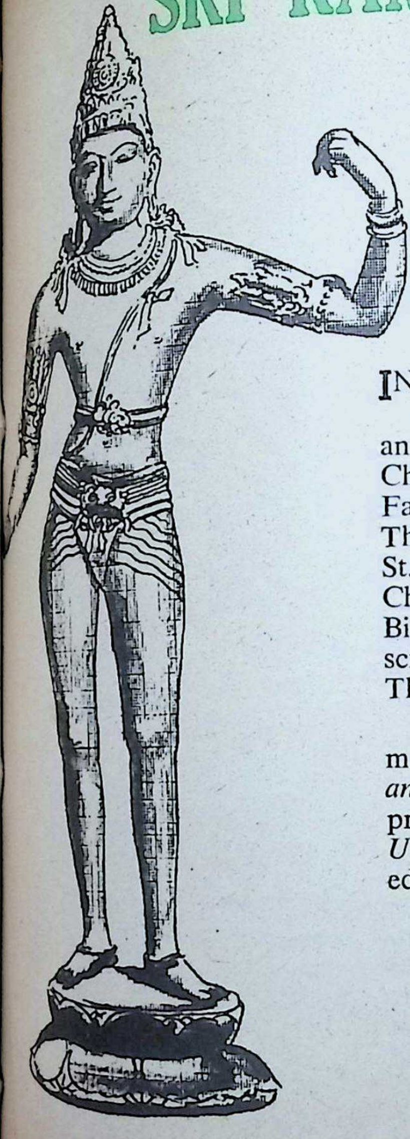
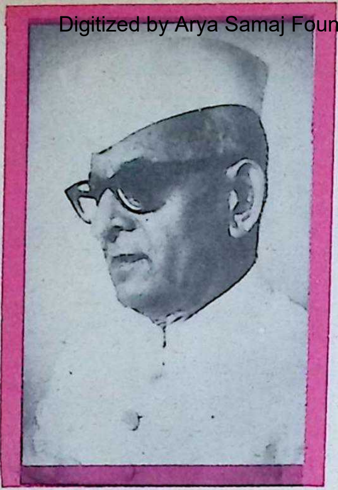


KULAPATI K. M. MUNSHI

IN all religions God is worshipped both in His transcendent and immanent aspects. In the Christian's prayer, He is 'Our Father which art in Heaven.' That is the transcendent God. St. Paul said: 'It is not I but Christ that speaketh in me.' To Bishop Butler, 'The voice of conscience is the Voice of God.' That is God the immanent.

The Sanskrit word for 'immanent' is 'antaryaami.' The *antaryaami* idea first found expression in the *Brihadaaranyaka Upanishad*. The question is asked:

> *'Who is He standing in all things, residing in their inmost being, whom all things do not know, whose body is all these things and who residing in them moves them to activity? He is their* atma, *the immortal one.'*



God, resides in the heart of all creatures, being of the size of a thumb.

To the same effect, Sri Krishna says in the *Bhagavad Gita*:

> '*I am the* atman, *O Gudakesa, residing in the heart of all things*'
> '*I reside in the heart of all*'
> '*Residing in the heart, I remove the darkness of* ajnana *by the lamp of* jnana,' *etc.*

The *yogins* performing *tapas* seat the God of their meditation on the lotus of their heart and concentrate on Him. So did Dhruva, the Child-*tapasvin* initiated into the *ashtaakshara* by Sage Narada. He saw his God inside himself till He withdrew His *antaryaami* form and stood in front of the child. Not seeing the resplendent form within him. Dhruva opened his eyes in bewilderment, and saw Him standing before him in all His beauty.

Thus God is closer to us than our breathing, nearer than our hands and feet. He resides in the heart of everyone, be he a saint or sinner and moves everyone to act in accord with his *karma* and the decrees of Providence. Nothing happens to us which is not ordained by God and all our actions are in response to impulsions emanating from Him residing in our being. God is inside everyone of us, *antah*, and being there, He moves us, *yamayati*.

Looked at from this point of view, the Ramayana story will be found to be a grand unfoldment of this truth. Lord Vishnu promised to the assembled gods the liquidation of Ravana and his tribe. To that end, he chose to be born to king Dasaratha.

The characters in the story, the good and the bad as well, act in the ways they do seemingly of their own accord, but truly in response to the stimuli variously emanating in their being from Vishnu incarnate as Sri Rama resident in their hearts.

How else can we explain the apparent cruelty of Kaikeyi who till the other moment doted on Rama with a love which far exceeded what she had for her own son? How else again is one to account for the fact that that Ravana himself, the son of Pulastya, a Brahman learned in the Vedas, cast unholy glances at Sita?

Again, the deeds of valour which Hanuman performed derived their strength from the *Name of Rama* inscribed in his heart. In religion as in worldly affairs, the name and the bearer of the name, the *abhidhaana* and the *abhideya* are inseparable. *Rama Nama*, is to be equated with Sri Rama Himself. It is Rama the *antaryaami* that was the inspiration and power to Anjaneya in crossing the ocean, in defying Ravana, and in fighting the Rakshasas. Sita Devi was able to endure her exile in Asoka Vana only because her mind was oriented night and day to her Lord whom she meditated on enthroned in her heart. And Sita proclaims this in plaintive words just before her *agnipravesa*.

Even the bad characters of the Ramayana could not forget Sri Rama when once they saw him. Surpanakha, for instance, was so captivated by Sri Rama's form and feature that night and day she saw Him in her mind's eye. Seated in her heart as her *antaryaami*, Sri Rama made her go to her brother Ravana to advise him to carry Sita away to Lanka. For that act was the necessary prelude to Ravana's death at Sri Rama's hands.

LOTUS FEET OF SRI RAMA

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श्रीपादुकालंकृतिशोभनाभ्याम् ।
अशेषवृन्दारकवन्दिताभ्यां
नमो नमो रामपदांबुजाभ्याम् ॥

Salutations unto the lotus feet of Sri Rama that shine with the priceless gems adorning them; that are beautiful by Sri-Padukas making them auspicious and which are worshipped by all other gods which are

ध्वजांबुजछत्ररथांगशंख-
दंभोलिपाशांकुशामत्स्यचिह्नम् ।
ब्रह्मेन्द्रदेवादिकिरीटकोटि-
संघृष्टपादांबुजयुग्ममीडे ॥

Adorations unto those lotus feet that bear the royal symbols of flag, lotus, umbrella, wheel, conch, thunderbolt, noose, goad, fish, and which bear the rubbing marks of numberless crowns of gods like Brahma and angels like Indra.

—Ramakarnamrita

To every Ramabhakta in our country, Sri Rama brings comfort, solace and counsel residing in his heart, Bhakta Ramadas of Badrachalam, Samartha Ramadas of Maharashtra, Saint Ramadas of Kanhangad who all came in the tradition of Sri Hanuman, the Ramadasa *par excellence*, are saints who ever carried Sri Rama in their hearts and were moved by Him to ecstatic heights of devotional fervour.

In South India, Saint Tyagaraja who chanted *Rama Nama* for many years without intermission was able to get an abiding soul-sight of his God both inside and outside his being.

To us of this Age who are far removed by centuries from the time when Sri Rama walked the earth from Ayodhya to Setu, the best way to worship Him is to train ourselves to meditate on Him in our hearts and develop a continuous consciousness of Him as our *antaryaami* so that we may be unresisting instruments in His hands to shape our lives to high and noble purposes. To that end we must keep our hearts on which we would enthrone Him fit to receive Him ridding it of all that is evil and unholy. For, as Tulsidas most truly said, where there are Kama and its progeny, there can be no Rama.

Let us adore Sri Rama in the nine-fold ways adopted by Prahlada in the *Bhagavata* ending with the entire surrender of ourselves at His feet. Then alone, we can live our days secure in the faith that residing in our hearts, Sri Rama has taken charge of the course of our lives and will ultimately take us to Himself. □□□

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MAHATMA GANDHI

> "Ramanama *is not for those who tempt God in every way possible and ever expect it to save. It is for those who walk in the fear of God, who want to restrain themselves and cannot in spite of themselves.*"

IT is easy enough to take a vow under a stimulating influence. But it is difficult to keep to it especially in the midst of temptation. God is our only Help in such circumstances. I, therefore, suggest *Ramanama*. *Rama*, Allah and God are to me convertible terms. I had discovered that simple people deluded themselves into the belief that I appeared to them in their distress. I wanted to remove the superstition. I knew that I appeared to nobody. It was pure hallucination for them to rely upon a frail mortal. I, therefore, presented them with a simple and well tried formula that has never failed, namely, to invoke the assistance of God every morning before sunrise and every evening before bed-time for the fulfilment of the vows. Millions of Hindus know Him under the name of *Rama*. As a child, I was taught to call upon *Rama* when I was seized with fear. I know many of my companions to whom *Ramanama* has been the great solace in the hour of their need. I presented it to the Dharalas and to the untouchables. I present it also to the reader whose vision is not blurred and whose faith is not damped by over-much learning. Learning takes us through many stages in life, but it fails us utterly in the hour of danger and temptation. Then, faith alone saves. *Ramanama* is not for those who tempt God in every way possible and ever expect it to save. It is for those who walk in the fear of God, who want to restrain themselves and cannot in spite of themselves.

□ □ □

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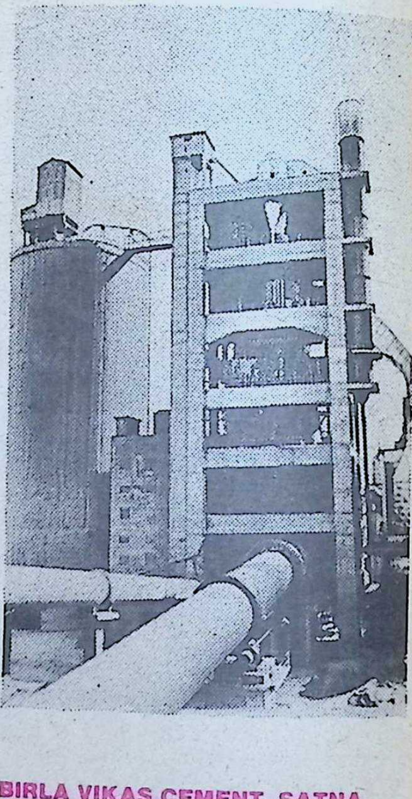

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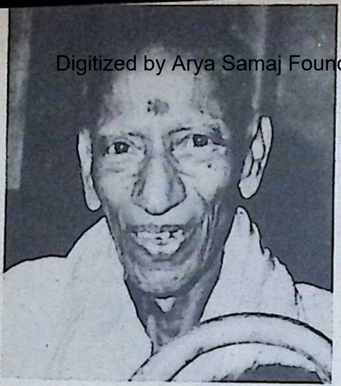
THE TRIUMPH OF HANUMAN

K. P. IYER

THE triumph of Hanuman, so vividly described by Valmiki in Sundarakanda, has few parallels in any literature. The devotion with which this Cạnto is read by hundreds of thousands of pious souls has great significance inasmuch as it synchronises with the celebrations of Rama Navami. The breath-taking exploits of Hanuman apart, Sundara Kanda is remarkable for beauties of style and diction, poetic imagery and descriptions of natural scenery. More than anything else what impresses the reader is the manner in which Valmiki uses Hanuman as a tool for teaching man the higher values of life, and at the same time, practical lessons for development of human personality.

The very first thing that strikes one about Hanuman is that before embarking upon his hazardous task, he invoked the blessings of elders and Gods, for the success of his mission. His encounter with Surasa Devi reveals courage and discretion in extricating himself from a more powerful being. Before landing on the mountain peak in Lanka he gives proof of his firmness, intelligence, his unflinching devotion to duty and a calmness of mind in the face of danger.

Surveying from the mountain top the City of Lanka which beggars all description, Hanuman wonders: "Who could storm this city? How can I locate the



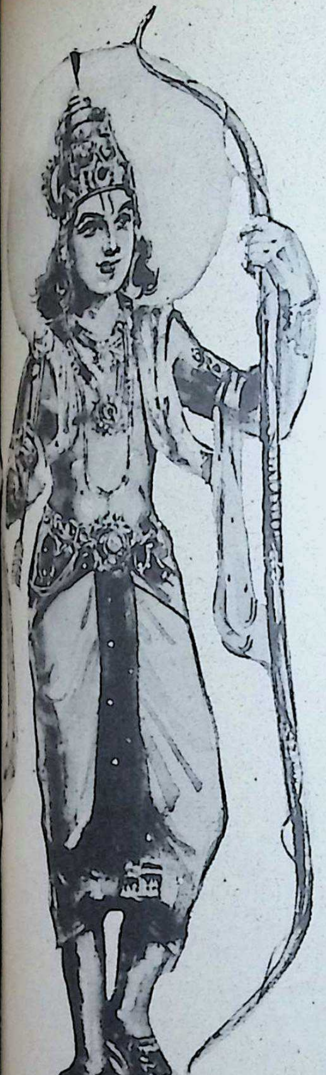
place where Sita Devi is kept in close custody? What strategy should I devise for the success of my mission?" These and similar questions passed through his mind. Like a General confronted with a formidable enemy, Hanuman realises that a slight error in the execution of his plan would lead him to disaster. Into the den of death he proceeds cautiously, searches for his quarry, even in Ravana's place but meets with disappointment. A sense of discomfiture and dejection overtakes him; he falls into a reverie and prays for God's grace. And it does come to him in a flash.

Next we find him on the top of the Simsupa tree hiding his body in its thick foliage, and scrutinsing the feminie figure at the foot of the tree. With unerring judgment he recognises Sita Devi. What follows is a marvel of poetic creation. Hanuman thinks deeply as to the procedure he should follow in breaking the news to Sita Devi that he was Rama's messenger. Finally Hanuman resolves the most trying problem by narrating in a few verses the story of Sri Rama and how at his bidding he (Hanuman) had come to Lanka in search of her. This strategy works. Sita lifts up her face and immediately Hanuman climbs down and prostrates before her. Yet, before proceeding further, he doubly reassures himself that it is none other than Sita. The most interesting part is that Hanuman is subjected a severe cross examination by Sita which would baffle even the most astute lawyer.

We can draw several useful lessons from this canto: pious devotion to duty, judicious application of wisdom and courage in the face of danger, planned action when confronted with perilous situations, purity even in thought — Hanuman is emotionally aroused on seeing the most amorous scenes in Ravana's palace and herem — and to exercise prudence while talking to others.

Hanuman's successful return from his perilous adventure and meeting Sri Rama again with the startling news of Sita's whereabouts is the climax of the story. Prefacing his report with the most appropriate word 'see, I did,' Hanuman proceeds to narrate the rest of his adventure.

Glory be to that immortal Hanuman!



Impact of Ramayana on Society

R. V. N. SUBBA RAO

EPICS reflect the culture and the way of life of the country of their origin. They are aptly described as the 'measuring rods' of culture. The Ramayana and the Mahabharata are the two characteristic epics of India. Though they primarily tell the stories of Sri Rama and Sri Krishna, they hold a mirror to the everlasting norms of Dharma and ethical values. That is why they enjoy universal acclaim.

Rama, by his righteous behaviour, became a model and has been hailed as an 'embodiment of dharma.' He also proved how a mortal can come to be deified.

To be relevant to all at all times, to ward off unhappy events and to provide utmost enjoyment are the main features of a great Kavya, and Ramayana has all the characteristics.

Guruvayur temple is one of the most renowned temples in India. It is 29 Kilometres from the nearest railway station Trichur (Southern Railway). The presiding deity is Sri Krishna, the Divine cowherd of Brindavan and Lord of the Bhagavad Gita. The deity known as Guruvayurappan is worshipped by a wide, ever – increasing circle of devotees. The bounties He bestows are countless. Guruvayurappan fulfils our temporal and spiritual desires.

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Some of the common offerings are :

Thulabharam : Devotees pray for favours from the Lord and in return vow to gift to the temple articles such as sugar, fruits, milk, butter etc. equal to their body weight.

Annaprasanam : The child is fed for the first time with the rice offered to the Lord.

Marriage : The couple exchange garlands and rings from the Kalyanamandapam in front of the temple for a happy married life.

Krishnanattam : The story of Lord Sri Krishna in Sanskrit depicted in a series of eight separate dance dramas.

Accommodation for Pilgrims : Devaswom 'Panchajanyam' Rest House having 105 rooms. Rate Double Room Rs. 30/-. Family suite Rs. 60/- Devaswom Satram having 114 rooms. Rate : Single room Rs. 10/-, Double room Rs. 20/-, Rooms having 3 beds Rs. 25/-, 4 beds Rs. 30/-, 5 beds Rs. 40/-.

Free Satram : Service charge Re. 1/-. Cloak Rooms-cum-comfort station Re. 0.50. Prasada Oottu (Free food to 150 pilgrims) is given by Devaswom daily. In addition, poor feeding is also done daily.

Important Festivals :

Ashtami Rohini : Birth day of Sri Krishna (August—September.)

Guruvayur Ekadasi (December) : The Ekadasi celebrations begin 30 days in advance. Chembai Music Festival is conducted during the last four days of the Festival.

Annual Utsavam (February & March) : The most remakable features of the 10-day festival are Anayottam (Elephant race) on the inaugural day, the grand Utsavabali on the eighth, the Pallivetta on the ninth and the Arattu on the final day.

Elephant Camp at Punnathurkotta : The Devaswom is maintaining 36 elephants of its own. The elephants are stationed at Punnathurkotta, 4 km. from Guruvayur. Pilgrims are permitted to visit the place and see the elephants.

General : The administration, control and management of the temple are vested in the Guruvayur Devaswom Managing Committee constituted under the Guruvayur Devaswom Act, 1978.

Administrator,
Guruvayur Devaswom, Guruvayur (Kerala)

RAMA-KALPAKA-VRIKSHA

ब्रह्मामृतानन्दफलप्रदायिनं
वेदान्तविज्ञानसुगन्धपुष्पितं ।
सीताशुभाङ्गांचितबाहुशाखिनं
श्रीरामकल्पद्रुममाश्रयामः ॥

Let us take shelter under the wish-giving tree (Kalpaka-Vriksha) called Sri Rama. Its fruits are the nectar of Brahmananda; its flowers are Vedanta and Vignyana; its boughs are the hands that embrace auspicious Sita.

—Ramakarnamrita

The victory of Dharma over Adharma is the main theme of Ramayana. Rama, though he lost his kingdom, was supported not only by Devatas but also by the five elements, animals and even birds as he had chosen the path of Dharma.

Ravana, living in a strong fort, Lanka, surrounded by the sea on all sides, and also having the support of his powerful son, Indrajit, hefty brother Kumbha Karna and other great warriors, was in the end killed by Rama as he chose the path of Adharma. He was even deserted by his brother, Vibheeshana.

We find many lessons in the Ramayana which are applicable in our day-to-day life.

Vali and Sugreeva represent those brothers who are prepared for even fratricide for the sake of women and wealth.

Vali and Ravana represent those husbands who give a deaf ear to the good words of their wives for which they face terrible consequences later.

Rama represents those sons who smilingly sacrifice even the greatest comforts and wealth to help their parents keep up their promises and commitments, Lakshmana represents those rare brothers in the society who revere the elder brother as equal to father.

It is very rare to find women like Sumitra who instructs Lakshmana, "Ramam Dasaratham viddhi, maam viddhi Janakaatmajam, *Ayodhyam ataveem viddhi, gatcha taata yathasukham.*" (Look upon Rama as Dasaratha, look upon Sita as myself, your mother, consider the forest as Ayodhya itself, O! Son, go happily).

Sita represents those chaste women of India who do not relish even heavenly happiness without the presence of their husbands. Sita, even though she was not instructed by Kaikeyi, followed Rama to forest, making light of all discomforts.

In Ramayana, not only the ideal kings but also the highly devoted public are represented. The people of Ayodhya were ready to accompany Rama to

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the forest, leaving their houses and families.

Viswamitra and other saints, even though capable of destroying or creating the world, sought the help of their king Dasaratha to protect their Yagna from Rakshasas. This is to show that the people should not take law into their hands.

Even a woman should not be exempted from punishment if she is guilty of grave offences. That was why Viswamitra compelled Rama to kill Tataka even as Rama was hesitating to kill Tataka as she was a woman.

To be proud is a curse even for the saints. The incident of Parasurama being defeated by Dasaratha Rama establishes this truth.

One should not forsake Dharma even if goaded by one's own mother. Bharata did not accept the kingdom secured by his mother Kaikeyi in an improper way and thus became an ideal for the future generations.

Irrespective of whether a person to whom a promise was given is dead or alive, the plighted word should be kept up. Rama did not agree to ascend the throne even when Bharata, of his own accord, went to the forest and requested Rama to do so.

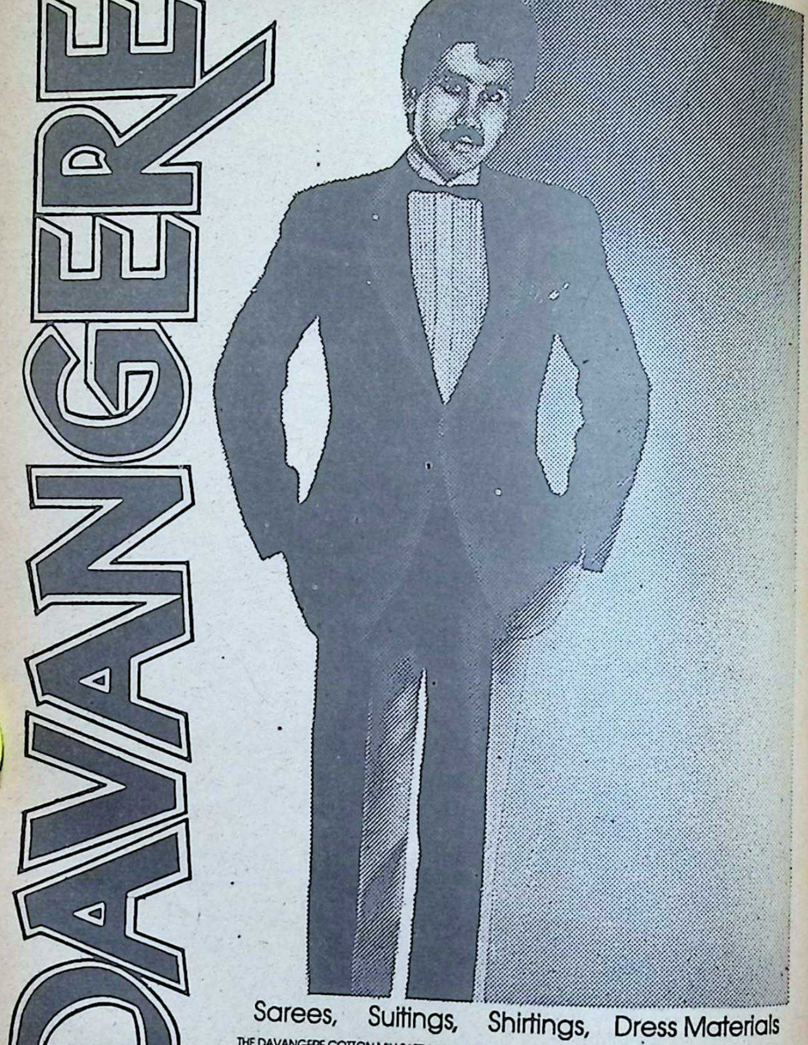
What is meant by friendship in the real sense and how it should be kept up is also demonstrated in the Ramayana. To keep up the old friendship between himself and Dasaratha, Jatayu sacrificed his life in trying to protect Sita from the hands of Ravana. Sugreeva helped Rama not only with his army but by involving himself wholeheartedly in the war against Ravana.

What is the duty of a faithful servant and how is it to be performed can be learnt through the conduct of Hanuman.

Hanuman rid Sugreeva of his unfounded fears about Rama and brought about friendship between them.

Hanuman cautioned Sugreeva when he was engrossed in luxuries after the death of Vali. He also reminded him of his duty of gathering a large army and sending people in search of Sita in reciprocation of the help done to him by Rama.

Hanuman, when sent on the mission of finding Sita, did not only find her in Lanka, but also killed many warriors of Ravana, besides causing much destruction. He also advised Ravana to give back Sita to Rama and surrender to him himself. He also warned Ravana that he would have to forgo not only his life but the lives of entire Rakshasa community in the battle with Rama if he failed to return Sita.



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'Vibheeshana Saranagati' reveals the Dharma that if an enemy seeks protection, surrendering himself completely, it can be given after watching the circumstances and obtaining the advice from the well-wishers. Rama, after seeking the advice from his council consisting of Sugreeva, Jambavan, Hanuman and others, agreed to give protection to Vibheeshana, the younger of his enemy, Ravana.

> **"This is my prayer to Thee, O Lord, strike, strike at the root of penury in my heart.**
>
> **Give me the strength never to disown the poor, nor bend my knees before insolent might.**
>
> **Give me the strength to make my love fruitful in service.**
>
> **Give me the strength to surrender my strength to Thy will with love."**
>
> **—Rabindranath Tagore**

Dharma protects those who practise it. (*Dharmo rakshati rakshitah*). Rama preached Dharma while practising it himself. He was acclaimed as an 'Embodiment of Dharma' (*Ramo vigrahavan Dharma.*) Even though Rama had to face many great difficulties in the beginning he establishes the truth that victory would be attained in the end by those who swerve not from the path of Dharma.

Adamant and arrogant people will not heed to good words and appeals. Threat or punishment only can bring them to the right path. Despite Rama's appeals, Sagara (Sea) did not heed his words. But as soon as Rama was prepared to take up arms, the sea gave the right of way to Rama and his army.

Similarly, we come across in the Ramayana many characters and incidents that can offer us valuable lessons for the right conduct of life.

Thus the Ramayana has a great impact on society and it exercises an everlasting healthy influence on the human race.

☐ ☐ ☐

George Bernard Shaw did not always approve of Prime Minister Churchill's actions. On one occasion, the playwright sent Churchill two tickets to his new play with his invitation, 'to bring a friend if you have one.' Churchill replied that he was unable to attend on the opening night but that Shaw should send him two tickets for the second performance 'if there is one.'

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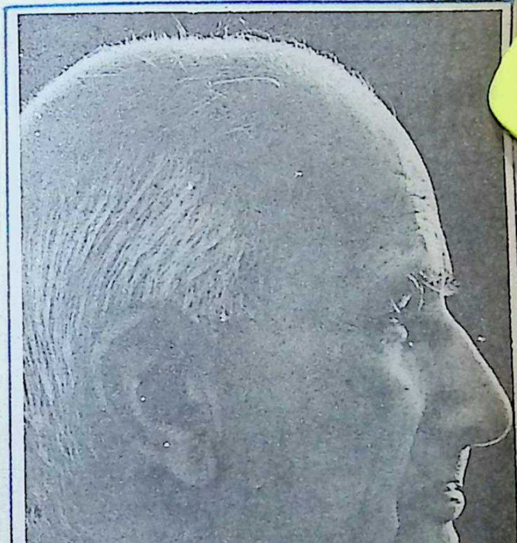
The 93rd birth anniversary of the late Ghanshyam Das Birla, the father-figure in Indian business and industry, on the auspicious Sri Rama Navami Day (April 18, 1986) is an appropriate occasion to remember that he was close to three generations of the Nehru family — Motilal, Jawaharlal and Indira. This noteworthy aspect of G. D. Birla's life is revealed by the very interesting exchange of letters that took place over a period of four decades.

A Seminal Correspondence

LETTERS BETWEEN G. D. BIRLA & THE NEHRUS

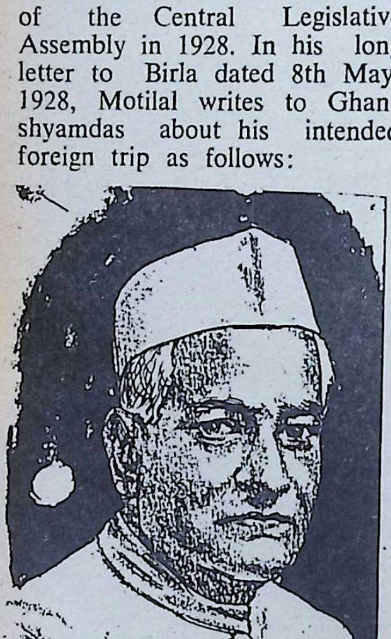
K. S. RAMANUJAM



During his own lime-time, G.D. Birla chose to keep his large volume of correspondence with the Nehru family as a precious personal collection. He was against making them public on account of the fact Pandit Jawaharlal Nehru was alive till 1964 and Indira Gandhi, who became Prime Minister of India in 1966, continued in that high office — except for a small break — until Birla's own end in June 1983. He was obviously of the view that any publication of his correspondence with the Nehrus could be misconstrued as an attempt at projecting his own importance. Further, the four bulky volumes "BAPU — A Unique Association," which he had himself compiled and published a few years before his end through Bharatiya Vidya Bhavan, had very substantially contributed to a meaningful understanding of the nature and extent of his own involvement with the national freedom movement as well as his closeness to Mahatma Gandhi, Father of the Indian Nation, and other national and international leaders.

Having now been privileged to peruse this invaluable collection of 164 "living" letters that passed between the Nehrus and G.D. Birla from the files left behind by the latter, I wish to share the joyful experience with my readers to some extent.

Pandit Motilal Nehru and G.D. Birla were both members of the Central Legislative Assembly in 1928. In his long letter to Birla dated 8th May, 1928, Motilal writes to Ghanshyamdas about his intended foreign trip as follows:



My dear Ghanshyamdasji:

As regards my trip to Canada I am simply keeping it as a stop-gap in case there is nothing better to do in India. The trip, however, is by no means unimportant involving as it does short visits to America, China and Japan. I can say from the experience of my recent wanderings in European countries and Egypt that an immense widening of one's own outlook is brought about by coming in personal touch with the statesmen of other parts of the world. Not less important is the interest in India which one is able to create in foreign countries. It is my firm conviction that we have suffered considerably by being isolated from the rest of the world. I do not think that the country will lose much by my short absence. I have enough time between now and the beginning of August to help in organising the Simon boycott and framing a draft constitution ... For that purpose I am leaving for Bombay on the 15th. We are going to thrash out the whole programme in the Working Committee of the Congress which meets on the 16th to the 18th and hope to have everything cut and dry for the All Parties Conference which has been called for the 19th May".

Then, Motilalji asks Birla: "Will it be too much to ask you to take part in the All Parties conference at Bombay? It is going to be the most important session and I am sure your presence will be very helpful".

In his warm-hearted reply, Birla said:

"My dear Pujya Panditji,

I wish I could come to Bomway but having come to Calcutta after a very long time, I do not wish to leave the place soon. I have neglected my business for the last two years and I think, even in the best interests of the country, I should attend to my work for 2 or 3 months more until I am called upon to attend the Assembly session.

I hope you are keeping good health".

Yours sincerely,
G. D. Birla"

For personal reasons Motilal Nehru did not, after all, go abroad at that time. He, therefore, devoted himself to giving shape and substance to the decisions of the All Party Conference held in May. In a letter to Birla on June 28, 1928, Motilal pleaded with him:

"In these circumstances, it appears to me very desirable to have the benefit of the advice of a few select friends whose presence at the deliberations of the Committee will, I am confident, contribute largely to a successful solution of the difficult problem before it. I therefore, earnestly request you to arrange to come to Allahabad for the 6th and 7th July even at some inconvenience. Please inform me of your arrival by post or telegram and I shall make such arrangements for your comfort as are possible in Allahabad".

In a postscript, he added:

"Please do not take this to be a formal letter. I hope you will undertake the trouble I am giving you. I do not know where Malaviyaji is, but am wiring to him, Lalaji, Kalekar, Raja Rampal Singhjee — Please do not disappoint".

After the Committee had completed its deliberations and its report had been finalised, Motilal Nehru had to initiate countrywide discussion on it. In his letter to G.D. Birla dated 29th September, 1928, while outlining his plans in great detail, Motilal Nehru wrote:

"If you can send about Rs. 20,000/- within the next few days, I hope to give a good start to the work all over India. The money is to be sent to the General Secretary, Indian National Congress earmarked for 'All Parties Fund'."

For many months in 1930/31, Motilal Nehru was not keeping good health. During this period there was some correspondence between him and G.D. Birla, mostly about the nature of the illness and the latter's great concern for Motilal.

Ten years after, Jawaharlal Nehru was in jail in Dehra Dun

in 1941, for having participated in the Individual Satyagraha movement. In a letter to Nehru after his release, G. D. Birla wrote:

"On my way from Mussoorie to Delhi, I stopped at Dehra Dun to visit you in the goal. I could not get the Jail Superintendent and so, after waiting for a little more than an hour at the Jail gate, I left for Delhi".

On January 8, 1942, Pandit Jawaharlal Nehru wrote to G.D. Birla from Anand Bhawan, Allahabad:

"My dear Ghanshyamdasji,

When in Allahabad I do not go out of my house very much but sometimes I have to go out. New difficulties are arising owing to the lack of petrol. Personally, I do not possess a car but my brother-in-law Ranjit Pandit, has one and I have the use of it. Even that is becoming difficult now because of the petrol situation. I, therefore, propose to revert to my old habit of using a bicycle. I do not want, as far as possible, to buy a foreign cycle. I had hoped to be able to get the New Hind Cycle but it does not appear to be available in the market. Could you kindly let me know where I could get it?

Yours, sincerely,
Jawaharlal Nehru"

In the course of a long letter to Jawaharlal Nehru on January 13, 1942, G.D. Birla replied to the above letter as follows:

"Immediately on receipt of your letter, I have asked Rameshwar Dasji, my brother at Bombay, to despatch two cycles to you at once. Perhaps someone may see you in Wardha with the cycles for your approval".

Due to the illness of an important member of his family, G.D. Birla could not attend the meeting of the Federation of Indian Chambers of Commerce at Delhi in March, 1948. He, therefore, wrote a lengthy letter to Jawaharlal Nehru, who as Prime Minister had delivered a speech at the Federation meeting. In his letter of March 31, G.D. offered constructive and timely advice to the Prime Minister:

"I must say there is a good deal in your speech which, coming from the Head of the State, will put heart in many to work with renewed vigour. You are correct that even the existing investment is not giving enough production. We businessmen know the reasons and we also know the solution. I don't expect much controversy on the remedy. But, what is necessary is to make a move. We have discussed a lot in the past, but have not yet planned to move .... India's position inherently is sound, but the falling production must adversely affect the individual and the public economy. The way things are deteriorating are leading us towards the reduced standard of living and resulting in unemployment therefrom. I would suggest a small conference between a few experienced manufacturers and the Government to devise and discuss positive and constructive means towards the solution".

It may be added that Jawaharlal Nehru was always highly responsive to G.D. Birla's letters which invariably contained positive suggestions.

There was a good deal of correspondence between Jawaharlal Nehru and G.D. Birla about the BIRLA HOUSE in Delhi where Mahatma Gandhi had been assassinated on 30th January, 1948. In a long and sensitively worded letter dated May 7, 1948, Pandit Jawaharlal Nehru asked G.D. if he could give away to the nation that part of the garden in the Birla House where Gandhiji had attained martyrdom. In answer to this G.D. Birla replied at length on 13th May, 1948 in the course of which he said:

"In a sense a decision on this question is for me quite an easy one. As I told Sardarji and as, I believe, he has told you already, I am entirely at your or his disposal. Either of you has merely to give the word and you will not find me hesitant to comply despite my undoubted and deep sentimental attachment to the House".

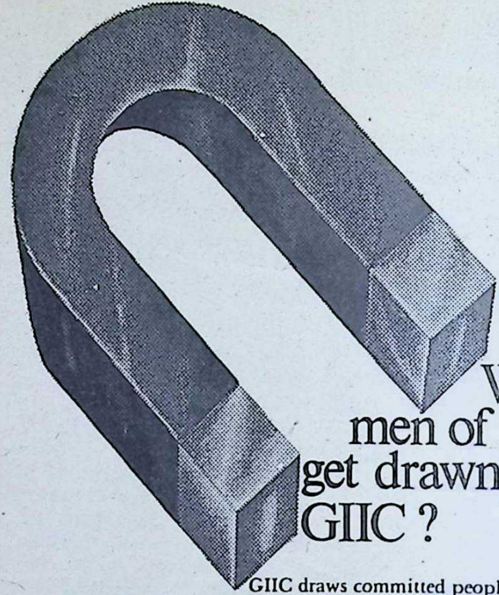
However, in the same letter, G.D. Birla also opened his heart to the Prime Minister as hereunder:

"From what I say below, you will realise that my attachment is not confined to personal and family associations only, but far transcends those comparatively insignificant limits and encompasses those valuable contacts and memories of public life which have become a part of my being and the divorce from which would certainly mean a wrench too terrible to contemplate . . .

Bapu came for the first time to occupy this house in 1932. Except for a short period when he stayed at the Harijan colony or the Bhangi Colony, he consistently stayed in this house, Malaviyaji too, from time to time, occupied this house for many years. Sardarji too honoured me with his stay for the last few years off and on. I had the privilege also of acting as host to many other leaders including Rajendra Babu, Pantji, Bhulabhai, Munshiji, Shankar Rao Deoji, Balasaheb Kher and others. And I had also the proud privilege of having you too as my guest for a few days".

After narrating how very many important meetings, including that of the first Congress Cabinet, had been held in the Birla House, G.D. Birla added in the same letter to Jawaharlal Nehru:

"I have passed the best part of my life in this house where I have from my youth reached now the stage of the declining age. Every tree in the house is planted and nursed under my care. I have seen the trees growing, blossoming and giving fruits. I know the individual history of each tree. The garden, the rose-beds and the flower-beds were designed and laid by me which naturally became a part of my limbs. The House has thus become for me a store-house of memories and re-collections which constitute for me a book



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into which I can delve deep to recall, with pride, with deep emotion, with a sense of glory and with profound sentiment, a past that has gone to build up every fibre of my frail body and every tissue of my mind".

Later, G.D. Birla offered the House as his gift to the Nation to become the official residence of the Prime Minister. In his reply, Jawaharlal Nehru wrote on 3rd June, 1948:

My dear Ghanshyamdasji,

I have just returned from Ooty and received your letter of 1st June. Thank you for it. I am writing in haste and briefly .... I have thought over all you have said, and I think that your offer of the house as Prime Minister's residence is a very generous one. But, for a number of reasons, both personal and public, it is difficult for me to adjust myself to this. I will feel uncomfortable in the house now with all its memories. Apart from this, certain arrangements have already been made in regard to the C-in-C's house ... I think that all that is necessary is for you to make it easy for visitors to go to that part of the garden. No formal separation or isolation of it is necessary. No legal change is necessary; nor need any formal announcements be made. How this might be done could easily be worked out by you."

Every time G.D. Birla went abroad, he gave advance information to the Prime Minister, and sought his advice, if any. In a long letter to Jawaharlal on 21st January, 1956, G.D. wrote:

'My dear Panditji,

Now that I am going to the United States, may I seek your view on a few points just as I did when I visited the States in 1954 and when you were kind enough to guide me?"

In a detailed communication to G.D. Birla, by way of a comprehensive reply to his letter Pandit Nehru wrote on 6th February, 1956:

"My dear Ghanshyamdasji:

This is a brief answer to your letter of the 21st January in which you inform me that you are going to the United States .... It is rather difficult for me to give you any precise advice. In effect, this would involve writing at length about the international situation as it has developed and is now. You are of course acquainted with our broad policy and I have often spoken about it. That policy aims essentially at peace and endeavours to maintain friendly relations with all countries".

Continuing, the Prime Minister wrote:

"As a matter of fact, this policy has yielded very substancial results and I have little doubt that it has helped in bringing about cease-fire in Korea and the termination of the Indo-China war. This by itself is no small accomplishment. It has done more. We have sometimes functioned as links or bridges between the opposing hosts and thus have lessened the tension.

"I do not agree with the basic Communist creed. But, during the last two years or so, the policy of the Soviet Union has definitely been one of peace ....

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There is much talk of Communism and anti-Communism. In reality, the real contest is one of power between two mighty nations. We shall understand the situation only when we consider this in terms of a struggle for power and a certain overriding influence over the world".

Correspondence at this intimate level, with mutual respect sustaining it, continued between G.D. Birla and Pandit Jawaharlal Nehru right up to the sad demise of the latter in May, 1964. There were many letters in Hindi, too, between them from time to time.

All these help to give us a deep insight into the very high regard and esteem in which Jawaharlalji held Ghanshyamdasji. Even so, G.D. Birla always remembered the birthday of Jawaharlal Nehru and sent to him his greetings and a very substantial contribution for one or another of the causes dear to Jawaharlalji.

In his letter to G.D. Birla dated November 22, 1958, Nehru said:

"My dear Ghanshyamdasji:

Please forgive me for the delay in acknowledging your letter and the generous cheque for Rs. 69,151.00 which you sent me on my birthday. I have been rather overwhelmed with Parliament, the visit of the Canadian Prime Minister and other matters. It was very good of you to send this generous contribution to my Children's and other funds. It is accompanied with words of affection which I appreciate. It seems to me that the older I grow, the more is the burden on you! Anyhow, I am most grateful to you.

Yours sincerely,

Jawaharlal Nehru"

At the time of Chinese attack on India, G.D. Birla's response was highly appreciated by Jawaharlal Nehru. Birla, apart from his substancial financial contribution, offered also to build club houses and canteens at Tezpur and Gauhati for the Indian troops. On October 30, 1962, Pandit Nehru wrote:

"My dear Ghanshyamdasji:

I have consulted the Defence Ministry. They would be glad if you construct club houses and canteens at Tezpur and Gauhati for our troops".

In his letter to the Prime Minister on 31st October, 1962, G.D. Birla said:

"My dear Panditji,

Thank you for your letter of the 30th October .... The cheque of Rs. 74,151/- is meant for the Prime Minister's National Relief Fund. For the National Defence Fund, I have promised twenty lacs of rupees which I am sending shortly .... I note your kind suggestions in your second letter that the clubs should be managed by the Department of the Defence Ministry. I have no objection. I am taking necessary action to construct these."

On 3rd November, 1962, G.D. Birla again wrote to the Prime Minister. He said:

"My dear Panditji,

I have a small account in Sterling which I have been maintaining for the last seventeen years with the permission of the Reserve Bank. I have in this account £ 3,200--11-9 to my credit. In this time of emergency, I have decided to liquidate this. I am, therefore, sending herewith a cheque of £ 3,200-11-9 in favour of the National Defence Fund.

With respectful regards.

Yours sincerely,
G. D. Birla"

Not many letters seem to have passed between G.D. Birla and Mrs. Indira Gandhi. However, the few that are to be found in the files of G.D. Birla indicate clearly the enormous regard both had for each other. In a letter to him on November 19, 1962, Indiraji said:

"Dear Shri Birla,

Thank you for your letter which has been passed on to me by the Defence Minister. At this moment, there is so much to be done that one hardly knows where to begin and all offers of help are most welcome .... One of the biggest handicaps is the extreme shortage of transport, especially planes. On several occasions in the past you have very kindly allowed me the use of one of your planes. I wonder whether you would consider lending a plane for occasional flights to Tezpur to take blankets and other urgent supplies needed by the civilian authorities for the evacuees and others. I am getting telegram after telegram requesting immediate delivery. The stuff is all ready packed but due to lack of space it has to lie around in Delhi. An occasional special flight of this kind would release space on other planes for military supplies.

With regards,

Yours sincerely,
Indira Gandhi"

In his reply dated 20th November, 1962, G.D. Birla wrote to her:

"Dear Indiraji,

Thanks for your letter of the 19th November. My plane would always be at your disposal from time to time as you need it. It is going tomorrow morning with your mission. And in future whenever you need it, please give a ring to Birla House .... This plane is utilised by my various managers to go to different factories which again is for the purpose of war production. But the managers will adjust their timings according to its availability. Thus, it will always be spared whenever it is needed".

On December 6, 1962, again, as Chairman of Citizens' Central Council, Indiraji asked G. D. Birla:

"We wonder if your firm could undertake one or more a documentary films on a relevant subject as a contribution to the war effort."

G.D. Birla's reply to her dated 11th December, 1962, was spontaneous:

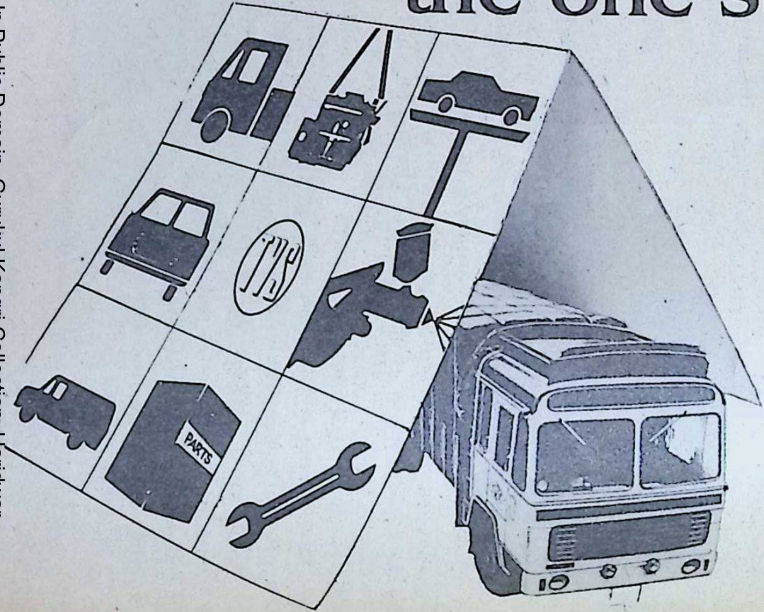
"I think my firm can interest itself in preparing a documentary film. I need hardly add that I will give you my fullest cooperation.".

In recapitulation, these 164 letters spanning 35 years (1928-1963), and three generations of the Nehru family (grandfather, father and daughter) constitute an archival treasure of great significance. And, there is an overflow beyond the limited time-span, because the power and personality of the Mahatma, Father of the Nation, hover the entire correspondence and lift it to the history of India in our century comprising the passage from subjugation to independence and national maturity. Age and youth, the old and the new, high idealism and uncanny practical sense, industrial and political leadership and above all an innate ethical commitment to the health and welfare and progress of the nation, all fuse to make this correspondence a seminal commentary on the quality of commitment and dedication with which Nation-builders like G.D. Birla and the Nehrus have served India in our time, at once with distinction and a great measure of success. One hopes the entire correspondence will be published in the near future. □□□

I am afraid I am no scholar and my knowledge of Sanskrit is exceedingly meagre. But it does not require a knowledge of Sanskrit, desirable as that is, to admire the Ramayana, the great epic of our race, which has moulded the thoughts and emotions of uncounted generations of people in India during past ages. From the peasant in the field and the worker in the factory to the highbrow and the scholar, the story of Rama and Sita has been a living one.

Among our great festivals, which spread joy and comradeship amongst all our people, there is none which is so popular, more especially in Northern India, than the celebration of the story of Rama and Sita. Valmiki wrote his immortal epic and, in later days, Tulsidas, writing in homely language, made this story a part of the texture of the lives of our people. A story and a book which has had this powerful influence on millions of people during some millennia of our changing history, must have peculiar virtue in it.

—Jawaharlal Nehru



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Field Marshal K. M. Cariappa, the first Indian Commander-in-Chief of our Armed Forces, is an exemplar of some of the highest ideals of our culture. Here is his counsel to young and old, taken from Bhavan's publication, 'What Life Has Taught Me'.

WHAT LIFE HAS TAUGHT ME

FIELD MARSHAL K. M. CARIAPPA

NO one is indispensable. Getting angry when discussing anything with another is a sure sign of the weakness of one's character and is also a "ruse" to hide the weakness of one's case.

Do not trust a man who laughs without any real reason to laugh and a woman who cries without any real reason to cry, when talking to you.

Do not be had for a "mug" by any one who flatters you to your face.

Whatever job is given to you, do not concentrate only on what others can see, but be thorough more behind the scenes.

Serve mankind like a honey bee giving your very best to others and expecting nothing personal in return.

Giving joy to others should be greater joy to you.

Look out for opportunities to serve your country and your people and not for opportunities

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to gain personal power and wealth.

Learn to see yourself as others see you and do not be sensitive and touchy to things said about you, which may not always be to your liking.

If, by the Grace of God, you occupy a high position of authority in life, do not "live in the clouds," but have your feet on mother-earth. Remember, no individual can ever be permanently perched upon the summit of power and plenty. Use your privilege and authority of high position in life to serve your fellow-beings, kindly, honestly efficiently, sincerely, gently and yet firmly.

Have courage, character and faith in yourself to tackle problems in your life. Have faith in our people who are really magnificent.

There is nothing impossible in life to achieve provided your aims are sensible and practicable if you have the determination to achieve it. Do not be your own enemy causing yourself avoidable delusions and distresses by accepting every "Tom Dick and Harry" as a person of unimpeachable character and then later finding that he is not. Do form an opinion of others not on hearsay evidence, but by your own personal observations.

One will not be sorry in life by giving more and taking less.

God, an abstract being must be in your thoughts always. Fear Him. This will help you in your service to mankind in general.

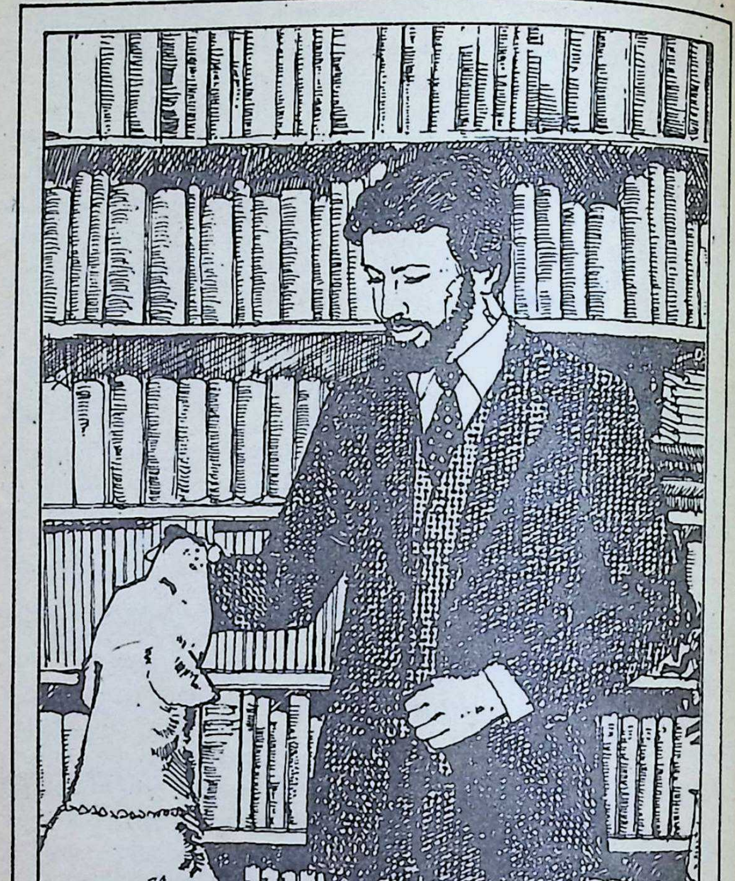
It is wrong to expect one's young generation to be the same as those of your own generation, as each succeeding generation changes with the rapidly changing patterns of society in the world, but one must retain the fundamentals of conduct in the observance of the rules of Society.

Always look out for good things in man — basically man is good. Be kind to your "enemy" but you must have strength — physical or moral.

There are so many opportunities in the world to serve mankind well, but there is so little time to do this. It is a sin of the worst order to waste the precious moments of one's short life on useless pursuits. There is no time to be idle.

Learn to obey — you can then command. Learn to be a good "servant" — you can then be a good "master."

There is no end to learning if one has the desire and the modesty to learn throughout one's life not merely by reading, but from the experience and examples of others regardless of their position in life.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The late G.N.B. (as G. N. Balasubramaniam used to be affectionately called) and I made it a point to attend every concert of the unique Maharajapuram, especially when it was held in Madras and nearby places like Vellore or Chingleput.

G.N.B. was my college-mate at Wesley College in Madras. G.N.B. was junior to me in age, but we sang together and acted in college dramas together. Both of us were great admirers of Maharajapuram's way of singing.

I had heard Maharajapuram much earlier than G.N.B. at Mannargudi where Maharajapuram used to sing frequently.

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Yet another characteristic of Maharajapuram, which very few other performers had, was his effortlessness in singing. Without making any facial contortions, he sang even the most difficult "Kritis" and "Raagams" with a smiling face! We admired his "Aarabhi", "Mohanam", "Sahana" and "Kunthalavaraali". We particularly liked his singing 'Kalinil Chilambu Koncha' — we heard the sound of the anklets as he sang.

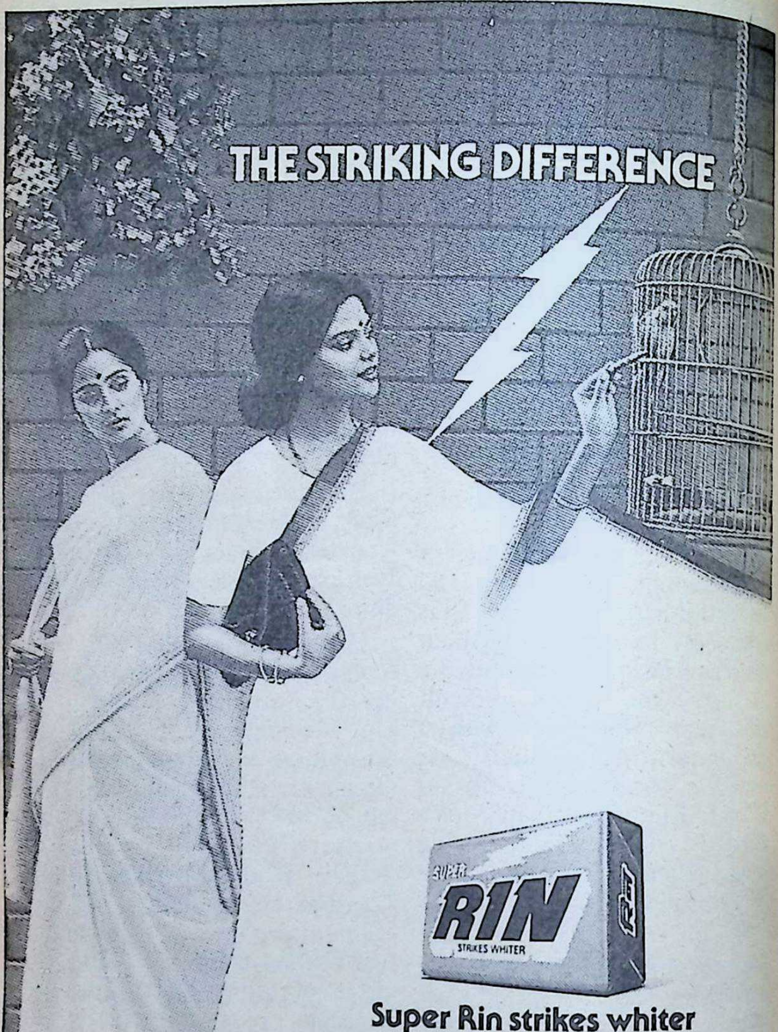
This does not at all mean that his rendering of "Rakthi" or "Ghana" Raagams like "Thodi", "Kalyani", "Bhairavi" and "Sankarabharanam" was not equally brilliant. These ragas were also sung by him with astonishing originality and attractiveness.

Maharajapuram was a master of both the Theory (Lakshana) and Practice (Lakshya) of classical carnatic music. Many of his contemporaries used to know only the "Lakshya" of music and knew very little, if at all, of "Lakshana".

No wonder that just as his music was unique, effortless and entrancing, the title that was accorded to him was also one which was not given to any other classical carnatic musician, and that title was "Sangeetha Bhoopathy".

He belonged to the great Maha Vaidyanatha Iyer and Konerirajapuram Vaidyanatha Iyer parampara. (Style and Tradition).

Unlike many other musicians, Maharajapuram Viswanatha Iyer has the privilege of having his son, Maharajapuram Santhanam, as well as his grandson, Maharajapuram Ramachandran, carrying on his traditions (his "Sampradaaya") for three generations! Today Santhanam and Ramachandran are continuing to follow Maharajapuram Viswanatha Iyer's wonderful style. This privilege of three generations of songsters of a particularly original style was given only to Sangeetha Bhoopathy Maharajapuram Viswanatha Iyer. □ □ □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Here & There

V. S. R. K.

Satya and Dharma

THE M. D. Mark Scandal that rocked the boat of Maharashtra Government last month so violently as to throw out the captains at the helm, was much more than a passing event. It came on top of reports about malpractices in our universities, for a decade or more. Though manipulation of marks was not quite unknown, there was a widespread feeling that it could only be an aberration and not the rule. The former Vice-Chancellor of the Bombay University, Dr. M. S. Gore, who resigned in the wake of the marks case involving the daughter of the ex-Chief Minister of Maharashtra has said enough to undermine our faith in the fairness of the examination system as conducted by the universities. At the convocation held in Bombay on March 6, 1986 he recalled three Upanishadic sayings and chose to comment significantly on two of them viz. speaking the truth and doing one's duty. He said: *Satyam Vada* — Speak the truth. If one has to speak the truth one must have the ability to think truthfully and then to act truthfully. *"I have found from life's experience that none of us is capable of living up to this ideal in its entirety.* To live a life of truth requires courage and to different degrees we are weak especially when we are required to face the truth ourselves."

Dharmam Chara — Do your duty. In the modern context the 'duty' of an individual is defined by the social goal that we have set for ourselves, as a people, viz. the goals of equality, freedom and secularism. "Here again we find the practice in conformity with each of these goals is extremely arduous."

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ON TRUTH

Veracity, like other virtues, can only rest firmly on a foundation of absolute value. It is secure only in moments when we feel, like Plato, that truth has the same quality as the highest beauty of nature and the greatest works of art or when we believe that it is commanded or desired by God, or that it belongs to the world of transcendent reality. Then untruth, like every other form of the ugly or the unreal, gives us no permanent satisfaction. Truth itself may be beyond our knowledge or vision, but at least we shall desire to see and tell it. And we shall be saved from the two occupational diseases of the intellectual life: from the purely critical spirit — because that is negative and truth is not negative but positive; from the Ecclesiast's belief, that even wisdom is vanity — because the mists of 'accidie' disperse before the light and heat of the sun.

—Sir Richard Livingstone

Dr. Gore could have spoken out of anguish in the peculiar circumstances caused by the sordid facts that came to light in the Dr. Chandrakala case. But it is saddening to think that so eminent an educationist as Dr. Gore should give utterance to views that are repugnant to the basic values of our culture. They offend even the national motto, 'Truth alone triumphs.' University convocations may well have been reduced to an annual ritual and the words of elderly counsel given on such occasions are seldom listened to with the attention they deserve. But such words do not always go in vain as their influence on the alumni is very often found to be like that of wind and weather on a piece of rock — slow and imperceptible but sure and certain — over a period of time. Collections of Convocation addresses have their avid readers even today — addresses by Dr. Radhakrishnan, Pandit Nehru, Madan Mohan Malaviya, C. P. Ramaswami Aiyer, K. M. Munshi and other distinguished men contain not merely exhortations to do good but a wealth of knowledge that could come only from deep scholarship.

From his experience, says Dr. Gore, 'none of us is capable' of living up to the ideal of thinking truthfully and acting truthfully 'in its entirety.' Truth does not admit of any qualification though there are occasions, according to our shaṣtras, when the truth need not be told or an unpleasant truth need not be conveyed. The ideal has necessarily to be held up under all circumstances so that one may aspire to achieve it even if there are difficulties. It is not necessary to go here into the philosophical import of 'satya' or truth. Two exemplars of truth, Harish-

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Chandra and Dharmaputra, are held up by the Mahabharata and stories of their two lives are enough vindication of the inviolability of truth.

A Rig Vedic hymn, declares;

Rtam ca satyam Chabhiddatt —
tapaso-dyajayata

Commenting on this hymn, Sayana says: "Rita is truth conceived in the mind, Satya is truth as it issues in speech." Dharma is truth in action, which is identical with truth in word and deed. "In other words, it stands for perfect integrity, and in the precisely integrated individual, it issues as the spontaneous expression of personality."

It is necessary that prominent men should uphold the ideal of the integrated individual in our public life both by precept and example. Some years ago, the 'Bhavan's Journal' published a series of articles under the title "What Life Has Taught Me.' (later in book-form — two volumes in one-rupee series and also in a single volume). Here are three excerpts from the contributions:

"The world today is more disordered than even before but the lesson of life taught me, despite reverses, is: 'Go on growing intellectually and morally, and advance steadfast in your faith in the destiny of man, towards the goal of creation, the Ascent of Man."

—Sir R.P.Masani

"If the student of today does not equip himself (for the future) in good time, by self-discipline and proper training — by what Milton described as 'self-knowledge, self-reverence and self-control.' — he cannot do what he is expected to do or what he himself might want to do later."

—Shri Sri Prakasa

"Life, whether a man is successful or otherwise from the worldly point of view, must have a certain quality and that quality can only come from integrity... Integrity is both a quality of the mind and of the soul. Intellectual integrity is the capacity to be objective and dispassionate in the heat and dust of battle and in the hurly-burly of everyday existence... Integrity of the soul is the dearest and most precious possession that a man can have."

—M.C. Chagla

Inder Singh

If ever there was a person who exemplified the scriptural dictum, 'Yogah karmasu kausalam' — Yoga is efficiency in action — it was Inder Singh of Delhi. His was an humble calling but with what zest and zeal did he perform his duty! He was not an imposing figure — rather dark and lanky. He could easily be lost in a crowd. Yet he attracted attention when he stood at his post, in solitary splendour, turning this way and that, his feet moving in rhythm with his hands. He did not induce in you any emotion to be recollected later in tranquillity. To watch him for a while at his post of duty was a joy in itself and to feel ashamed of your lethargy. To be at the crossroads of the imposing Lutyens' building complex without a moment's respite, ever on the alert, is no easy task. To make light of that unenviable and arduous task, in sun and shower, like the bird that wings its way to the empyrean, was the distinction of Inder Singh. He attracted both the young and the old who, I am told, miss him since December last. Inder Singh, the traffic constable at Vijaya Chowk, has taken premature retirement and gone to America on an assignment at a training school. Why America? One does not know. But if Inder Singh is happy in that far-off country, many of us who have seen him at his post of duty for several years would only mumble the prayer: ‘May you live for a hundred autumns!’”

Inder Singh

Corporate Soul?

Ever heard of a corporate soul? Shri N.K. Singh and Shri Omita Paul, like Jason after the golden fleece, have gone about their search tirelessly and found it.* After a research study covering about 1,000 professional managers in public and private sector enterprises, they have come to the conclusion that “Indian managers and entrepreneurs can improve their organisational goals and efficiency by applying the basic tenets of Upanishadic thought to their lives and organisations.’ They draw widely from the *Katha*, *Isha* and *Brihadarankaya* Upanishads and observe: “Our researches are making us more and more aware of the inter-linkages between cosmic purposes, social life and organisational climate. Any gulf between one or other leads to disintegrative tendencies creating a barrier in the effective functioning of organisations. We are of the view that these linkages need to be understood and re-established by constant awareness of the final mission of life. This alone will create an integrated pattern and value system in an organisation."

---

*Corporate Soul : Dynamics of Effective Management, By N. K. Singh and Omita Paul. Vikas Publishing, New Delhi. Rs. 95/-

Students of modern business management may be familiar with management experts' penchant to surround commonplace ideas with an aura. We are told, for instance, that there should be sufficient achievement motivation for work and that the *ach*-factor is an important yardstick of measurement. To attempt, therefore, to relate management techniques with Upanishadic teachings is not something outrageous but whoever does it should be properly equipped with knowledge of both the fields. The writing should be clear and cogent. If, on the other hand, the writers make us "move amidst the stygian gloom of mixed metaphors, bad grammar, wrongly transferred epithets and downright sloppy writing," they are apt to confound and mislead us. Soul-searching and profit-making go ill together.

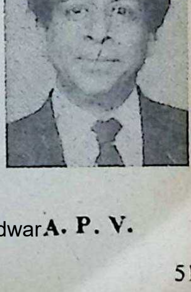
APV at the Foreign Office

Shri A.P. Venkateswaran has taken over as Secretary of the Union Ministry of External Affairs from Shri Romesh Bhandari from April 1, 1986. Changes in the bureaucracy, even at the top-level, are of such routine nature that one may not attach much importance to them. But if an obscure person like me has taken note of it, it is for a nostalgic reason.

Shri Venkateswaran is the son of the late Justice A.S.P. Iyer of the Madras High Court who was as humourous as he was learned. It was sheer delight to listen to Shri Iyer even when he was proposing a vote of thanks at the end of a meeting. Shri Venkateswaran is not known to be as humorous as his father but he should be certainly as learned. There was hardly any doubt about his intellectual calibre even when he was a student at the Madras Presidency College.

Across the gulf of over three decades, one recalls a mock

A. S. P. Iyer



A. P. V.

session of the International Court of Justice at that college. Probably, Kashmir was the matter in dispute and both sides, India and Pakistan, had presented their respective cases. Then came the summing up by the President of the Court. It had the usual mixture of seriousness and banter, wit and banality that could be expected of students. And Shri Venkateswaran as the President made a very good impression. After listening to it as an 'observer,' the late Khasa Subba Rau, veteran journalist, remarked that he would like the president of the mock session to become the real president of the Court at the Hague one day. APV has indeed made it to the top.

Shri Venkateswaran comes in succession to a long line of distinguished civil servants, beginning with Sir Girja Shanker Bajpai, at the External Affairs Ministry. Some of them have written about their experiences in handling international issues. Diplomats like Sardar K.M. Panikkar have told us many interesting facts about the world of diplomacy apart from the normal wining and dining. One hopes that APV, like his father who authored many books, would also one day write his reminiscences and reflections as a diplomat.

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SITA AND NADOPASINI

K. R. SRINIVASA IYENGAR

Now as the days grew into weeks and months,
the serene and holy air
of Valmiki's Ashrama brought about
a subtle change in Sita.
The resonances of the Vedic chants,
the fires fed with oblations,
the presence of the high-souled Sage, all charged
the place with power and peace.
She had grown a seasoned stranger to sleep
in those months in Asoka,
and that abnormality now threatened
to become native again.
Parted from Rama, wasn't it perpetual
Night with its dream-sequences
and apocalyptic vistas holding
her surface self in ransom?
Since the brightest day was still dark enough,
even the darkest night had
no terrors for her, for she could invoke
the corrective Light within.

Sometimes on nights of oppressive stillness
She would hear strains unearthly
breaking the solemn silence and stealing
o'er the Ashrama spaces.

From what music of the spheres o'erflowing
did they tune to earthly air?
The music so wordless, almost soundless,
like an unstruck melody!

Listening with rapt consecration, Sita
would feel melted and dissolved
and lose the distinction between meaning
and music, sound and silence.

Maithili had heard from Vasumati
that the voice so compelling,
the accents so reverberent, the tune
so subtly insinuating,

those liquid cadences emanated
from a secluded arbour
where Nadopasini the hermitress
communed with Nada-Brahman.

She dwelt in the far untrodden countries
of the ineluctable,
and when the afflatus was in high tide
she sang with pure abandon.

She had mastered her art in the cradle
much as song-birds do taking
their cue from their forest-ranging mothers
winging in the morning sky.

Her own father had been one of Nature's
darling sons, inheriting
a melodic tradition going back
to great Narada himself.

Since her earliest girlhood awareness,
Nadopasini had coaxed
her complex faculties and disciplined
the stirrings of her psyche,

till the whole world of desires and pressures
had seemed to go up in smoke,
and only sound remained as the body,
heart-beat, will and soul of all.

Sita had once strayed towards the cottage
drawn by a strange compulsion,
and had seen Nadopasini's spiral
of musical ecstasy,

circling and rising higher and higher
as if with a physical
reality, and beyonding diverse
intermediate zones and realms —

and her left arm held firm the Tambura,
her fingers sustained the bass
and the waves of the awakening bliss
flooded the soul-universe.

Wordless, and therefore transcending meaning,
'twas like a heady climb from
the sacrificial altar, all five fires
coalescing in the ascent.

She sat impassive while a glow suffused
all her being, and she seemed
oblivious of place and time, and with her
eyes closed, her lips only moved.

The spiralling, ascending, aspiring
fire-purified melody,
the compulsive cry and call for response,
evoked the answering rain.

Wasn't the self-lost ecstatic, Sita thought,
a paraclete mediator
between the prisoners of pain below
and the Redeemer above?

The askesis of self-dissolution
in musical offering
now concluded, her lids parted, she saw
Maithili standing, and smiled.

She rose, and Sita walked unsteadily
towards her, but smiling through
tears they forged a deeper communion, like
a fond mother and daughter.

"Maithili, we're daughters of distress all,"
she said, "yet this our tapas
being the alchemy of sufferance
can open our eyes to God."

The elder knew already the saga
of Sita's tribulations,
and as for her own, Nadopasini's
life had been a blank, a void.

It was a meeting of kindred spirits,
a doubling of sanctities
and silences, an insurance for both
in future extremities.

(From Sitayana: The Epic of the Earth-born, *now in the press. The above extract is taken from Book VII, ASHRAMA, and refers to Sita's life in Valmiki's Ashrama before the birth of the twins, Kusa and Lava).*

Symbolism in Ancient Indian Literature

DR. A. S. GHOSH

FORTUNATELY for us, the salient features of the ancient knowledge and wisdom are still accessible through the literature wherein they are recorded for the benefit of the posterity. This authoritative literature has remained unsullied by the passage of time and by the prevailing social decadence. Though a good portion of this ancient literature seems to have been lost, yet certain portions thereof, particularly of the Vedas, are at least six thousand years old, according to Bal Gangadhar Tilak and other authorities. There are, however, others Max Muller being one of them, who estimate their origin to date around 1400-1200 B.C.

There is no dispute as to the fact that the Samhita part of the Rig Veda is the earliest literary record of the Aryan peoples, if not of the whole mankind. The philosophical treatises, the Puranas, and the Epics viz. the Ramayana and the Mahabharata, including the Gita are of course of much recent origin. In addition to them, the ancient Indian literature includes Jaina and Buddhistic philosophical treatises as well. It is rather unfortunate that modern Indians in general do not get an opportunity to be acquainted with such priceless and ennobling literary works because of the prevailing alien system of education, and therefore do not derive any benefit out of them.

Just like any other literature, this ancient literature is also full of symbols, analogies, allegories and so on. As a matter of fact, words and languages which we commonly use are themselves nothing but images and symbols, being abstract mental equivalents of our directly apprehended experience with external environment. The Greek word 'Symbolon' means a sign by which one knows or infers a thing. The

Sanskrit word **Pratika** means coming towards, nearing. Thus these words typify, represent or recall something by possession of analogous qualities or by association in fact or thought.

In view of the above, it is not surprising that even commonly used words, languages, and in fact any symbol system are capable of different interpretations, depending upon differences in the background of the speaker and that of the listener. Nor is it surprising that our ancient literature would pose more of problems, because of the technicality of its philosophical contents, and also of its antiquity, the language and symbolism used therein being not so much familiar to us now living in a markedly changed environment. Paradoxically, the technical terms used therein for the purpose of avoiding ambiguities are those which seem to give more of headaches today. These are some of the reasons why this highly precious literature is more misunderstood than appreciated even by many of the well-meaning persons of today.

The subject is discussed in four parts.

A. Symbols representing visible, concrete or physical phenomena

Modern scientific literature abounds in maps, diagrams, mathematical models etc., which are nothing but symbolic representations of either experimental results or theoretical concepts regarding the truths of the outer physical world. These symbol systems have been invented for conveying to the intellect what ordinary language is not capable of doing. Note that all the concepts of modern physics which we use to describe nature are limited and are creations of the mind. It is rightly said that they are parts of the map, not of territory. A closer examination of an example provided by cartography would elaborate the point: A map of the nearly spherical globe drawn on a small piece of two-dimensional paper is obviously of great help in grasping the main geographical features of the real world. However, if one depicts the whole globe on a single piece of paper, whereon the longitudes are drawn parallel, then the regions near the poles, e.g. Greenland, appear disproportionately enlarged in area. Despite this type of limitations one cannot think of studying geography without the help of a map! Symbols, analogies and concepts are undoubtedly of great utility in science, literature, music, mysticism and so on, yet their limitations should never be lost sight of. Because our representation of reality is so much easier to grasp than reality itself, we tend to confuse the two and to take our concepts as reality. Thus it is obvious that to accept blindly a literal

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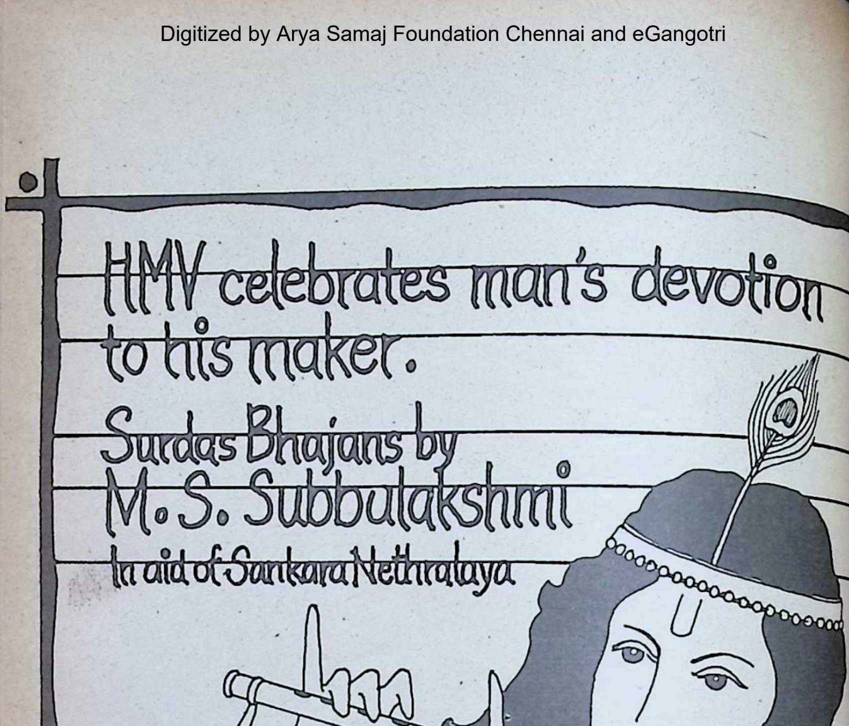

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meaning of any symbol system may be totally misleading.

Our ancient literature should, therefore, be interpreted with circumspection for discovering the import of the authors, who had saintly character and also a deep insight not only into physical sciences but also into human psychology. Moreover, whatever interpretation be made it should at least be self-consistent and plausible, that is, it must not contradict reason. Subject to these conditions, let us now examine a few typical statements, though apparently mysterious and funny, occurring in our ancient literature.

(i) The first example is from Valmiki's Ramayana. One of the main characters in Valmiki's epic is Ravana, who is described as a ten-headed monster. The sage Valmiki, who painted such a noble character as that of Rama, had obviously not taken his pen to write fairy tales for chlidren. Many moderns fail to appreciate the symbolic significance of this description of Ravana, who is otherwise quite human not only in physical appearance but also in other characteristics. Ten heads signify that Ravana was an outstanding genius, though a bit perverted. This interpretation is consistent with the Ramayana's account that Ravana was not only a highly erudite scholar, knowing, among other things, all the ten Pathas (manner of reciting) of the Vedas, but also possessed rare talents, skills and mastery over different branches of arts and sciences. As a matter of fact, when Hanuman, a sworn enemy of Ravana, met the latter for the first time, he was so much wonder-struck by the latter's shining personality, beauty, wealth etc. that he spontaneously broke out into an eulogy.

Even today, when we talk about a highly efficient worker or about a very smart and alert speaker, we colloquially say that so and so works as if he has ten hands, or so and so speaks as if he has ten organs of speech, and so on. This is consistent with the fact that some of the Hindu deities are described with four or ten hands, three eyes and so on. This signifies that their powers, intelligence, vision etc. are much above and much wider than what we ordinary human beings can ever imagine.

(ii) The next example is about a statement occurring in one of the Puranas, the statement being concerned with an unusual snake, 'Shankarshana' otherwise known as 'Sheshanaga' or 'Vasuki', on whose head the earth is supposed to be resting. The present brief discussion follows closely the illumination thrown by Girindra Shekhar Basu on this topic. Note that Vasuki is not an ordinary snake.

It is described to be thousand-hooded. Many modern intellectuals foolishly ascribe superstition to such statements, without delving into their symbolic significance. Basu gives reasons why the word 'thousand' is often used in the Puranas in the sense of a very large number. 'Thousand-hooded' would represent a huge fire, wherein the large number of flames and sparks appear as moving serpentine hoods. It is depicted as a snake since it is underground, the normal abode of snakes. The ancients from their observations, including those concerning volcanos, came to realise that the inside of the earth was like a vast fire-ball, which conclusion is not much different from modern geology.

The Vishnu Purana gives some description of this entity. It says for example that Shankarshana is **Ananta** (endless) shining with thousand heads decorated with jewels and sending forth its brilliance in all directions. It has weapons of great physical strength, e.g. a plough, a **Mushal** (a heavy club like thing). These weapons symbolically represent the devastating power which this agency can wield, namely by changing courses of rivers, position of land masses, creating fissures on land, and so on. When it yawns, then the surface of the earth with the oceans, gardens etc., everything starts trembling. This obviously refers to the fact that earthquakes are linked with the great fire-ball inside. Basu quotes other details and description, some of which are consistent with the observation made by the ancients that volcanoes give out ashes.

(iii) According to the Indian astronomical system, Rahu and Ketu are two **Grahas**, i.e. entities circling around the earth. Note that the word **Graha** does not mean exactly the same as the English word 'Planet'. Since these two **Grahas** are not detectable by any instrument, e.g. a telescope, many modern people think that Indian astronomy is nothing but bunkum. They, however, do not realise the fact that Rahu and Ketu are not two material objects in the sense other planets are, but they are two well defined geometrical points, the points where the sun's ecliptic and the circle of the moon's path intersect. They cannot be detected by any instrument as the North and South poles on the earth's surface cannot be detected. By invoking the concept of Rahu and Ketu, our sages were able to explain the then known astronomical data, including those concerning the phenomena of eclipses. This is a typical example to show how the ancients used to take recourse to theory for arriving at a self-consistent picture about natural phenomena.

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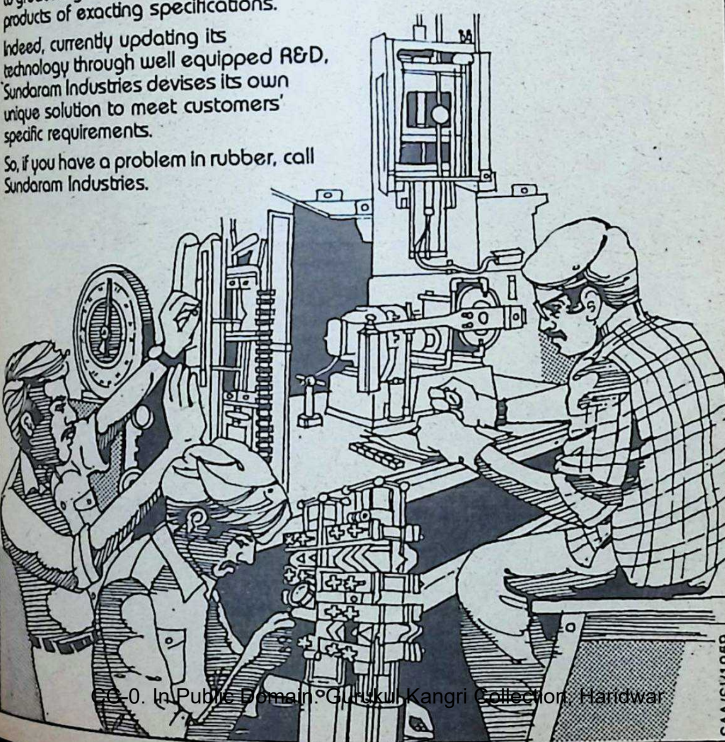

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Let us note in passing that the ancients' way of looking at Nature was somewhat different from that of the modern scientists. They looked at Nature comprehensively, Nature consisting of not only the outer physical world, but also of the inner psychic, in contrast to the modern scientists being concerned with only with the former aspect. Naturally, their way of expression cannot be expected to resemble that of the modern scientist. Nonetheless, the ancient seers and the modern scientists, both were and are seekers of reality and of the unifying principle behind the diversities of the phenomenal world.

(To be contd.)

Frequently the man of passion is most eager to put others right; but the man of wisdom puts himself right. If one is anxious to reform the world, let him begin by reforming himself. The reformation of self does not end with the elimination of the sensual elements only; that is its beginning. It ends only when every vain thought and selfish aim is overcome. Short of perfect purity and wisdom, there is still some form of self-slavery or folly which needs to be conquered.

On the wings of aspiration man rises from earther to heaven, from ignorance to knowledge, from the under darkness to the upper light. Without it he remains a grovelling animal, earthly, sensual, unenlightened, and uninspired.

—James Allen

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THE STY OF EPICURUS

C. L. R. SASTRI

THE French have a famous saying that a sculptor need not himself be made of marble. By the same token I submit that one who elects to dissertate on food need not himself be a glutton or a gourmet, a pig from the sty of Epicurus. A gourmet, I take it, belongs to a slightly higher rung of the social ladder than a glutton: though, in the interest of the present inexplicable craze for what has come to be known as peaceful coexistence, a glutton, too, may be presumed to have a case of sorts if only he has the knack of "putting it across".

We need not, here and now, concern ourselves with the superior beings who have their eyries "built in the çedar's top": those, I mean, who, like the lilies of the field, toil not, neither do they eat. I must confess that I cannot be a glutton even if I try with both hands, as Humpty Dumpty would have put it: the spirit may be willing but the flesh is weak. As for being a gourmet I am afraid that I suffer from an equally severe infirmity: my plentiful lack of pence prohibits me from Babylonian orgies of any kind. My nomination, therefore, stands automatically cancelled in both these stakes.

Theoretically, however, I am a gourmet, an epicure "to the manner born." Charles Lamb, it will be remembered, was compelled to console himself, in the absence of the real thing, with a reverie on "dream-children". I have been forced, for not wholly dissimilar reasons, to lose myself in day-dreams of the glorious repasts that I have had to put the presidential veto upon. "Elia" lamented, in a sentence that has since become a classic, that "the children of Alice call Bertram father": the dishes that I adore this side of idolatry are, usually, enjoyed by those for whom they cannot, in any sense of the term, point a moral or adorn a tale. Wordsworth speaks somewhere of the human clod for whom a yellow primrose by the river's brim was just a

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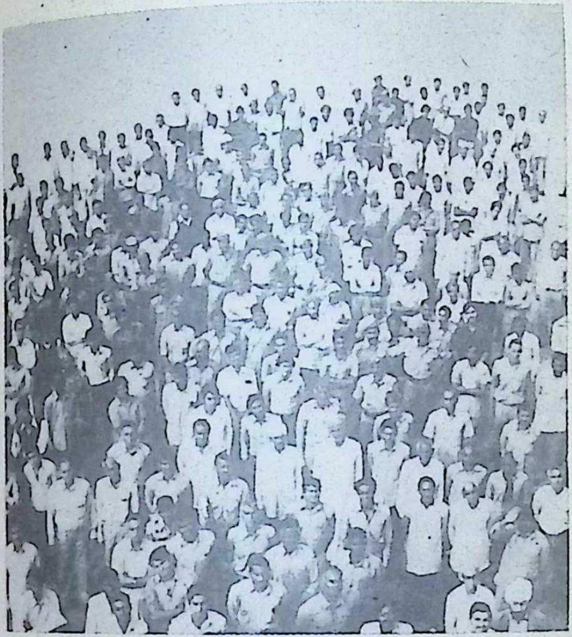

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yellow primrose by the river's brim, nothing more.

For these gentry the manifold "pleasures of the table" — as they are called — are not "pleasures" at all, are not delectable voyages on the high seas of the culinary art. They are task-work, naught else; and, while they go through it, they are not troubled by any sublunary suspicion that they have come here trailing clouds of glory from heaven which was their home. They eat cake, if I may say so, not realising (the poor mutts!) the realm of pure poetry to which it legimately belongs, whereas I am condemned to munch bread — lifting it, in sheer self-defence, out of *terra firma* into "an ampler ether, a diviner air", entirely at variance with the humdrum facts of daily life.

Tell me not in mournful numbers, gentle reader, that one eats to live, not *vice versa*. and that we need not make such heavy weather about the mere matter of animal sustenance. But eating continues to constitute a fundamental human function, and one must be pardoned if, now and then, one is constrained to wax eloquent over it in accents that well-nigh recall "the glory that was Greece and the grandeur that was Rome". I have read too many novels and short stories not to be carried off my feet by the description of the various Lucullan banquets set forth therein with a wealth of detail that is simply irresistible.

These graphic descriptions induce us to re-live the past: and the way, for instance, that Charles Dickens portrays the rotund Samuel Pickwick's addiction to mutton-chops and tomato-sauce ("Mutton-chops, good heavens, and tomato-sauce," ejaculates Serjeant Buzfuz in a veritable ecstasy of despair) never fails to strike a responsive chord in me. It is true that I am a vegetarian and a tea-totaller. But, with an epicurean eye, "in a fine frenzy rolling," as it were, I can put myself in the places of those gastronomes who have made literature. The smell of frying-bacon and kippered herrings in the kitchen, for instance, finds an answering echo in me.

When I read the enchanting accounts of the "Peking duck" in our newspapers, I wished, for an insane instant, that I could shed my vegetarianism for a short while in order to join the ranks of the cognescenti, the dwellers in Elysium. I can easily visualise the indescribable rapture of the proprietor of "Paramount Ham," in Sir Pelham's *Quick Service*, for whom the universe is nothing but a vast emporium displaying that particular brand of ham in every window. □□□

Neeti Chandrika-16

A Crow Kills A Serpent

TRANS. T. H. CHOWDHARI

VILASADHAMA is a town on the banks of Yamuna. One day several princesses from the royal quarters went for sport to the nearby woods. After a lot of merry-making, they plucked a variety of flowers and decided to bathe in a beautiful lake to refresh themselves. Soon they went to the banks of a lake which had lotuses within and flower-bearing and shade-giving trees lining its banks. It was a beautiful and pleasing lake indeed.

Keeping on the banks of the lake their costly jewellery and fine clothes, they entered the lake and began indulging in water sports. Diving and swimming and throwing water on one another, they happily spent a long time in fun and frolic.

Suddenly a crow which was perching on the branch of a tree swooped down, picked up from among the ornaments the most glitering and splendid diamond necklace and flew back to the branch. The princesses saw the crow with the lovely necklace in its beak. They were surprised: What use can a crow have for the necklace? Maybe, it mistook the glittering necklace for some living being and picked it up. No one ever heard of a crow wearing a diamond necklace!

Presently they were worried that the crow would fly away with the precious ornament. The princesses ordered the forest guards to keep a watch over the crow and recover the diamond necklace from it if possible. They then went to the palace and narrated to the king's officers the crow's strange behaviour. They forthwith despatched some shrewd men to retrieve the jewel from the audacious crow.

When the crow saw the men, it slowly moved towards its nest which was on a nearby tree so that the kings's men could easily keep track of it. At last, it positioned itself on the tree exactly above the snake-pit below and let go the necklace which straight fell into the snake-pit. It seemed as though the necklace was a blazing meteor foretelling the doom of the venomous serpent. The king's men soon dug up the pit with pick-axes and crowbars. The snake rushed at them with its outspread hood. However, the king's men killed it and recovered the lovely necklace.

The crow was happy that it got its enemy, the terrible serpent, killed by employing such a clever strategem.

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Oh virtuous one!
Was it not for your sake
that the great Lord Civan
Who carries a dame (on his side)
came on a horse
like a care-laden servant,
carried a sod of earth
on the banks of the river Vaikai,
and carries (to this day),
a scar from the lash of a cane
wielded by a Paandiyan.

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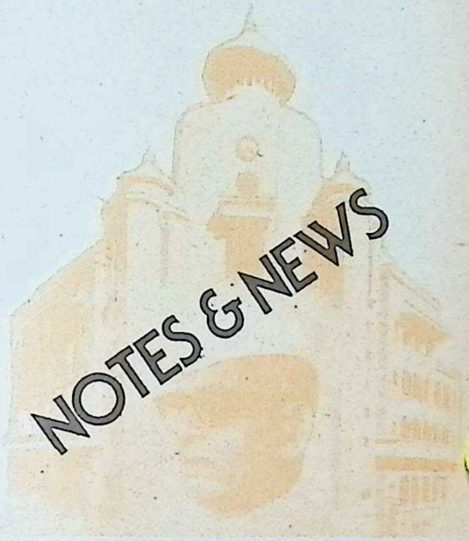


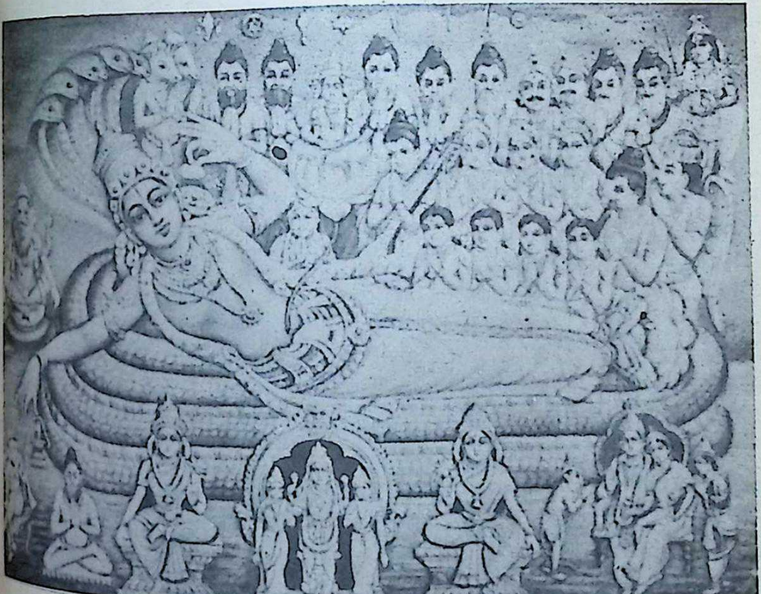
ASIA'S TALLEST TEMPLE TOWER

Benefit Concert by Smt. M. S. Subbalakshmi

THE very mention of the Sri-
ngam Temple of Tamil Nadu
kes fervent devotion in the
arts of millions of people. It is
temple with a great historic
st where Sri Ramanujacharya
ent 70 years of his life wor-
pping the deity.

The Gopuram at the South end
this temple remained incom-
lete even from the days of King
rishnadevaraya. The 44th Jeer
Sri Ahobila Mutt at the age
91 undertook the gigantic task
completing this work.

This Royagopuram after com-
letion will be the tallest in Asia,
6 feet tall and 166 feet broad;
e renovation work will cost
s. 150 lakhs. Indeed, it will be



a permanent symbol of the unity of India, as pilgrims from all over India and abroad throng this temple every day.

All the 13 tiers of this tower have been completed and what remains to be done is the plastering and painting of the entire edifice and electrical fittings, lift, and other amenities which will cost an additional Rs. 20 lakhs.

Srimathi M. S. Subbalakshmi will be giving a Benefit Recital on Saturday, the 24th of May 1986, at 6-30 p.m. at the Shanmukhananda Hall in Bombay in aid of this project. A souvenir will also be brought out on the occasion.

Contributions to the cause is exempted from Income Tax Under Section 80(G). Contributions in cash/crossed cheques/ Draft may be drawn in favour of 'Royagopuram Renovation Fund, Srirangam,' and sent to Srirangam Royagopuram Renovation Fund — Bombay Committee, C/o. Sri Shanmukhananda Sabha, 292, J. Yagnik Marg, Sion East, Bombay 400 002, says an appeal issued by Dr. V. Subramanian, President, Shri S. Seshadri and Shri R. Kannan (Kalki), General Secretaries.

DR. GOKAK'S STRESS ON CULTURAL VALUES

DR. V. K. GOKAK, eminent educationist, delivered the Convocation address on March 19 at Bhavan's Bangalore Kendra on the occasion of the awarding of Post-Graduate Diplomas to Students of Bhavan's College who had successfully completed the courses in Journalism, Public Relations, Business Management, Marketing and Sales Management and Industrial Relations & Personnel Management.

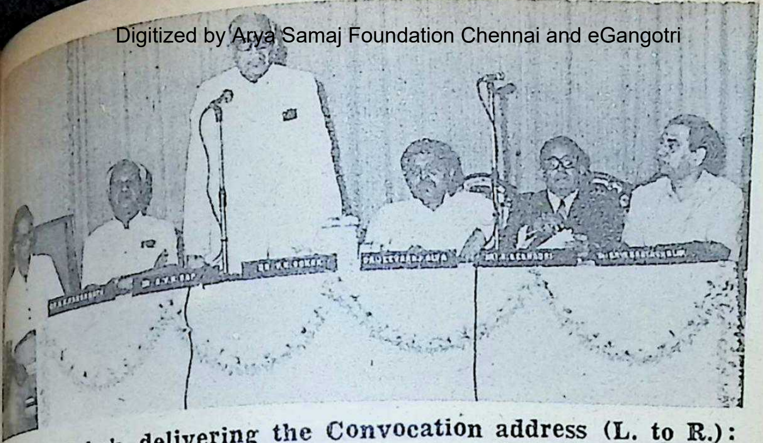
Dr. Gokak recalled the shattering of India's cultural unity during the period of British rule. But thanks to the work of great men like Raja Ram Mohan Roy, Sri Aurobindo, Sri Ramakrishna Paramahamsa, Swami Vivekananda and Mahatma Gandhi, there was a cultural renaissance.

Pointing out how the dichotomy between public and private virtues led to the cultural decadence in India, Dr. Gokak said that every individual should strive for the promotion of virtues like truth, goodness and love.

Twentysix students who had secured ranks and passed with distinction were awarded medals, cash prizes and trophies.

Books, Cassettes Released

Dr. Jeevaraj Alva, Minister for Sports, Kannada and Culture, Government of Karnataka, released four of Bhavan's books translated into Kannada and a cassette on 'Vadya Vrinda and Purandara Namana' composed at the Bhavan. The four books are: **Our Duty** by H. H. Shri Chandrasekhara Bharathi of Sringeri, **Our Culture** by Shri C. Rajagopalachari, **Saints of Maharashtra** by Smt. Savitribai Khanolkar and **Change Your**



Dr. V. K. Gokak, delivering the Convocation address (L. to R.): Dr. H. K. Ranganath, Dr. G. V. K. Rao, Dr. V. K. Gokak, Dr. Jeevaraj Alva, Shri R. Seshadri and Shri S. R. Venkatachalam

Habits and **Save Food** by Shri R. Malkani.

The Minister appealed to the Bhavan to translate the Basava and Purandara Dasa Bhajans into South Indian languages for which State Government would give financial assistance.

Earlier, introducing the Minister for the audience, Dr. H. K. Ranganath, Director of Programmes, said that Bhavan would publish 50 Kannada books this year with the financial assistance from the State Government.

Dr. G. V. K. Rao, Chairman, Bhavan's Bangalore Kendra, earlier welcomed the guests. Shri R. Seshadri, Principal, read out the annual report. Shri S. R. Venkatachalam, Hon. Secretary, proposed a vote of thanks.

CHIEF JUSTICE SHRI BHASKARAN'S CALL TO EDUCATIONISTS

THE Chief Justice Andhra Pradesh High Court, Justice Shri K. Bhaskaran, while delivering the Convocation address at the Bhavan's College of Communication and Management in Hyderabad on March 10, stressed the need for evolving an educational curriculum that could instil leadership qualities among students.

The present-day system aimed more at material well-being than promotion of humanism and character-building among students.

Mushrooming of institutions offering technical education had resulted in excessive rise in the number of the educated unemployed. Technical education without caring for the job market might result in disastrous consequences, he said.

Noting that the country had not yet 'Indianised' education, he remarked that reports of scores of commissions on education had been gathering dust.

He expressed anguish that universalisation of compulsory free education to all children up to the age of 14 years still remained a far cry. Though part IV of the Constitution clearly enjoined on the State to ensure free education to children throughout

The Chief Justice of Andhra Pradesh High Court, Shri K. Bhaskaran, giving the Kulapati Gold Medal to Dr. A. Padmanabha Rao of Public Relations, Assistant Director, A.I.R., Hyderabad

the country, he said 'Indianisation of education' had not been possible even after the British had left' though several commissions had been set up for the purpose. It was time the problems facing the educational sector were dealt with seriously, he added.

The Chief Justice felt that colleges and institutions were being "recklessly" allowed to come up. He urged the authorities to be cautious while sanctioning institutions as it would undoubtedly lead to unemployment, agitations and unrest.

The Chief Justice earlier gave away awards, medals and diplomas to the students. Shri M. V. Subba Rao, Executive Vice-Chairman of the Bhavan's Hyderabad Kendra, welcomed the gathering. Shri V. H. Desai, honorary principal of the College, presented the annual report, while Justice Shri Y. V. Anjaneyulu, Chairman of Bhavan's Hyderabad Kendra, presided.

JUST RELEASED:

THE CONCEPT OF ENERGY IN HINDUISM

BY

AUTAR NARAIN BAKSHI

PRICE : Rs. 16-00

The Cardinal principle of Hinduism, according to the author, is the "Concept of Energy", and spiritual evolution is the process of liberation of the "Energy" Content of the soul and "Its" merger with the "Total Energy" of the Universe. The entire book is an exposition of this central idea.

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The World of Books

Bus To Mukerian

by Pranav **Khullar, Prabhat Prakashan, Delhi, pp. 116,** Price **Rs. 40.**

BUS to Mukerian is a fascinating anthology of middles which appeared from time to time in leading national dailies. Pranav Khullar, the author, did not seem to have gate-crashed into middle-writing due to exigencies of journalism. He wrote the first middle of his life at the incredible age of 10. He seems to be sharply aware of the impossible demands on the art of middle writing. Sometimes, says Khullar, one word, very often the position of a word, as in a poem, flashes through a procession of associations and reflections that it is impossible for the reader not to notice them. Standing in the lowest rung of literary forms, the middle, he rightly argues, is perhaps the only medium after poetry which is capable of touching the dizziest heights. Some of the middles of Malcolm Muggeridge and Stephen Spender, he informs, are marvels of condensation.

Often, one finds the middle figuring on the edit page and lurking gloomily as a poor relation to the flamboyant editorial. How often do we retreat from the brash, obstreperous and declamatory editorial which seeks to overstate. On the contrary, the middle is insinuative, tender and oblique, a classical example of the understatement. The commonplace debate whether the middle belongs to the professional exigencies of journalism or to the imaginative flights of literature is now dated. For journalism at its highest is hardly distinguishable from real literature.

Pranav Khullar is barely 22, and yet he has developed remarkable insights into the art and technique of the middle. In all he has anthologised 44 middles which he calls "44 moods, 44 moments, 44 miniatures."

Reviewed by
—Prof. D. Prempati

In a direct and subtle style Pranav writes on the simple situations of the average life. It is only the old woman who knows how extra-ordinarily important the half-burnt bamboo of Ravana's effigy on the Dussehra is. How about the Indian apartheid which demonstratively opts for only fair or the fairest of the brides-to be?

Such pieces have transcended the limiting frontiers of commonplace journalism. Pranav's creative work reminds us of the early realists who tended on the whole not to treat through the conscious patterns of traditional art. For them as with Pranav the appropriate type of the writer tends to be the journalist, the appropriate made that of authentication, of having been there and got the facts. It is a healthy tendency to write as the journalist, depending on a first-hand experience of the changing forces in a changing society and releasing into literature a world of proliferating details.

In this jungle of such details Delhi stalks supreme, the unfit being thrown to gutters and the few people who survive appropriate to themselves all resources of the metropolitan living.

Pranav has given a texture to the writing of middles; the proven success of this pioneering job is bound to lead him to yet new pastures.

Love And Animality

By Ramesh K. Srivastava, published by Writer's Workshop, Price: Hardback — Rs. 60, Flexback — Rs. 40/-.

A DELIGHTFUL collection of short stories all of which have been published in various magazines before. The themes are ancient but the author manages to give them a delightful modern twist which keeps the reader's attention.

'The living doll' is the story of Kashi who since birth was cursed as being able to "neither cry nor be affected by crying". He is given a little doll by an English doctor. His fondness for the doll becomes an ever-consuming passion, even as he reaches manhood. Taunted playfully by his 'bhabi' to play holi, in a frenzied moment reality and fantasy intermingle and Kashi ends up killing his bhabi. Even after the deed, as the police lead him away, he cannot separate reality from fantasy and the story ends with an unemotional cry from Kashi that he was "only playing with his doll".

Various emotions ("Rasa") are delineated in every story. The cry of a harassed college professor is evident in the powerful line "snubbed by the principal, humiliated by Head of the department and indifferently treated by the students". Mr. Srivastava is capable of painting on a voluminous canvas with a few such bold strokes. "A semi literate wife like a hot morsel in your mouth, you can neither swallow it nor spit it out", the professor says and the story proves the statement of the professor and his wife Manjula. Delightful farce is intermingled with scathing blunt truthfulness. Malaproprisms and variations in pronounciations are aptly used by the author to build up the situation of Manjula with her improvised professor trying to live up to the Chadda's of her neighbourhood". Mrs. Chadda proudly announced once to Man-

**Reviewed by
Harini Raghuveer**

that her husband beats her and it was an act of love. The professor tries to convince her it was an act of animality not test of love, but she remains unconvinced till the end. In the final case Mr. Chadda is taken to prison for his very act of brutality and also for his part in helping adulterers. A subdued Manjula comes home to find her husband with a packet of contraceptives in one hand and a stick in the other and enquires 'which one and how many would you like me to use first?' On this hilarious note, the story ends when Manjula also chimes "you were right, it was act of animality".

Makes delightful reading even though there is an underlying tone of male chauvinism all through.

Better Eyesight Without Glasses

By W. H. Bates, M.D., Published by Orient Paperbacks, Madarsa Road, Kashmere Gate, Delhi-110 006. Price: Rs. 16/-.

In relation to its size, no organ in the human body is of such complex design as the eye. It is capable of recording about one and a half million impressions at once. It moves more than a hundred thousand times in a day to pick up the flood of light waves. This enormous job is accomplished so efficiently by six tiny muscles. It is estimated that if the leg muscles were to do the same amount of work, it would be equal to runing two Marathons!

To overcome the daily strain imposed on them by sight, the two eyes scrupulously share the work. One moment, it is the left eye which receives 90 per cent of the impressions; the next moment, it is the right eye. During these rest periods, the relieved eye only works at 10 per cent of its capacity and, as a result, rests.

Be that as it may, Nature's understanding of its capacity is often upset by man, who often tends to overact his natural capacity in life. It is an unchallengeable medical fact that stress and strain play a major role in causing an innumerable array of disorder in modern man. The muscles of the eyes are no exception to this general rule. Otherwise wearing of eye-glasses will not have reached that proportion in our day. It has become almost a 'fashion' to wear glasses. In the past glasses were used exclusively as an aid to defective sight, but now they are prescribed for large number of people who could in fact see better without them. And once they begin to use the glasses, the eyes almost become addicted to them.

In his 'Better Eyesight Without Glasses', Dr. W. H. Bates, an experienced researcher on the functioning of the eyes, places greater emphasis on improving the eye-sight by simple natural methods like palming and central fixation.

"Durnig more than thirty years of clinical experience I have not observed a single fact that was not in harmony with the belief that the lens and the ciliary muscles have nothing to do with accommodation and that the changes in the shape of the

Reviewed by
Dr. K. Narayanan

eyeball upon which errors of refraction depend are not permanent. My clinical observations have of themselves been sufficient to demonstrate the truth of this belief. They have also been sufficient to show errors of refraction can be produced at will, and how they may be eliminated temporarily in a few minutes and permanently by continued treatment."

MALAYALAM

Rg., Yajur, Samavediya Sandhyavandanam

By P. S. Ramanathan. Published by the Educational Supplies Depot, Palghat, Pin-678 001, Price: Rs. 20/-.

THERE is a Sanskrit verse which says that the body is the temple in which abides the Supreme Being. The temple has to be kept clean both within and without and one of the aids prescribed for internal cleansing is the prayer to the sun at dawn and dusk and at mid-day. The first reference to this act of adoration is found in Taittiriya Aranyaka. The 'Sandhyopasana' is one among the six 'special duties' (Visesha Dharma) which are to be performed according to the rules laid down for the different castes. The performance of this 'dharma' is its own reward. Yet the discipline is such that it helps one to look within and strengthen one's aspirations towards Godhead.

The 'Sandhya', which is vedic in origin and contains, besides vedic mantras, prayers from the puranas and the tantras, has six constituents — 'achamana' (sipping of water with the three names of Vishnu), 'pranayama' (restraint of breath), 'marjana' (sprinkling oneself with water), 'Aghamarshana' (driving out sin with water), 'Argya' (offering of water to the sun), 'japa' (of gayatri i.e. prayer to deity in the sun representing all-pervading light or intelligence) and 'upasthana' (reciting prayers in worship of the sun in the morning and Varuna in the evening).

Shri P. S. Ramanathan has spared no pains to explain this elaborate act of purification of one's self through prayer involving recitation of god's name, nyasa (invoking god in the limbs) and mudra (symbolic movement of hand). To the curious who would like to know why the 'sandhya' should be performed at all and in the manner prescribed, Shri Ramanathan gives a convincing answer. He has gone over the wide range of vedic, puranic and sutra literature and given us appropriate references to each element of the sandhya worship. I cannot do better than quote what Jagadguru Sankaracharya of Kanchi has said in his benediction included in the book.

"Shri P. S. Ramanathan of Kozhikode, who is a disciple of Shri Sangameswara Sastri, has written this book in Malayalam (Rg, Yajur, Samavediya Sadhyavandanam) following Sayana's commentary. He has added to this book Painganad Ganapati Sastri's commentary on the Gayatri. We were pleased to read this book born of great effort. We desire that this book be useful to all 'asthikas' in the performance of their duties to earn supreme merit." —V. S.

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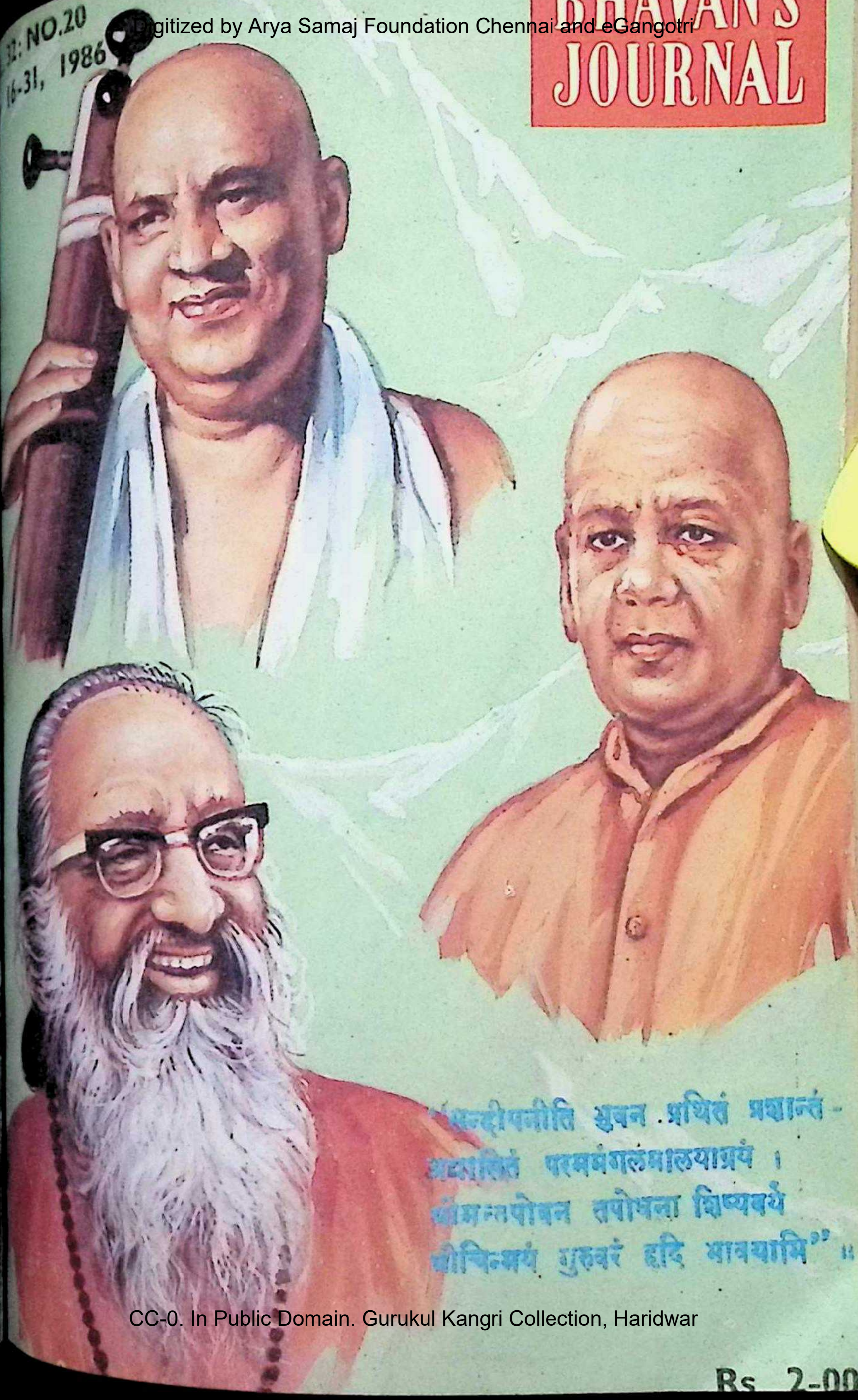

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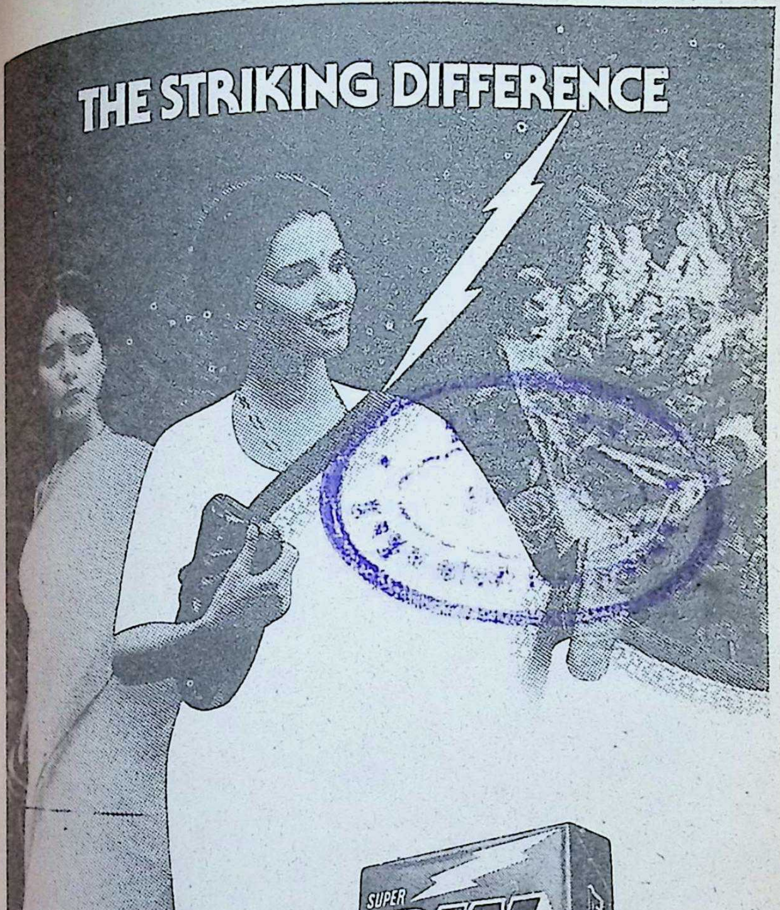
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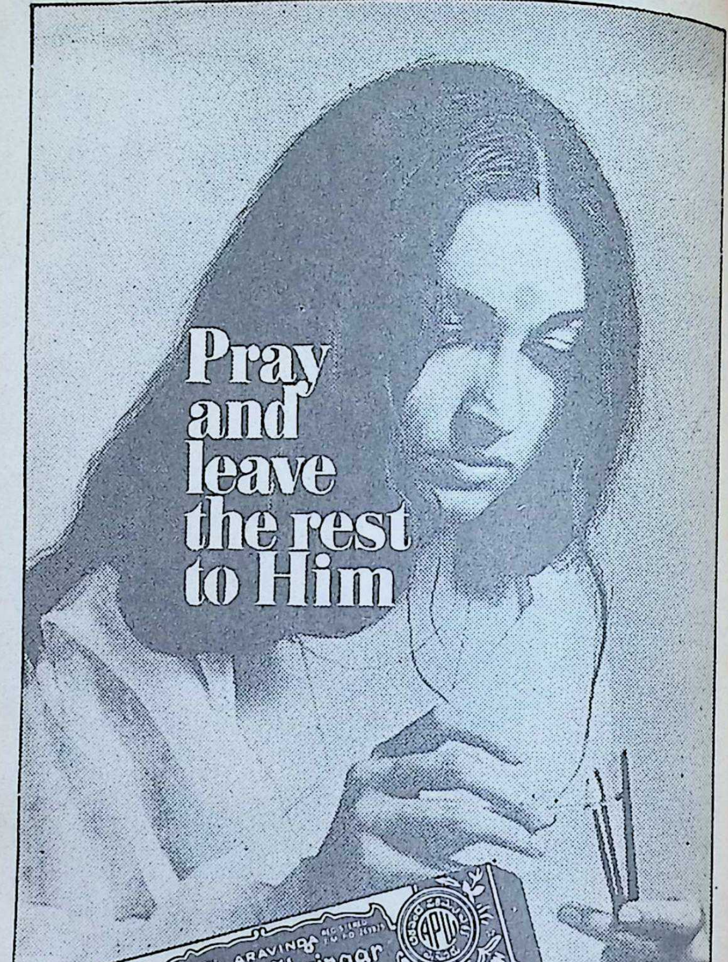

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आ नो भद्राः क्रतवो यन्तु विश्वतः
A no bhadrāḥ kratavo yantu viśvataḥ
Let noble thoughts come to us from every side
Rigveda 1-89-i

PRAYER

ब्रह्मानन्दं परमसुखदं केवलं ज्ञानमूर्ति
द्वन्द्वातीतं गगनसदृशं तत्त्वमस्यादिलक्ष्यम् ।

एकं नित्यं विमलमचलं सर्वधीसाक्षिभूतं
भावातीतं त्रिगुणरहितं सद्गुरुं तं नमामि ।।

I bow to the Guru who is the embodiment of the bliss of Brahman. the giver of the greatest beatitude, the absolute, the personification of the highest knowledge; who is beyond the pairs of opposites (like pleasure and pain) and expansive like the sky: whom scriptural passages (like "Thou Art That") have in view; the One without a second, the eternal, the pure, immovable, the witness of all mental modifications abiding ever beyond thoughts and attributes.

–Visvasaratantra

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Those who think that there are many many gods,
those who speak of many many ways
of reaching God,
those who talk of several scriptures
spawned by falsehood,
those who admire false religions,
they are people
Without enlightenment by the holy grace
springing from Truth.
They do not know the consequences;
they waste (their life).
Oh Lord Who woke me up from sleep
and bestowed on me true bliss !
please rid them of the suffering that will accrue to them.
and graciously bestow wisdom on them.

—Saint Ramalingar

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THE BASIC VIRTUES

—H. H. The Paramacharya of Kanchi

THE virtues that are common to all are mentioned in the Manu-dharma Sastra as follows:

ahimsa satyam asteyam
saucham indriya-nigrahah

'Non-injury, truth, non-stealing, purity and control of the senses'-these five are the principal virtues. In the Vedas, devotion to one's mother, devotion to one's father, devotion to one's teacher, devotion to God, etc., are also taught as the basic virtues.

Let us reflect on the five virtues.

1. *Non-injury*

Refraining from causing injury is an essential virtue for all. We should not kill even an ant. We should not inflict pain on any one's body. This is non-injury. Non-injury has been mentioned as a means of *Yoga*.

What is Yoga? Yoga is controlling the mind.

Yogh chitta vrtti nirodhah.

"Yoga is the control of the modes of the mind." There arises desire in the mind. The mind thinks of many objects. Therefore, many kinds of modification arise in it. It is through the mind that all sorts of trouble come to us. It has been said:

"Mano eva manushyanam
karanam bandha-mokshayoh."

"It is the mind alone that is the cause of bondage and release for men." This is the meaning of this statement. Our mind does not remain as we wish it to remain. If we want the mind to think of an object, it goes elsewhere. If we ask it not to think of anything, that becomes impossible. If we ask the mouth not to speak, it will not speak. If we ask the eyes not to see, they will not see. But if we ask the mind not to think, that does not become possible. Our mind is not within our control. If our mind is really within our control, then it should function according to our wish. If we say to it 'Do not think,' it should not think. But what happens is this: If we want the mind to think of a particular object, what the mind would do is to think of a contrary object.

A mad person cannot keep quiet: he would be prattling always. It is not possible to make him keep his mouth shut. In the same way, we are not able to keep our mind under check. We are mad in respect of the mind. If our mind is under

control, it should behave as we want it to behave. If we ask it to think, it must think. If we ask it to stop, it must stop. Only then could it be said that the mind obeys our command. If we have pain it is felt by the mind. At that time, if we tell the mind, 'Do not think of pain,' it must obey. That is mind control. If the mind is controlled, then it is possible to think, 'There is no pain.' If a tiger should threaten, and if we ask the mind not to be afraid, it would remain without fear. If we ask it to weep, it should weep, if we ask it not to weep, it should not weep. At present this is not so. Even when there is no reason for weeping, the mind weeps. But when the mind is under control, even when there is reason for weeping, if we tell the mind, 'Do not weep,' it should remain without weeping. When the mind remains thus, it is under control. In that state, if we ask the mind not to get angry, it will be without anger.

At present, even our mouth is not under our full control. Having talked nonsense, we subsequently regret our behaviour saying, "Oh! why did we talk in that manner.' Between a mad person and us there is only a little difference. Even a mad man sometimes says, 'I am talking nonsense.' All of a sudden we are afraid. To avoid these, the mind should be controlled.

The controlled state of the mind is compared to the continuous flow of oil. The flow of the mind is then uninterrupted and even; the complete control of mind is even superior to seeing God. By seeing God there arises happiness. If the mind is asked to stay in that happiness, it stays there. If it is asked to remain as God Himself, it will remain so. And, the mind will obey any command. This is Yoga.

Without thinking of that by thinking of which we shall be happy, the mind, in our present state, thinks of all else. By doing what, will the mind come under control? If we bid the mind to get angry, it must get angry, if we bid it not to get angry, it should not get angry. We must seek a way of doing this. And, that should be sought before we die.

The Veda declares, '*tam evam vidvan amrta iha bhavati*' (*Purusha-Sukta*). "Knowing that thus, one becomes immortal here."

Shaknotihaiva yah sodhum
prak-sharira-vimokshanat,
kamakrodhodbhavam vegam
sa yuktah sa sukhi narah.
(*Gita* v-23)

"He, who is able to withstand the force generated by desire

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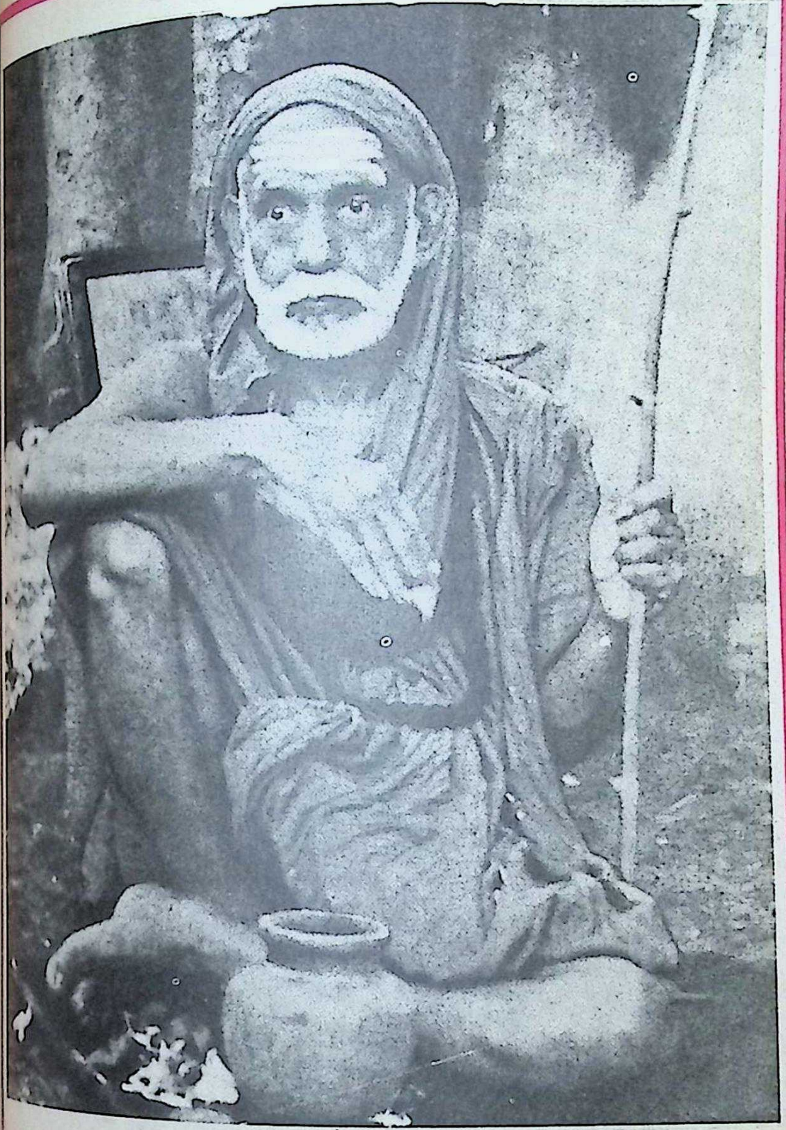

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General : The administration, control and management of the temple are vested in the Guruvayur Devaswom Managing Committee constituted under the Guruvayur Devaswom Act, 1978.

Administrator,
Guruvayur Devaswom, Guruvayur (Kerala)

and anger here itself before the body falls, is a Yogi; he verily, is a happy person."

When there are occasions for the use of desire and anger, one should endeavour to control their force even in this life. He who does so is a 'Yukta.' 'Yukta' means one who is endowed with 'yoga.' The yogas are not for the Rshis alone. For whom is medicine required? Is it not that it is required for the one who has disease? We suffer from the disease of the mind. Therefore, it is for us that the yogas are necessary. Which is the way to control the mind? There are two means. The two are: external means and internal means.

The internal means are those which remain inside and help. In the Math, various things should be accomplished in connection with the *puja*. The cart-driver, the coolie and others remain outside and help. The person who gets ready the ceremonial lamps and the one who gives the flowers for the worship are proximate helps. The internal means are proximate like these. They are several. One of them is non-injury (*ahimsa*). Non-injury is a means for controlling the mind. There is nothing that the mind cannot accomplish. When the mind is not controlled, there is nothing good that it could do. If an elephant has not been tamed, it cannot be of any use to us; it will only cause harm. If it has been tamed, then it could accomplish many things for us. It has the strength of many elephants put together. Great persons like Visvamitra and Hanuman had acquired perfect control over the mind. Therefore it was that they had such great power. It is the same mind that we too have. If we train the mind to do our bidding then we too can work wonders. Vedanta declares that the entire universe has been projected by the mind. The universe is not equal even to the tiny mind of an ant.

The mind is like a ghost. It is like the ghost which comes in the story of Vikramaditya. Just as the ghost performed all the tasks assigned to it, after it had been brought under control, even so the mind would do. Keeping the mind under perfect control is *yoga*. *Ahimsa* (Non-injury) is a limb of *yoga*. Those that have controlled the mind say "We followed the paths of *ahimsa*, and the mind was brought under control."

Therefore, such *ahimsa* has been described in the *Manu-dharma-sastra* as one of the basic virtues; in the *yoga-sastra*, it has been characterised as a limb of *yoga*. We have explained this at some length in order to indicate the greatness of *ahimsa*.

If we perform a deed for achieving some principal end, there accrues also some other benefits. These latter are called intermediary ends. For instance, we go to the Math for seeing the *puja*. Along with seeing the *puja*, we hear also the discourses of several learned people; we listen to the music. These occur of their own accord; we do not have them in view. We see many people; we see several scholars and devotees. These are benefits which we did not intend to gain. Our principal aim was to see the *puja*. The rest are intermediary benefits

Ahimsa brings in certain intermediary benefits. The principal end of *ahimsa* is mind-control. That is the main objective. Besides this, there accrues a subsidiary result.

ahimsa pratisthayam tat- sannidhau vairatyagah — (Patanjali Yoga Sutra).

Thus the *yoga-sutra* declares: If we have gained the virtue of *ahimsa* through the three instruments, viz., body, speech and mind, everyone in our presence will remain peaceful.

One person should not think of causing injury to another; he should not utter any words that would cause distress to another. Similarly, he should not inflict pain on anyone through his body. By nature one would not intend causing injury to another. But, if someone does a mistake, then out of anger we would want to injure him. If our child sets fire to the roof of our house, would we get angry with it? Immediately we would extinguish the fire. And, we would see to it that similar accidents do not occur thereafter. We should behave in a similar way towards the one who causes misery to us. We should look upon him as we do on a child. That is *ahimsa*. The principal aim of practising *ahimsa* is the gaining of mind-control. Besides this, in the presence of one who practises *ahimsa*, even those who have murderous intentions would quieten and become peaceful. In the place where he stays, the mind of even cruel people would become quiet. This is the subsidiary result of *ahimsa*. It will come of its own accord.

Among the duties of the *varnas* and *ashramas*, it is the duty of those who are born as *brahmanas* and take to *sannyasa* to observe *ahimsa* to the fullest extent. Even while embracing *sannyasa*, they take the resolve.

ahimsan sarvabhutany-anyatra tirthebhyah, (Chandogya Upanisad).

The meaning of this passage is: There is no fear for any living being on account of me. A householder (*Grihastha*) should observe *ahimsa* except in the performance of duties enjoined on him (which may involve some himsa). In the performance of rituals taught in the Vedas, there may be some *himsa*. Therefore, except in such rituals which involve *himsa*, he should observe *ahimsa*. In the *Gautama-Dharma-sutra*, and at the end of the *Chandogya Upanisad*, the details about *ahimsa* are taught. Except in the matter of Scripture-enjoined duties, the householder should observe *ahimsa*. The sannyasin, however, should practise *ahimsa* completely. He should not cook; he should not pluck leaves; he should refrain from similar acts which involve *himsa*.

2. *Truth*

There is the follwing definition of truth:

vanmanasayor-aikarupyam
satyam.

When the mind and speech think and express identically — that is truth. God has given us speech only to express what is in the mind. If speech yields to untruth, then the next birth would be that of a beast. We said above that in regard to the practice of *ahimsa* there is exception in the case of the householder. Similarly, there is an exception in regard to speaking the truth. The exception in regard to *ahimsa* is for the householder alone. But the exception in regard to truth is for all.

A certain person points out the faults that he observes in

his place: "That one is a wicked man. That other man stood there. This man did this." It may be that all that he says is a fact. Even though there may be identity of mind and speech here, it would not be truth.

'satyam bhutahitam priyam'

Thus it has been said. "What is in the mind should be expressed in speech" is the general definition of truth. Let us see why that which is in the mind should be expressed in speech. All such deeds are done for the sake of bringing about the good. Truth should generate what is good. If the good is generated, that is truth. If evil arises, that cannot be truth. *Truth must be that which does good to all living beings*. Out of desire or anger, truth should not come about. The words that are spoken with a view to bring a person into discredit by expressing his blemishes may be factual; but they are not true. Truth should not be the cause of bringing sorrow to a person. It should not give rise to trouble. Truth should make us or other beings good. When words of such truth are spoken, they should be spoken in a peaceful manner. They should do good for those who listen to them. This is truth relating to speech.

By the mind also, truth should be observed. One should not even think of uttering a lie.

Posing as if one has taken a bath, while one has not bathed, is observing untruth with the body. One should express truth through all the three instruments (viz., mind, speech and body). Truth also is an aid for mind-control.

Truth too yields an intermediary benefit. If one gets into the habit of speaking the truth by repeated practice, the mind would always think of truth: and speech would always utter the truth. Then whatever is spoken would be true. If by mistake some word is uttered, it would come true. Everything would be in accord with the speech that utters the truth. Even when an utterance is made by mistake that utterance would become true. Words become effective on account of truth. The power that renders words effective is the power to curse or bless. If those who speak the truth say that today is the full-moon day, the full moon will rise, (even though it is some other day). Thus they would have the power to punish or bless.

We may think that we have no desire for wealth. By what sign can this be known? If even in dreams there is no desire for wealth, then we may conclude firmly that there is the absence of that desire. If in a dream some one offers money, and if we say 'Bring it to me,' that is not right. In the same way, one should cultivate such intense devotion to truth that even in dream one does not forsake it. Then truth is realised. And, whatever we say will take place.

'*Satya-prati sthayam kriya phalashrayatvam*' —(Yoga sutra)

But, one should not practise truth with a view to gaining the aforesaid intermediary benefit.

There is a proximate means which is dispassion (vairagya). It means desirelessness. This is said to be a great benefit. An intermediary benefit thereof is the power to see even a treasure that lies buried underneath. If a person says, 'I have dispassion: but I do not see the buried treasure, we can easily know what sort of a dispassion he has. Since he expects to find treasure, he is not truly dispassionate.

Similarly, we should not observe the rule relating to truth with a view to gain its intermediary benefit.

3. *Non-Stealing (Asteya)*

We should harbour no unreasonable desire. *Asteya* means 'not stealing.' The property of another, one should not acquire through deceit. One should not snatch it away by using force. Worst of all is to come into possession of another's wealth through a (deceitful) letter.

4. *Purity (Saucha)*

Cleanliness of body will lead to purity of mind. The tests that should be performed for preserving cleanliness of body are laid down in the Dharmashastras. Now, for the last thirty or forty years, there has been in our country a straying away from the rules of cleanliness. At what times and with what should the body be cleaned; which vessels should be cleaned in which manner; these matters are set forth in the sastras. Cleanliness is the first requirement for all acts. That should not be neglected. Although we may have forgotten now, we should get to know the rules and observe them. If we cannot do even this, how can we control the mind?

There is no use of listening to this and going away. What is taught should be translated into action. If we want to live well, we should be clean. From children to old people, everyone should keep for one's use a separate water-vessel. Only that vessel should be used for purposes of cleaning. The vessel for drinking water should be separate for each. One should not drink water from a vessel belonging to another. Each vessel should be cleaned with the cleaning material prescribed for each. If the vessel is made of silver, it should be cleaned with the appropriate material; if it is made of copper, the material prescribed for that should be used. Wherever one goes for a meal, one should take his drinking vessel with him. One should not drink from another's vessel. Members of all castes should follow such rules. In performing the acts prescribed for them, they should observe the rules of cleanliness.

5. *Sense control (Indriya-nigraha)*

We should not let the senses function as they please. 'To each sense only this much feed' — thus should we exercise control. Our sense-experience should be in accordance with this measure. If the senses exceed, we should have the power to check them.

The five virtues, thus explained, are the principal *dharmas* prescribed for all *astikas* who follow the vedic religion. All of us should cultivate them. These are the basic virtues.

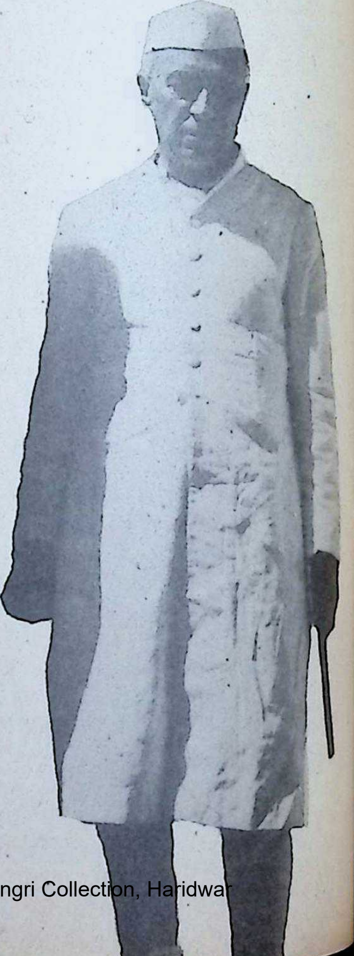
The greatness and elevation of soul is to be found only in study and contemplation.....

Nehru's 22nd death anniversary falls on May 27, 1986.

NEHRU : Two Anecdotes

1

It was about 8-30 p.m. when Jawaharlal Nehru finished his speech at one of the election meetings in 1937. As soon as he had done so, he enquired from the local Congressmen whether he could leave. Pat came the reply, "Yes, sir." The three of us got into the car and left. After having driven about a furlong Jawaharlal said that the Congress workers of .... had no sense of hospitality. "I said I wanted to go and they agreed to it without even offering me a cup of tea." Nehru had taken no tea in the afternoon and as he had always maintained good health, he was feeling very hungry. He asked me whether there was any restaurant in the city. I said there was none. Then I remembered the railway station where some tea could be got. He said, "Let us go there." We motored to the railway station and went to the railway restaurant. There was nothing there except some tea and a few pieces of bread. After having taken the tea we were asked to pay the bill. Everyone of us searched his pockets and found that none of us carried sufficient money. Between us we could collect about two and a half rupees. Nehru had about a rupee and a quarter, Smt. Purnima Banerjee another rupee and I gave the few annas to complete the full amount required. How awkward would it have been if we had failed to make up the amount amongst ourselves!



Proceeding further in our tour, Nehru said he would like to drive the car. The owner of the car, Smt. Purnima Banerjee, requested him not to take the trouble as he must be feeling tired. He, however, insisted. She said that he might not be able to drive it well. Nehru said, "Look at her cheek and the reflection that she is casting." He took over the car from her and we reached Allahabad by about 11 that night.

I requested Jawaharlal to get down at "Anand Bhavan" from where I would go to my house but he did not agree and said he must reach me home. As it was getting late he started driving fast and unfortunately a cow was struck by the handle of one of the doors of the car. The cow was injured, especially a part of her horn. There was no one there, yet Jawaharlal stopped the car and went near the cow and asked me what should be done. We waited there for about ten minutes. Meanwhile, some people came over. The owner of the cow also came. As soon as they saw Nehru they all said that we need not bother; we, therefore, went our way but before leaving Jawaharlal noted the name and address of the owner of the cow. He first dropped me at my place and then went back to "Anand Bhavan". Next morning he sent about Rs. 30 to the owner of the cow for its treatment. Thus ended a most interesting journey of about nine hours which is still green in my memory.

—Lal Bahadur Shastri

2

It was Simla, in the summer of 1931. Not long down from Cambridge, I had been in India a year. But civil disobedience had been on, and much jailing, so I had not yet met any Congressmen.

What I expected them to be like I cannot recall. But certainly not like the first big one I spoke to now India's Prime Minister.

I had no idea who he was. In those days I held a Government post, was less hard worked than now as journalist, and had ambled from my room in Gorton Castle to gossip with an Indian colleague. The Round Table Conference in London was being arranged, the Irwin-Gandhi Pact enabled Congress to be represented, and everyone was discussing who would be chosen.

I found a visitor. My colleague mentioned his name; but I failed to catch it.

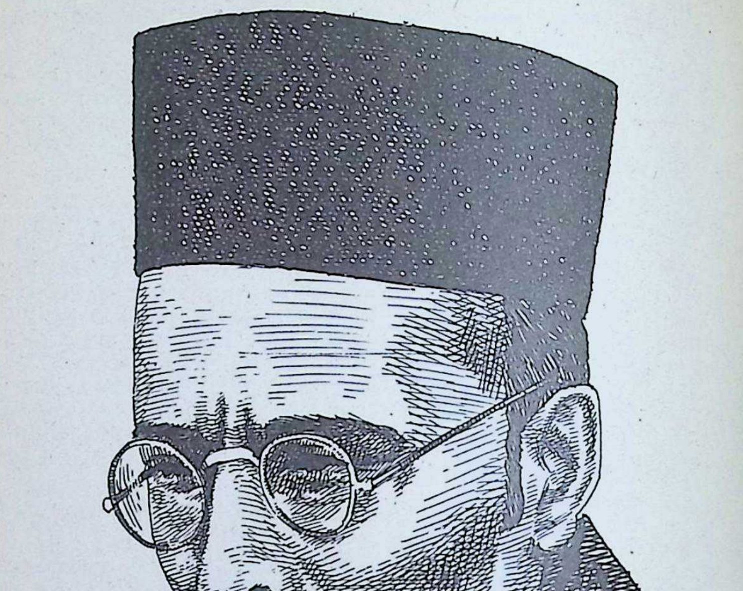
He was a modest, quiet person. Conversation pleasantly developed. And soon a very strange atmosphere was radiated. I was no more in Gorton Castle amidst files and telephones, with scarlet chaprassis coughing outside in the corridors. I was not even in India. The discursive, questing, uninhibited scholarly talk had shifted me 6,000 miles. I was back in Cambridge, no bureaucrat but a student, in stimulating free exchange of ideas with one of the younger dons.

"Who was that man?" I later asked my colleague with enthusiasm. "I liked him. Being with him was like being an undergraduate again in England."

"Oh, surely you realized? Jawaharlal Nehru."

—Ian Stephens

Our Homage



Swatantrayaveer Savarkar
(May 28, 1883-Feb. 26, 1966)

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Symbolism in Ancient Indian Literature—3

Emotional Impact of Symbols

DR A. S. GHOSH

AS explained before, symbolic representations of either physical or the invisible psychic phenomena are not only advantageous but also unavoidable under certain circumtsances. Besides serving the purpose of objective representation, symbols are of great help as a source of inspiration, for creating an emotional impact, for psychic unfoldment and so on.

A national flag is a well known example of a symbol capable of kindling patriotic inspiration. From such utilitarian point of view, symbols are mainly of two types, based on the ear and the eye — the sound-symbol and the form-symbol — though other sense organs take part in them. Of course a sound-symbol, just like a form-symbol, could also serve the purpose of objective representation, a very well known example being the sound-symbol OM. The sound OM is a combination of three root-sounds viz. A, U and M, standing for creation, sustenance and destruction, and therefore representing Brahman, both in Its manifested and unmanifested aspects.[18] In principle, there should exist for every form-symbol at least sound-symbol, and vice versa. National anthem, for instance, corresponds to the national flag.

Now, a man's psyche is multi-centred. Each of such centres can be affected by a particular symbol system. For example, one's own national flag can influence the centre of patriotism, while pornographic images have impact on an entirely different centre, and so on. Similarly the emotional effect of a ballad is completely different from that of a love song or a lullaby.

The intimate relationship between different psychic centres, including those buried deep in the personality, and the different symbol systems formed the subject matter of intensive investigation by the ancient sages. Researches carried out by a large number of Rishis over several centuries have led to the discovery of various psychic centres along with the corresponding form-symbols as well as the sound-symbols — the deities and the corresponding *mantras*. Different *Devas* and *Devis* are thus associated with different psychic centres and with the inherent phychic powers, which can be awakened by the prescribed form of worship. Note that those who worship gods and goddesses do not think them to be merely inert symbols. Each one of them is considered to be a living entity capable of responding to prayers.

When a worshipper is able to concentrate his mind perfectly on a particular deity with the help of the proper *mantra,* then he acquires the corresponding psychic power, known as *Vibhuti.* The sage Patanjali in Chapter III of his Yoga Sutras enumerates various *Vibhutis,* like making oneself very light or very heavy, seeing and hearing what is happening at a distance, and so on. But the aim of Yoga is not acquisition of powers. Yoga means yoking. The ultimate aim of Yoga is to unite one's individual consciousness with the Supreme Abstract Principle — Brahman. In yogic practices, one attempts to make the mind and intellect one-pointed at first, and then to make the mindstuff completely rippleless. In that state, the mind and the intellect, in the sense we ordinarily understand them, are just not there. What then remains is the Abstract Conscious Principle from which the mindstuff eventually springs up. In other words, mental and intellectual one-pointedness is obviously a necessary step in Yoga, which step is of course required to be eventually crossed. *Vibhutis* are the consequences of perfect one-pointedness of the mind, and naturally come during *Sadhana.*

As Swami Vivekananda points out, "We have to go beyond intellect; the proof of religion is in direct perception." .... "The man who does not understand anything higher may get some power, some enjoyment by the worship of these *Pratikas;* and after a long course of experience, when he will be ready to come to freedom, he will of his own accord give up the *Pratikas.*"

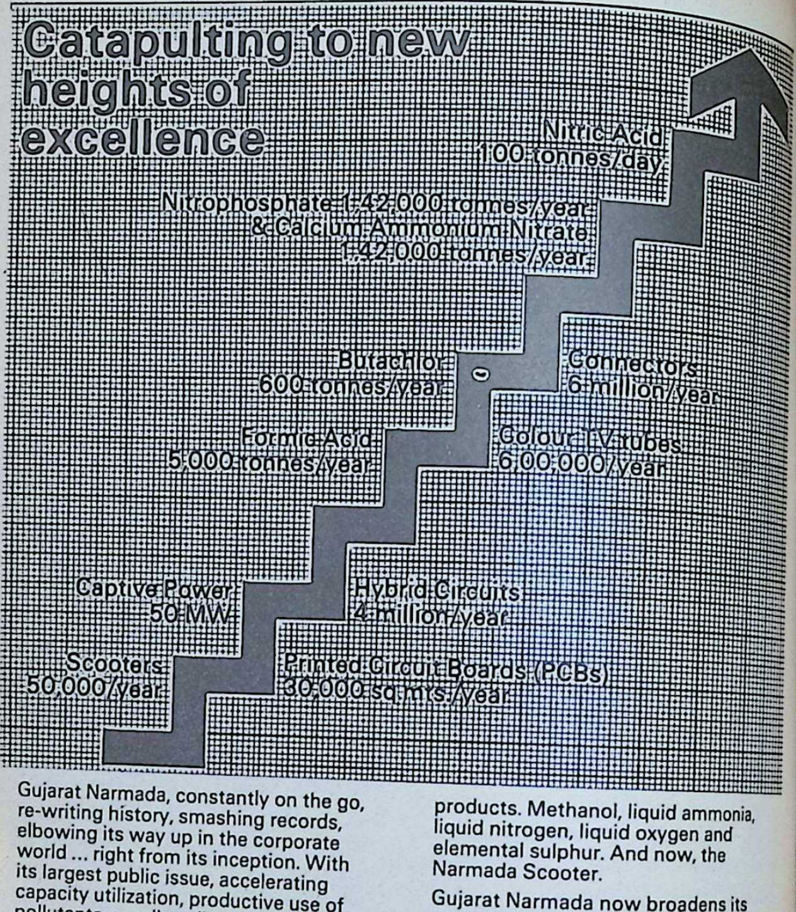
The sage Patanjali similarly cautions us (in Yoga Sutra, III, 37/38) not to remain stuck with Yogic Vibhutis (powers accruing as a result of yogic practices), but to go ahead towards the final step of transcending the intellect. *Vibhutis* as said before come naturally to a one-pointed mind and intellect, but they prove to be hindrances for further progress in the spiritual journey. Once however, a worshipper is able to transcend the intellect and becomes truly wise, then these powers are no longer hindrances, rather they prove to be handy for serving humanity.

The question is often raised

now-a-days as to why we do not commonly come across people having this type of yogic powers, though many are found engaged in different forms of worship and ritualism. True, such powers are rare, yet people having such powers do still exist. The reason why such people are rare would be clear if we recapitulate some of the essential conditions which are required to be fulfilled before one can hope to get any result out of Yogic practices. Patanjali in his Yoga-Sustras (II. 29-32) lays down *Yama* and *Niyama* as the primary requirements of the Yoga having eight limbs. The first two limbs are analagous to the strict discipline and training which one has to undergo before one can hope to become a scientist in modern days. *Yama* consists in practising the following: *Ahimsa* (non-violence), *Satya* (truthful ness), *Asteya* (non-stealing), *Brahmacharya* ('c.libacy' in a restricted sense and 'to think of Brahman' in a wider sense), *Aparigraha* (not accepting favour or obligations from others). And *Niyama* consists of internal and external cleanliness, contentment, *Tapasya* (observance of hard and painful practices or prescribed penance for attaining a set goal), *Swadhyaya* (study of scriptures and cogitation), and worship of God, embodiment of Truth. Then secondly, the form-symbol has to be perfect according to the scriptures, and the *mantra* is required to be uttered with correct pronunciation and intonation. We are, for instance, told in the Brahmanas of the Vedas the story of Twashtri, who performing a sacrifice to produce an avenger of his son slain by Indra, produced, owing to an error of accentuation, not a slayer of Indra, but one whom Indra must be the slayer. Last but not the least, the worshipper has to have shraddha, intense faith and devotion. How many modern ritualists take the trouble of fulfilling the essential conditions as laid down in the authoritative aphorisms of Patanjali?

Religious symbolism is nothing peculiar to Hindus alone. Christianity has grown around the church, images of Christ and Mary, the cross etc. Muslims go to the mosque and prefer to pray facing the holy city of Mecca, knowing fully well that the Almighty is present everywhere.

(*To be Concluded*)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Duraiswamy Aiyar Memorial Lecture

Sri Aurobindo and the Current world crisis

Dr. K.R. Srinivasa Iyengar

A LECTURE in the hallowed memory of Sri Duraiswamy Aiyar (or 'Sudhanwa' as he was intimately known), a lecture under the Bharatiya Vidya Bhavan's auspices and on Sri Aurobindo carries a triple significance. I recall with gratitude the few occasions when I met Sri Duraiswamy Aiyar as if by chance in the Ashram courtyard in Pondicherry. A life like Duraiswamy Aiyar's — a life of idealism, ardour, aspiration, dedication and sacrifice; a life that was really a sustained Yoga Sadhana— was not lived in vain, and must prove a solace and an inspiration to the younger generations.

The title of my talk "Sri Aurobindo and the current world crisis" calls for some clarification. The crisis that is the theme of my talk concerns all humanity, all nationals of the earth, all proliferating human activities and preoccupations— political, economic, commercial, cultural, technological

The crisis situation of the Sixties was but the logical consequence of the harnessing and unleashing of atomic power by America in 1945. But the 'crisis' had begun before the two world wars. Actually and logically, we should go further backward by a few years, and begin with the year 1909. For the purpose of my present talk, then, the current world crisis covers a stretch of over 75 years, and the crisis is very much with us still.

It was in 1909 that the future Nobel Laureate for Chemistry, Frederick Soddy predicted that scientists would ultimately be able to release vast amounts of energy from Uranium. The prophet of the coming Atomic Age had spoken. In 1911, Rutherford explored the inside of the atom and located the nucleus, which contains practically the whole mass of the atom. The end of the first world war didn't of course mean the beginnings of real peace. Steady scientific advancement fuelled technological progress, especially in war weaponry for attack and defence. In 1926, in obscure Pondicherry, a French scientist, P.B. Saint- Hilaire (now better known as Pavitra), in the course of a conversation with Sri Aurobindo, heard the Yogi refer to the two conclusions of modern science: "1. Atoms are whirling systems like the solar system; 2. The atoms of all the elements are made out of the same constituents. A different arrangement is the only cause of different properties".

'Sri Aurobindo thought that these conclusions could lead science to revolutionary new discoveries with unpredictable consequences. Then, after a reference to three kinds of Agni—Jada Agni, ordinary fire; Vaidyuta Agni, Electric fire; and Saura Agni, solar fire—Sri Aurobindo added significantly: "Science has only entered upon the first and second of these fires. The fact that the atom is like the solar system could lead it to the knowledge of the third". Soon after his conversation with Pavitra, Sri Aurobindo decided to go into a deeper retirement on November 24, 1926. Clearly the developing crisis in human affairs and the Earth's destiny was about to take some more sharp turns for the worse, and burdened as he was with foreknowledge as well as forebodings, he thought he should mobilise his consciousness so as to be in full readiness both to infer coming events and react to the extent it might lie within his power.

On November 24, 1938, Sri Aurobindo slipped and fell in his room, and his right leg had to be put in plaster. From December 10, onwards, his close disciples and ministrants used to gather around him, generally in the evenings, and the ensuing discussions would be wide-ranging, covering especially the vicissitudes of the second world war. One of the disciples, kept a record of these conversations.

Late in 1938, Otto Hahn and Fritz Strassman announced their successful bombardment of the uranium atom with neutrons, resulting in nuclear fission and a chain-reaction. Next year, on February 25, Nils Bohr and Enrico Fermi explained this new development to the American Physics Society. Szilard, Bohr, Fermi, Einstein — exiles all from Nazi-dominated Europe — were quite apprehensive of what the Nazis might do with the atomic key now in their hands.

Sri Aurobindo's uncanny cosmic consciousness could seize the core of the problem of nuclear-fission and its horrendous possibilities, and almost in a mood of fierce but prophetic laughter he wrote his sonnet 'A Dream of surreal Science' On September 25, 1939. he concluded it with these lines:

Thus wagged on the surreal world, until
A scientist played with atoms and blew out
The Universe before God had time to shout.

Sri Aurobindo was not thinking of the splitting of a special kind of atom (uranium or plutonium), but of the shattering of the very foundations of matter, the infiltration into and disintegration of the innermost principle and power of stability itself, thereby encompassing the irrevocable dissolution of the earth. In himself a creature of inconsequence, Hitler was in the grip of an Asuric force, and seemed for the time being almost irresistible, but Nemesis was building against him, and would overwhelm him at last. Hitler declared that the war

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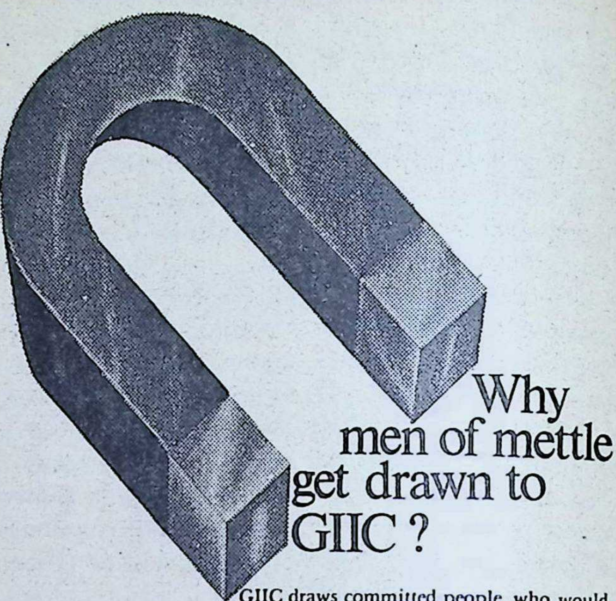
would be finished before August 15, 1940, and he would have his way about the New Order in Europe. On May 20, when Hitler's boast was reported to Sri Aurobindo, his comment was: That is the sign that he is the enemy of our work. And from the values concerned in the conflict, it should be quite clear that what is behind him is the Asuric, the Titanic power" (**Talks with Sri Aurobindo**, recorded by Nirodbaran, Vols. II and III, 2nd edition, 1985, pp. 389-90). It was in a climate of confused opinion in the country that Sri Aurobindo and the Mother sent a donation of Rs. 1,000 to the Viceroy's War Purposes Fund, and declared in the course of a letter to the Governor of Madras, dated September 19, 1940: "We feel that not only is this a battle waged in just self-defence and in defence of the nations threatened with the world-domination of Germany and the Nazi system of life, but that it is a defence of civilisation and its highest attained social, cultural and spiritual values, and of the whole future of humanity. To this cause our support and sympathy will be unswerving whatever may happen: we look forward to the victory of Britain and, as the eventual result, an era of peace and union among the nations and a better and more secure world order". The Asuric Front of Hitler seemed to be impregnable only because, as Sri Aurobindo had said earlier on May 22, there was no leader as yet among the Allies who could receive the Divine force and effectively counteract the Asura. But soon Churchill was to prove such a receptive vessel, and the prospect changed almost at once. The supreme peril to be averted was "the enslavement of mankind, of the tyranny of evil, and a setback to the course of evolution, and especially to the spiritual evolution of mankind"

In India, too, the climate was bleak in the extreme. While in his frustration and anger, Jinnah talked of the 'two nations' heresy, Subhas Bose had exiled himself and was hoping that his Indian National Army would liberate India with Japan's help. And the Congress itself didn't know exactly what to do. Just then Churchill rose to the occasion and sent Sir Stafford Cripps with certain proposals: Indian leaders were to cooperate with the war effort in a National Government, and after the war India would have a Dominion Constitution to be



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evolved by her own representatives. Realising that Cripps had come "on the wave of a great inspiration", Sri Aurobindo offered public support to the offer and hoped it would be accepted in the larger interests of India, Britain and the world. Sri Aurobindo deputed S. Duraiswamy Aiyar as a personal emissary to the Congress Working Committee then meeting at Delhi. The considerations urged by Sri Aurobindo were fourfold: India had more to fear from Japan than from Britain; this was an opportunity for Indians to get into the seats of power; chance for Hindus and Muslims to learn to work together, and thereby disprove the pernicious "two nations" theory; and there was the paramount necessity to mobilise India's collective strength and beat back the danger from Japan. But the plea was unheeded, and as K. M. Munshi was to admit ruefully nine years later on August 16, 1951: "We rejected his (Sri Aurobindo's) advice... But today we realise that if the first (Cripps) proposal had been accepted, there would have been no partition, no refugees, and no Kashmir problem"

1945, the USA's 25th Bomber Command's first massive raid on Tokyo had accounted for casualties of the order of 130,000 and destroyed half the city for the loss of only 14 B-29 planes. But a new development had by then taken place: this was the successful test explosion of the first atomic bomb, blasphemously named "TRINITY", at Alamagordo, New Mexico, on July 16, 1945. Since the word 'Go' from Roosevelt in October 1939, the Manhattan Project had definitely taken off when Fermi saw the 'chain reaction' in operation in 1942: and the bomb itself was ready by mid - 1945 — a fantastic exploit involving 43,000 employees and a cost of 2.2 billion dollars. Leo Szilard — whose feverish imagination working on Wells's fantasy of 1914 had pioneered the idea of the bomb and its material realisation — had recoiled against the actual use of the bomb in warfare, and was scheduled to meet Roosevelt on May 8 to plead with him, but the President had expired on April 12, Germany had surrendered, and the future lay with President Truman. And so, as recorded by General James Farrel, the test explosion, the air blast, the

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awesome roar; and the blaze greater than that of a thousand midday suns "lighted every peak, crevasse and ridge of the nearby montain-range... which warned us of Doomsday". The blast was heard from a distance of 50 miles, the hell-flame was seen from 250 miles, and the energy released was 20,000 tonnes TNT. And Szilard himself noted mournfully: "Whilst the first successful alchemist was undoubtedly God, I sometimes wonder whether the second... may not have been the Devil himself".

Truman of course had no compunctions, and no hesitations. Neither the President nor his War Secretary, Henry Stimson, could see any difference between killing 130,000 in Tokyo with a massive 'conventional' raid and killing the same or a larger number with Atomic bombs. Once the war lords on both sides had decided on waging war against the civilian populations, well, where was one to stop ? Such was the specious reasoning or crazed logic behind Truman's fateful decision. Thus Victim One, Hiroshima, on August 6; followed by Victim Two, Nagasaki, on the 9th. A thousand hells, and another thousand, were let loose. But although the war in the West as well as the East had come to a victorious end, it was also the signal for the surge of envenomed suspicion and fear between the former Allied giants, the U.S. and the USSR. The Second World War had ended no doubt, but already the cold war had begun with all its sinister implications.

It was clearly much more than a coincidence that just when the First World War began, Sri Aurobindo launched on August 15, 1914 his monthly philosophical journal, "Arya", and kept it going till 1921 and filled most of its pages with his own varied contributions. The journal commented also on the war, the after-war peace-making and the ineffectual functioning of the League of Nations. Sri Aurobindo, however saw these and other political and collateral problems that together fusioned into the phantasmagoria of the continuing world crisis from a stance of his own: "The destiny of the race in this age of crisis and revolution will depend much more on the spirit which we are than on the machinery we shall use" (SABCL, Vol. 15, p. 575).

"The Life Divine" was published in 1939-40, and towards the end he declared with solemn emphasis: "At present mankind is undergoing an evolutionary crisis in which is concealed a choice of its destiny; for a stage has been reached in which the human mind has achieved in certain directions enormous development while in others it stands arrested and bewildered and can no longer find it's way" (SABCL, Vol. 19, p. 1053). Mankind is being lured farther and farther, faster and faster, towards the climactic choice between the "either... or" of "Truth-or the Abyss". This has been witnessed during the Hitler war-years and the decades since. The other alternative indicated by Sri Aurobindo in 1940 was a new spurt of evolution in consciousness, "an awakening to the knowledge of self, the discovery of self, the manifestation of the self and spirit within us and the release of its self-knowledge, its self-power, its native self-instrumentation". This means a return to and an increasing reliance on the spirit that we are and a minimisation if not elimination of our dependence on the machinery and gadgetry that we are able to manufacture and are fond of using.

The First World War, it was hoped, would end all wars, but in actuality the war only continued "in another form... with mental trenches and bomb-proof shelters, with reconnaisance and batteries and moving machines of thought and word, propaganda and parties and programmes". The Second World War was a repetition of the first, but with newer lethal accents and intensities and angularities. Once again, in the wake of total victory in 1945, all hopes and confident predictions of lasting world peace were to be answered by the screaming irony of the 'cold war' and the not-so-distant prospect of 'nuclear winters' and 'Doomsday

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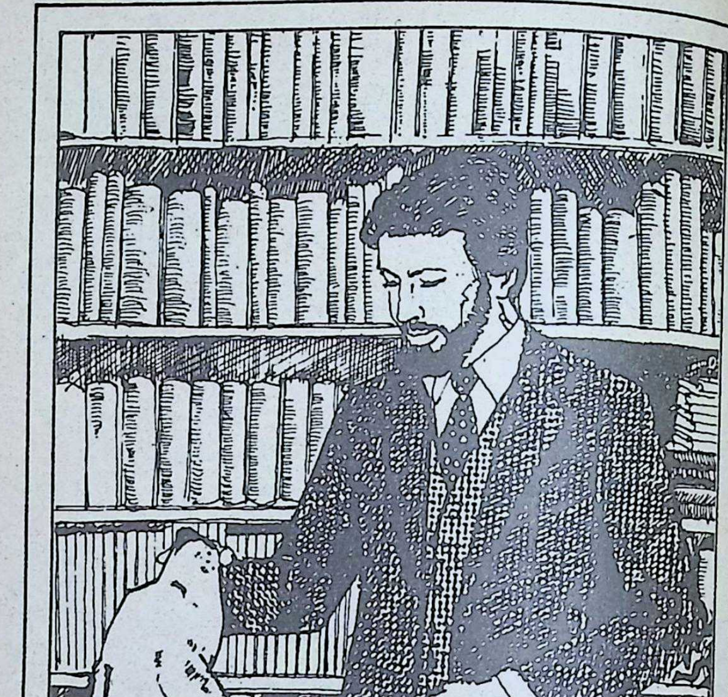
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scenarios'. Reviewing the world situation with his customary percipience, Sri Aurobindo wrote late in 1949 in his 'Postscript Chapter' included in the new edition of "The Ideal of Human Unity" published in 1950. "Two stupendous and world-devastating wars have swept over the globe and have been accompanied or followed by revolutions with far-reaching consequences which have altered the political map of the earth and the international balance, the once fairly stable equilibrium of the five continents, and changed the whole future. A third still more disastrous war with the prospect of the use of weapons and other scientific means of destruction far more fatal and of wider reach than any ever yet invented, weapons whose far-spread use might bring down civilisation with a crash and whose effects might tend towards something like extermination on a large scale, looms in prospect; the constant apprehension of it weighs upon the mind of nations and stimulates them towards further preparations for war and creates an atmosphere of prolonged antagonism, if not yet of conflict, extending to what is called 'cold war' even in times of peace" (SABCL, Vol. 5 p. 557).

It must be remembered, however, that when Sri Aurobindo wrote his 'Postscript Chapter' in 1949, the world was still in the earliest phase of the nuclear era. There were only two nuclear powers, and between them they had a very limited number of nuclear warheads. The prospect is radically different today. The Nuclear Club has a known membership of five (US, USA, UK, France and China), and many more seem to be knocking at the door for admission. Our nuclear pile, again, comprises 50,000 war-heads, with 17,000 more in the making.

Since the beginnings of the cold war in the late forties, there have been shifts and twists, approaches and somersaults, in the diplomatic posturings and nuclear strategies of the superpowers, which in turn have shaped or distorted the policies and programmes of the lesser nuclear and the many non-nuclear powers. There was presently the mix of stability at the Top (i.e. the superpower level) and instability around and in the plains. Peace at the Pentagon and the Kremlin, but storms in distant satellite teacups, say in the 'Third

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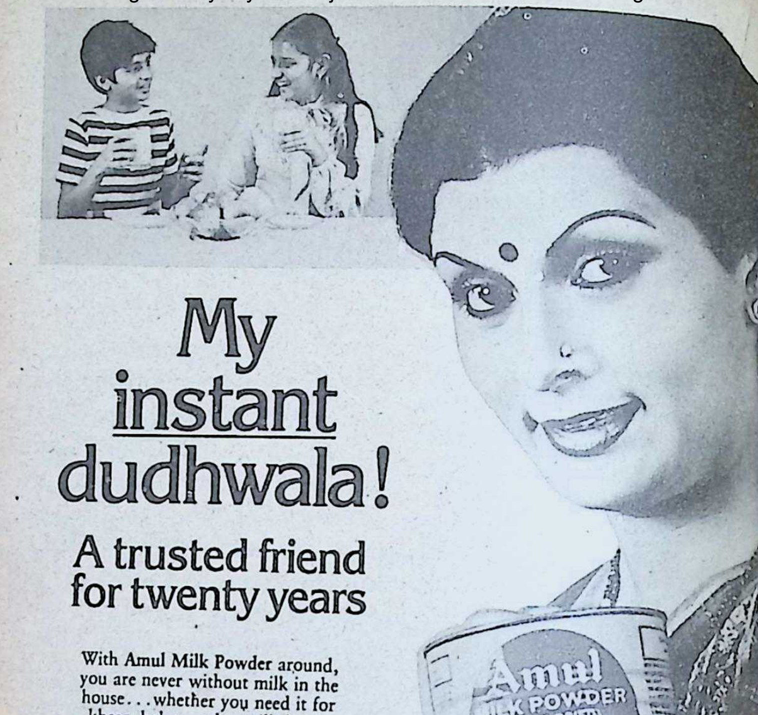
World countries' of Afro-Asia and South America. From time to time there was also talk of massive retaliation, of flexible response, of counterforce strategy, of integrated operations, of multiple independently targeted re-entry vehicles (MIRV), of deterrence-cum-arms control, and now the latest, President Reagan's brain-child, the 'Star Wars' strategy of Strategic Defence Initiative (SDI), "a defence system based in space that would prevent missiles from reaching the US homeland".

Science and technology have been prostituted to such an extent, with such push-button perfection for instant action and massive devastation that the balance between war and diplomacy, War Office and External Affairs Office, is upset for ever. There is also the possibility of irresponsible action by fanatics, terrorists and lunatics. I read recently that, in USA, because of their alcoholism, drug-addiction and abnormal behaviour, some 5000 specially trained personnel out of a total 150,000 manning the nuclear forces have to be withdrawn annually from the N-weapons Systems. It is the grim tragic irony of the predicament in which mankind has now trapped itself that fear of war dominates policy (in US and USSR, in India and Pakistan, in Israel and Syria, and so on), which means escalating 'defence expenditure', which means again the lunatic diversion of scarce funds and human energies into destructive channels.

In the meantime, while the vast mass of the population everywhere feels almost paralysed by helplessness and harrowing uncertainty, the laboratory experiments continue at a feverish pace, the nuclear tests go on at the rate of one every fifth or sixth day, and our planet — even without a nuclear war — is threatened with catastrophic ecological contamination and degradation, our science and technology that harness our finest brains are at the service of political or economic power, a vast majority of our scientists and technologists are engaged (sometimes unknowingly) in the production of increasingly ingenious weapons of instantaneous mass destruction, and our economy and industry are geared to the satisfaction of wasteful consumerism and self-stultifying escapism rather than the essen-



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ial tasks of human development and global peace and harmony.

In 1949 his 'Postscript Chapter', Sri Aurobindo uttered what was a benediction doubled with a warning: "The indwelling deity who presides over the destiny of the race has raised in man's mind and heart the idea, the hope of a new order... a reasonable chance of establishing permanent peace and well-being" (SABCL, Vol. 5 p. 563). This should open the way, not only to human unity, but also "a higher upward evolution of the human soul and human nature". But, then, there was no time to lose: "It is for men of our day and, at the most, of tomorrow to give the answer".

If mankind wished to avoid another major conflict decreeing a "general destruction", the need (in Sri Aurobindo's view) was for "a self-preserving next step", a strengthening of the UNO to make that body approximate to a real World Union.

It is true things seem bleak when we open our morning newspaper. With the arms race careering as maddeningly as ever acounting for 2 million dollars (over Rs. 2 crores) per minute and the gross misuse of 70 per cent of the world's scientists, the possibility of a world catastrophe undoubtedly exists, as even the computer can tell us. Therefore from our deepest depths, the holy of holies, the cry must go forth that what is threatened must not be. Let us as individuals and groups and collectivities — give the firm Refusal, the emphatic No, No, to the creeping paralysis of death-wish on the part of the human race, to dark apostles of war and negation and death, and let us also make the grand Affirmation, the unambiguous Yes, Yes, to the call for peace and harmony and the greater Life, for survival and growth in consciousness and progressive fulfilment in the image of Truth, Beauty and goodness.

Ronald Reagan and Mikhail Gorbachev have met and talked at Geneva, reached a basis (however tenuous as yet) of understanding, and have expressed the determination "to build on that understanding in the coming months and years." Nearer home, Rajiv and Zia too have met, and the thaw in Indo-Pakistan relations can augur well for the future of the subcontinent.

Of the alternative roads to the future, the one now purblindly

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followed in terror and trembling and fatalistic resignation can only lead humanity to the fathomless zero of self-commandeered annihiliation. But the other road — the road to survival, safety and security, the road to self-change and world-change — is also right in front of us. There is the packed malignancy of one kind of power in the atom, but (as Rajaji reminded us) the Good in man, the human soul, is an 'atom' too of measureless potential. There is power in prayer, there is power in the collective invocation of the Divine, and infinite irresistible power can be mobilised if people will transcend 'north' and 'south', 'west' and 'east', grey and red, rich and poor, occident and orient, remembering only their common citizenship of our spaceship earth.

As for the current world situation, it has always been the experience of the race that the night is darkest before dawn, and just when things seem beyond repair, succour comes as an unexpeted, even unmerited, gift of Grace. A new world either more perfectly human or more than human — is clearly in its birth-throes. And there is this assurance too, for those who are ready to receive the light and the force:

> My light shall be in thee, my
> strength thy force.
> Let not the impatient Titan
> drive thy heart...
> All things shall change in
> God's transfiguring hour

(p. 341).

OUR COVER

BHAVAN'S JOURNAL

सन्दीपनीति भुवन प्रथितं प्रशान्तं-
अध्यासितं परममंगलमालयाग्रयं ।
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श्रीचिन्मयं गुरूवरं हृदि भावयामि ॥

I adore in my heart the foremost Guru Sri Chinmaya who is well-known in the world as Sandipani; who is peaceful and learned; who is first in the garland of supreme auspiciousness; who is the best among the disciples of Tapovan whose wealth is penance.

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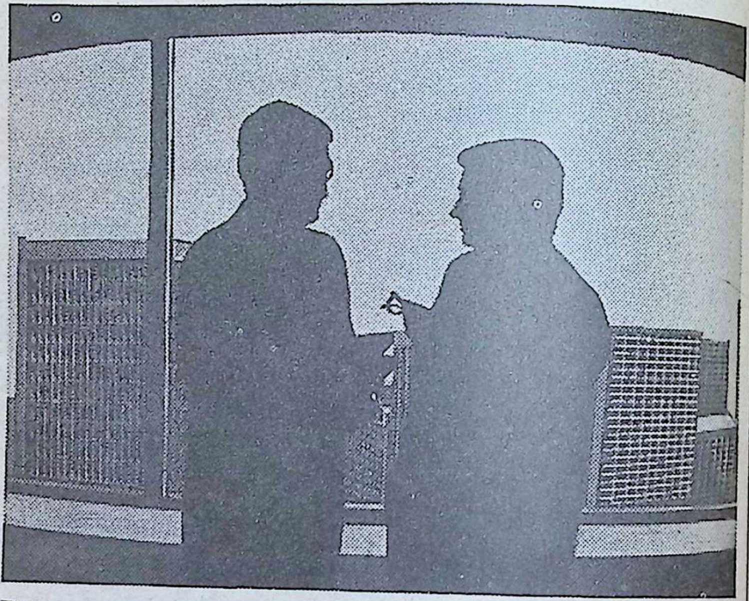

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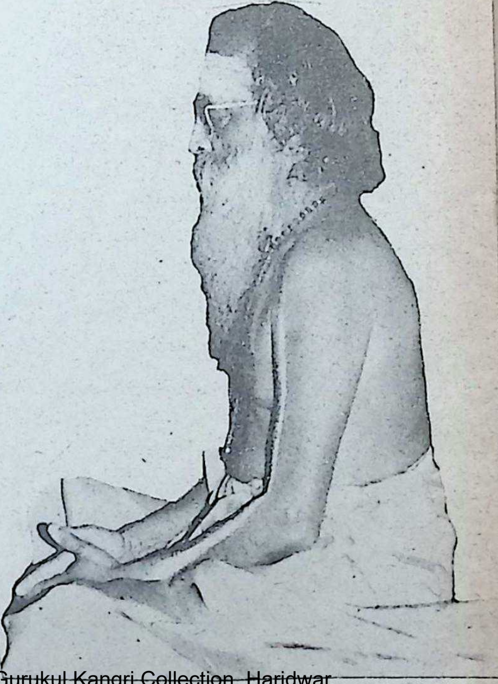
Here & There

V. S. R. K.

A 'Gift of God'

Swami Chinmayananda was 70 on April 11, 1986. At a meeting held recently in Bombay to commemorate this significant event in the life of one of the saintly personalities of modern India, Shri N. Palkhivala referred to the Swamiji as a 'Gift of God.' He also described him as a communicator of the highest values of Indian culture for over three decades. One realises the total inadequacy of words to convey our profound respect and sense of gratitude to Light-bearers like Swami Chinmayananda who take upon themselves to propagate, unhasting, unresting, the great values of our religious culture. To strive ceaselessly to 'convert the Hindu to Hinduism' through the exposition of the sacred scriptures, notably the Upanishads and the Bhagavad Gita. has been the life's mission of Swamiji. That he has eminently succeeded to a large degree in this mission is attested not only by the large crowds that attend his Gita Gnana Yagnas but the successful functioning of the numerous institutions he has set up in all parts of the country and even abroad.

Explaining his 'cult of creative Goodness,' Swamiji has said that "through the Yagna discourses, I have been striving to bring to the recognition of the educated class the glory of Hinduism in its pure form." But Swamiji's vision is all-comprehensive and it is not confined to Hindus only. It comprehends



Swami Chinmayananda

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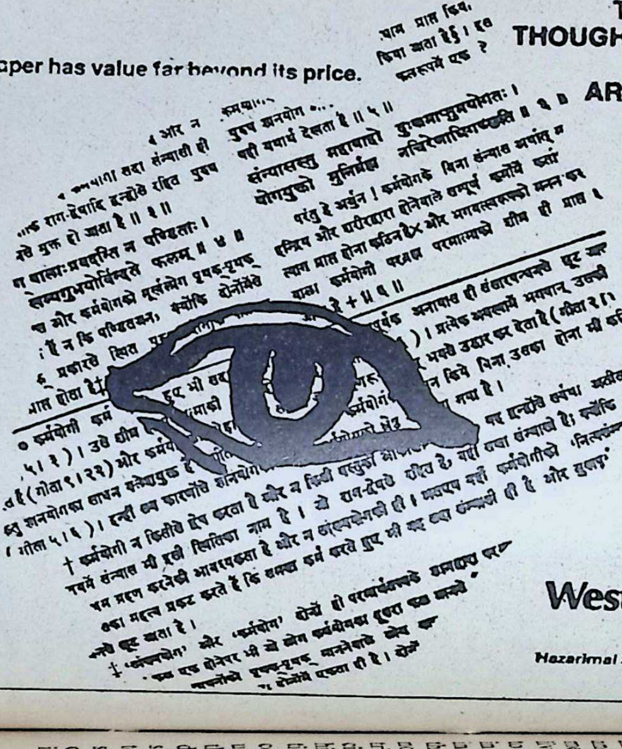

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mankind, seeking the inner ritual unfoldment of Man, theme of our devotion, the ain field of worship.' Through/ revival of the study of our criptures and encouraging conntrated meditation on their ssential teachings — e.g. service to man in a spirit of absolute surrender to God — Swamiji seeks to cleanse politics and political life, chasten art nd literature, bring a new meaning to the economics of living and impart a new vision to scientific pursuits. Politicians, in Swamiji's view, should work in a spirit of total dedication to the welfare of the country; economists should plan for the distribution of wealth on the principle of 'to each according to his productivity;' scientists, functioning on a higher plane of consciousness, should help in unveiling the Mightier glory of the Supreme 'which is yet to be discovered and attained'; artists should impart a 'mystic quality' to their work; and householders should inculcate a sense of discipline and reverence for elders in the young.

Swamiji does not claim to have achieved all that he set out to do when he left Uttarkasi, almost in defiance of his Guru's advice, more than three decades ago. His first 'yagna' conducted at Pune from December 31, 1951 to April 8, 1952 did not attract a large audience. But with each succeeding year, Swamiji has not only drawn unto himself hundreds of thousands of men and women but has built up an institutional structure to spread his message and carry on his mission of a spiritual renaissance. His achievement lies, as Swamiji himself has stated, in making a large number of people recognise the greatness and glory of the Gita and the Upanishads as scriptures showing a way of life which is characterised by love, compassion and renunciation.

The way Swamiji has gone about his mission during the last 35 years has a touch of the miraculous about it. The Yagna conducted in Bombay from April 26 to May 3, 1986 was the 414th of the series i.e. an average of 12 per year. Besides holding international spiritual conferences, Swamiji has been training 'sadhakas' in the institutions he has established in different parts of the country, writing lucid commentaries on Shankara's works, and overseeing the running of schools, hospitals and journals.

Swamiji is one of the great trinity to whom the English-educated of modern India is beholden for awakening in them a new consciousness of their valuable heritage and helping them to tread the path of virtue — Swami Sivananda, Swami Ranganathananda and Swami

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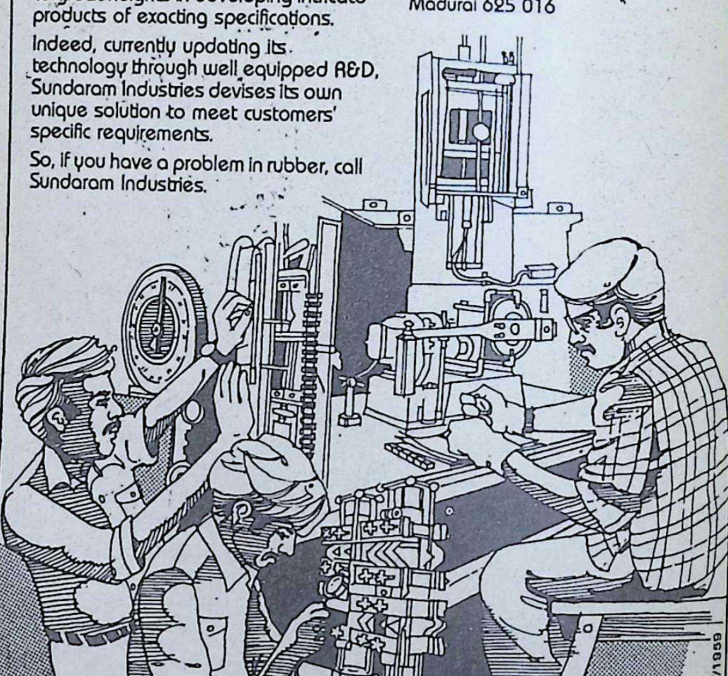

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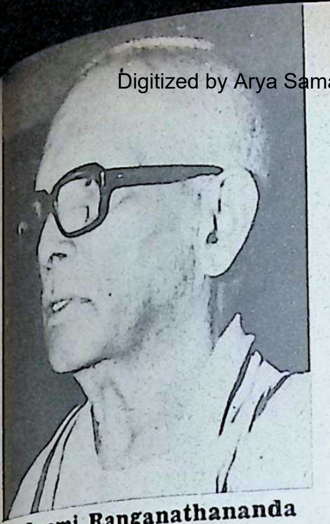

Swami Ranganathananda

Chinmayananda. May they ever remain our spiritual beacon-lights!

Philosopher of Reason & Liberty

In the history of human thought Voltaire is the most fascinating figure that has left an indelible impress on our minds. If he were alive today, he would have been 292 years old — an age beyond reckoning for ordinary mortals. But how one wishes he were alive today, with the longevity of the legendary Lamas of Tibet and directed his fusillade of wit against the hypocrisy of the world around us! Maybe he would have had less to say about ecclesiastical tyranny which he condemned than about the brinkmanship of the super powers. He would have roared with laughter over the antics of tin-pot dictators swearing by religious fundamentalism and building up arsenals of deadly weapons. He would have hailed the marvels of science but would have ridiculed racial arrogance, intellectual snobbery and mass adulation of men and women in power or before the footlights; he would have laughed to scorn at the talk of ushering in the socialist millennium — equality at the cost of liberty. Lifting up his lamp of reason, he would have found the pool of light just a little wider than what it was in his time, but the darkness around more intense.

The literature on France's eighteenth century Philosopher of Enlightenment is vast, as much as his own writings (or it is more?) filling in ninety-nine volumes. Macaulay and Carlyle, the English writers, did him no justice, and the former's was more of a caricature than a por-

The chief reason for our fear is that we regard ourselves as separate units, separate individuals, thrown off into the universe by the Creator to battle for ourselves. As a matter of fact, we are an integral part of the great scheme of creation. We are a part of the great creative energy, and are every instant being re-created, re-fashioned, renewed. Every time we breathe we are being recreated. The Creator cannot be separated from his creations. We live and move and have our being in Him—in His infinite supply of strength, His infinite outreach of wisdom. If we give way to paltry fear,

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rait, warts and all, and the latter's equally unbalanced, especially in his account of Voltaire's relationship with Frederick of Prussia. It is Morley who does him justice and more than him, Will Durant. It is not for nothing that both Will and Ariel Durant devote their entire ninth volume in 'The Story of Civilization' series to the 'Laughing philosopher.' Who can forget Will Durant's brilliant and witty sketch of Voltaire in his 'The Story of Philosophy'?

Voltaire's motto was 'ecrasez l'infeme' — 'crush the infamous' or, amplifying it, 'crush the persecuting and privileged orthodoxy,' be it the Church or the State. He was no atheist as is commonly presumed; he built a church and claimed that it was the only church in Europe that was erected to God. He disdained politics but wanted to do his little best to make politicians 'less foolish and more honorable!' 'Truth has not the name of a party' he wrote.

Space forbids delineation of a character so colourful as that of Voltaire. His contribution to human thought is summed up in two statements:

"To Voltaire reason and humanity were but a single word and love of truth and passion for justice but one emotion."

—John Morley

"When we cease to honour Voltaire we shall be unworthy of freedom." *—Will and Ariel Durant.*

Voltaire fought all his life against religious fanaticism and the tyranny of the clergy, blind optimism that takes it for granted that 'this is the best of all possible worlds,' the exaltation of equality at the cost of liberty, rank superstition and barbaric wars. In support of each of these, a brief quotation from his writings is given below:

Against clergy:

"The first divine was the first rogue who met the first fool.'

Against blind optimism

"It is demonstrable" said he (Professor Pangloss) "that all is necessarily for the best end. Observe that the nose has been formed to bear spectacles — legs were visibly designed for stockings ... stones were designed to construct castles, pigs were made so that we might have pork all the year round. Consequently, they who assert that all is well have said a foolish thing; they should have said all is for the best." (From Voltaire's 'Candide.')

Against Equality

"Those who say that all men are equal speak the greatest truth if they mean that all men have an equal right to liberty, to the possession of their goods, and to the protection of the laws; equality is at once the

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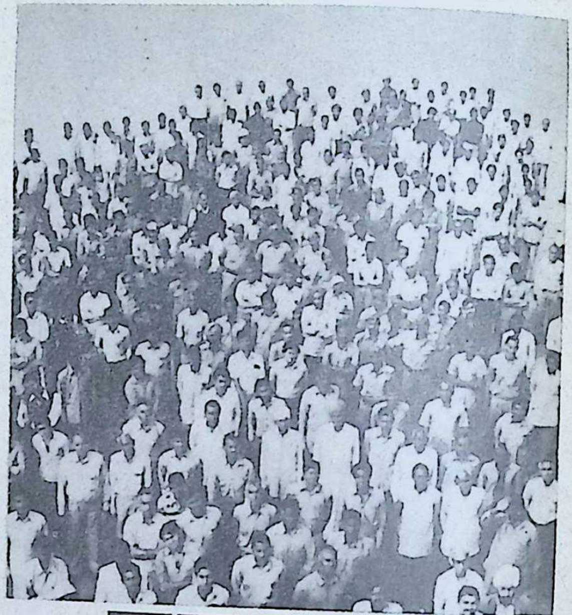
Build with people.



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most natural and the most chimerical thing in the world; natural when it is limited to rights, unnatural when it attempts to level goods and powers."

Against superstition

"A fanaticism composed of superstition and ignorance has been the sickness of all centuries."

Against Wars

"War is the greatest of all crimes and yet there is no aggressor who does not colour his crime with the pretext of justice."

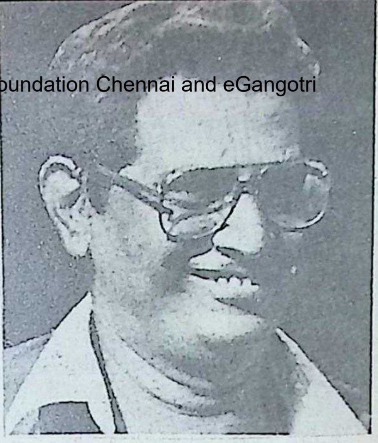
Benjamin Franklin brought his grandson to Voltaire when the latter lay dying. The old man put his hand on the youth's head and asked him to dedicate himself to "God and Liberty."

The philosopher of freedom and reason passed away on May 30, 1778 laying generations to come in his debt.

Crime and Detection

"Hello, Charles, how are you?"

These words, uttered by Senior Police Inspector Madhukar Bapurao Zende on April 7, 1986, as he grabbed the arm of the notorious criminal Charles Sobhraj, should have thrilled several thousands as they read them in newspapers. Few criminals have had so much publicity in recent years as



Shri M. B. Zende

Sobhraj who escaped from Tihar Jail on March 16, 1986 under circumstances which could only be described as scandalous. The police, no doubt, spread their dragnet wide but, as days passed, people seemed to lose all interest. Then the news of his arrest burst like the first showers from a monsoon cloud. All honour to Inspector Zende and his associates.

Crime and criminals do always excite our interest though there is nothing attractive about either. And crime detection has evolved into a most ingenious art calling for its aid very sophisticated scientific equipment. In fiction, if Sherlock Holmes holds our interest today, it is due to the logic of his thinking, which, as he described it, made 'absurdly simple' the most complicated of cases. Detective fiction, even in Indian languages, has a vogue.

In crime, facts are sometimes stranger than fiction. There are

> **Men are apt to let their imaginations run out upon all the robberies, piracies, murders, perjuries, frauds, massacres, assassinations they have ever either heard of or read in history; thence concluding all mankind to be very wicked; as if a court of justice were the proper place for making an estimate of the morals of mankind, or an hospital of the healthfulness of a climate. Ought they not to consider that the number of honest citizens and farmers far surpasses that of all sorts of criminals in any state; that it is the rarity of crime, in comparison of innocent or good actions, which engages our attention to them, and makes them to be recorded in history; while incomparably more honest, generous domestic actions are overlooked, only because they are so common; as one great danger or one month's sickness, shall become a frequently repeated story, during a long life of health and safety."**
>
> —Francis Hutcheson

several collections of famous Indian criminal cases — by Gauba, R.P. Aiyer, Rajagopalan, to mention a few. But it may not be widely known that during the last century, there were two detectives in Bombay, father and son, who won a great reputation. There exists, in fact, a book of the famous cases Abdul Ali Khan the son handled and helped the police in bringing the culprits to book.

Born in August, 1840, Mir Abdul Ali was the first matriculate to join the Bombay Police. He was conferred the title of Khan Bahadur for his distinguished services.

One of the cases that Khan Bahadur helped unravel was the sensational Parel Murder Case of 1887. A dealwood box was found in an open marshy ground near Elphinstone Police Station. When an English police officer got it opened, the body of a woman in a highly decomposed state was found. There was no clue to the identity of the woman or the cause of the crime. The case was entrusted to Mir Abdul Ali,

Mir Abdul Ali, after a great deal of thinking and investigation, concluded that the woman must have been a stranger to Bombay and started enquiries at the rest houses or 'Moosafarkhanas.' He traced the ownership of the box to a Pathan named Syed Gool who, he found out, had recently married the woman. He also found out that Syed Gool had already left by a steamer for Aden, accompanied by his daughter and a friend. He wanted instructions to be sent to the Resident at Aden to prevent Syed Gool from landing. The Commissioner of Police was not very much convinced but did act on Mir Abdul Ali's advice. The Resident at Aden was asked to detain the Pathan.

s daughter and companion and send them back to Bombay. Syed Gool, who was brought back, confessed to the murder of his wife by strangling with the help of a friend. He was sentenced to death. The Acting Chief Justice, Mr. Beyley, said in his judgement. "I have scarely ever seen a case so clearly proved against a prisoner as this one." This, when there was hardly any clue to the identity of the woman who was murdered!

Viva La Viv

It was indeed an incredible feat. I mean the century hit by Viv Richards off 56 balls and in 81 minutes in the fifth and final Test match West Indies played against England on April 15 at St. John's. The West Indies Captain packed six sixes and seven fours in his century. It would have been sheer delight for the spectators to watch this controversial cricketer playing his familiar shots — moving away to the leg side and hitting the ball through the offside. Viv Richards' performance is reminicent of C.K. Nayudu's hooks, Mushtaq Ali's drives and Ravi Shastri's powerful hits. Even when he was making his debut for Somerset in 1974 there was no mistaking the capacity of Viv Richards. Brian Cicse, the Captain for Somerset, 'raved' about the man when Sunil Gavaskar talked to him on arrival in England — other county cricketers were not so optimistic. Viv Richards did not show much promise as a scorer to begin with. "Somehow he seemed to be getting rushes of blood to his head when he was in his 30's and 40's to try for an ambitious shot and get out when a little more care would have assured another 100 for him." (Gavaskar). He rose to his full stature as a cricketer in 1976 when he played against India. He became the 'scourage of India' scoring a century in every Test except the fourth. Did it have anything to do with the hypno-therapy he had while in Australia?

Viv Richards

Thirty-two-year-old Viv, who is as good a batsman as he is a fieldsman, has a lot more to give to the world of cricket.

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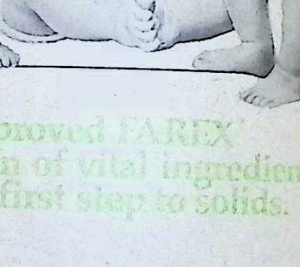

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The Lymphatic System In Health & Disease

DR. K NARAYANAN

ALL of us know that our body has an ingenious network of blood vessels carrying blood to every remote corner of the body but very few may be aware that there is a parallel network of vessels that act as conduit for a straw-coloured fluid known as *lymph*. The *lymphatics*, as this tiny network is called, are transparent vessels giving the appearance of knotted lace, and permeate almost the entire part of the human body.

The lymph contains *lymphocytes* one type of white blood cells – which form a part of our defence system. When disease organisms enter the body, these lymphocytes, along with other units of the defence system attack and kill the invaders. In case the germs elude the first line of defence, and penetrate deeper parts, they are trapped in the lymphatic system, and hauled to the nearest headquarters of a sort *(lymph nodes)* where they are given a clean fatal treatment!

Lymph nodes — varying from the size of a mustard seed to a bean are located in great number throughout the body, though they are most numerous in the intestines, groin, armpits and neck. They are called the "dustbins of the body," because they trap and destroy almost anything that is harmful to the body (bacteria, cell debris and other foreign materials).

In chemical composition, the lymph resembles blood, yet functionally the two differ in their physiological duty. We know the heart pumps the blood through the blood vessels and that exchange of food and waste materials takes place in the fine gossamer-like blood vessels known as capillaries.

The fluids of the blood that pass out of the capillary walls of the arteries are molecules of protein, salts and water. The salts and water can re-enter the venous side of the capillaries — on the way back to heart. But the protein molecules cannot do so directly. If they were to remain in the tissues, the latter may be damaged. It is here the

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Lymphatics come into the picture. They soak up — like blotting paper — the protein-laden filtrate and proceed to the centre of the body, the intestines, from where they pick up *Chyle*, the emulsion of fats from the foods that have been transformed by digestive juices.

As in the case of veins, the lymph ducts are provided with valves which prevent backflow of the lymph. Its movement, however, is not initiated by the blood-stream. Its function is dependent on the body's muscular and breathing movement. As the lymph ducts are linked to the muscles, the latter's movement exerts pressure on the lymph vessels and force the fluid to move along the ducts. *Equally* the lymph vessel winds itself round the *aorta* — the largest artery that leaves the heart — and makes use of its powerful pulsation to propel the lymph.

From this it is quite obvious that sedentary habits can make the lymph move rather in a sluggish pace, and that its movement can be accelerated by exercise, deep breathing and massage.

Ultimately, the main lymph stream empties into a major vein just above the gateway to the heart. Meanwhile, as we have said earlier, the fluid would have passed through myriad wayside stations and the lymph nodes where the enemies of the body are dealt with severely. The painful swelling of the lymph glands in the armpit or groin are signs of the internal struggles between the defending forces and invaders. If the latter were not smashed completely they will pass on to the blood, complicating the trouble.

Tonsils, for instance, is part of the lymphatic system. Its inflammation is a sign of infection. This inflammation is a blessing in disguise, as in this case the inflammation is the result of trapping the invading germs for a battle. However, sometimes they themselves may become a source of danger by producing germs, in which case, they will have to be removed.

Apart from tonsils (See *Tonsillitis*), other lymph nodes too are subject to this banishment from the body. This is especially the case in cancer. The lymph nodes, as usual, filters out the malignant cancer cells arriving at the "stations" on their journey through the blood stream. But when the "Stations" (lymph nodes) become too overwhelmed by the enemies (Cancer cells) they give way and the "Stations" themselves may become dangerous site for new malignant growths.

Thus, when removing surgically a cancerous organ, the lymph glands that drain the area of the primary growth are also

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moved (for instance while removing a cancerous breast, the lymph glands at the nearby arm-pit are also excised).

Yet another problem of the lymphatic system is *elephantiasis* in which thread-like parasites clog the ducts, leading to swollen legs from inefficient, if not, as often the case is, complete failure of drainage of the fluids from the tissues. (See *Filariasis*) The river of lymph is as vital for the fertile operation of the body tissues as is the blood stream. Health may deteriorate rapidly if this strange — often unnoticed — fluid refused to function. In short it is vital for physical balance and economy.

Apart from elephantiasis, the lymphatic system is also afflicted from such rare disorders as *Hodkins Disease* (a tumour of the lymph glands) and *leukemia* (blood cancer) which are to be treated by drugs and surgery. However two other common disorders affecting lymphatic system are *lymphangitis* and *lymphoedema*.

Lymphangitis is the inflammation of the lymph vessels often caused by infection. When the onset of the trouble is sudden, the inflammation can be seen as patchy areas of redness under the skin. If it comes in gradual pace, the inflammation appears like cord-like swellings beneath the skin. It is often followed by the swelling of the lymph glands. It is to be treated by antibiotics.

Lymphoedema, on the other hand, is the swelling of the legs or arms due to any disease leading to the blockage of the circulation of the lymph, that can result in diminishing, if not stalling, resistance to diseases. The swelling can occur in one or more of the limbs. It is often due to the *underdevelopment* of the lymphatic chanels that drain the limbs. It is often present at birth (they tend to run in families — and known as *Milroy's disease*). But the trouble manifests itself only at a later stage. It can, of course, also result from surgery, infection, radiation and malignant disease.

Apart from swelling, skin thickening (sometimes even weeping of tissue fluid through the skin), and *dermatitis* may occur (ulcers, however, are rare). It can be troublesome disease, ranging from fairly trivial to the most gross swelling. Sometimes it can appear during the teens or early twenties in women (*Lymphoedema praecox*).

The disease is diagnosed through *lymphography*, a technique in which iodine-containing compound is slowly injected in the lymphatics and its passage detected through X-rays.

Treatment consists of:

★ Wearing elastic support stockings.

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- Elevating the legs while sitting or sleeping.
- Massaging the leg from ankles to the thighs.
- Exercise.
- Diuretics.
- Antibiotics if infection is present.
- In extreme cases, surgery to remove the diseased tissues and skin grafting.

(Heavy elastic support will be permanently necessary after the surgery).

Regardless of the cause, the trouble persists and is only partly relieved by treatment. Pregnancy, though can worsen the condition, need *not*, however, be avoided.

Despite the pressures of our modern world, family and community remain the moral core of our society, guardians of our values and hopes for the future ... Private values must be at the heart of public policies.

What is true for families in America is true for America in the family of free nations. History is no captive of some inevitable force. History is made by men and women of vision and courage. The United States is the economic miracle, the model to which the world once again turns. We stand for an idea whose time is now; only by lifting the weights from the shoulders of all can people truly prosper and can peace among all nations be secure.

—President Ronald Reagan

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ശ്രീമദ് ഭാഗവതം

ശ്രീ പബ്ലിക്കേഷൻ സൗജന്യം

1986 സെപ്തംബർ 30-ാം തിയതിവരെ നീട്ടിയിരിക്കുന്നു.

ദിവംഗതനായ സാഹിത്യകേസരി പണ്ഡിറ്റ് പി. ഗോപാലൻ നായരുടെ ഭാഷാർത്ഥ കൗമുദി എന്ന വിശദവും വിപുലവുമായ മലയാള വ്യാഖ്യാനത്തോടെ കൂടി

ഏഴു വാല്യങ്ങളിലായി

ഗുരുവായൂർ ദേവസ്വം

പുനഃപ്രസിദ്ധീകരിക്കുന്നു. ശ്രീ ഗുരുവായൂരപ്പന്റെ അതിമനോഹരമായ ബഹുവർണ്ണ ചിത്രം അലങ്കരിക്കുന്ന പുറംചട്ട. ഏതു ഗൃഹത്തിനും സൗഭാഗ്യദമായ

മഹൽഗ്രന്ഥം.

- ഗുണമേന്മയുള്ള ഡമ്മി 1/8 വലിപ്പത്തിൽ - മുഴുകാലിക്കോ ബയന്റിംഗ് - ഏഴു വാല്യവും കൂടി 5000 ത്തിലധികം പേജുകൾ - മുഖവില 550 രൂപ. ശ്രീ പബ്ലിക്കേഷൻ സൗജന്യം അനുസരിച്ച് 400 രൂപക്ക് ലഭിക്കുന്നു. തുക ഒന്നായോ നാലു തുല്യ ഗഡുക്കളായോ 1986 സെപ്തംബർ 30ന് മുമ്പ് അടക്കുക. ഗഡുക്കളായി പണമടക്കുന്നവർക്ക് മുഴുവൻ തുകയും അടച്ചതിനു ശേഷമേ പുസ്തകം വിതരണം ചെയ്യുകയുള്ളൂ.

നാല് വാല്യങ്ങൾ പ്രസിദ്ധപ്പെടുത്തിക്കഴിഞ്ഞിരിക്കുന്നു. ബാക്കി വാല്യങ്ങൾ അച്ചടിച്ച് കിട്ടുന്ന മുറയ്ക്ക് വിതരണം ചെയ്യുന്നതും അവസാനത്തെ വാല്യം 1986 ഡിസംബർ 31-ാം തിയതിക്ക് മുമ്പ് വിതരണം ചെയ്യുന്നതും ആയിരിക്കും.

അപേക്ഷകൾ 'അഡ്മിനിസ്ട്രേറ്റർ, ഗുരുവായൂർ ദേവസ്വം, ഗുരുവായൂർ' എന്ന ക്രോസിട്ട ഡ്രാഫ്റ്റായോ. മണിയോർഡറായോ പണം അടച്ച് കോപ്പികൾ ബുക്ക് ചെയ്യുക.

ശ്രീ പബ്ലിക്കേഷൻ സൗജന്യം 1986 സെപ്തംബർ 30-ാം തിയതിവരെ മാത്രം.

അഡ്മിനിസ്ട്രേറ്റർ,
ഗുരുവായൂർ ദേവസ്വം.

The Adyar Library Is 100 Years Old

DR. D. ANJANEYULU

"AALA Maram! Aala Maram!" (i.e. "Banyan Tree! Banyan Tree!"), shouts the bus conductor, near the 'Tiruvika' Bridge, on the route to and from Adyar, in South Madras (near the river). A new-comer to the city might well be excused if he goes away with the impression that he had approached the local equivalent of the Kew Gardens, or the southern counterpart of the Bodhi Tree, suggesting a sacred place of the Hindus, like Varanasi or Rameswaram. But the impression is misleading, though it may not be altogether incorrect, in the final analysis — by which is here meant — when things and places are looked at in their philosophical perspective.

Not that many residents of Madras know much, or anything at all, about the International Headquarters of the Theosophical Society, housed in the spacious, wooded campus, symbolized by the Banyan Tree (among the most aged of its kind in the world), standing at the heart of the place. (Only the most literate might have a rough idea of the Society, which completed its centenary a few years ago).

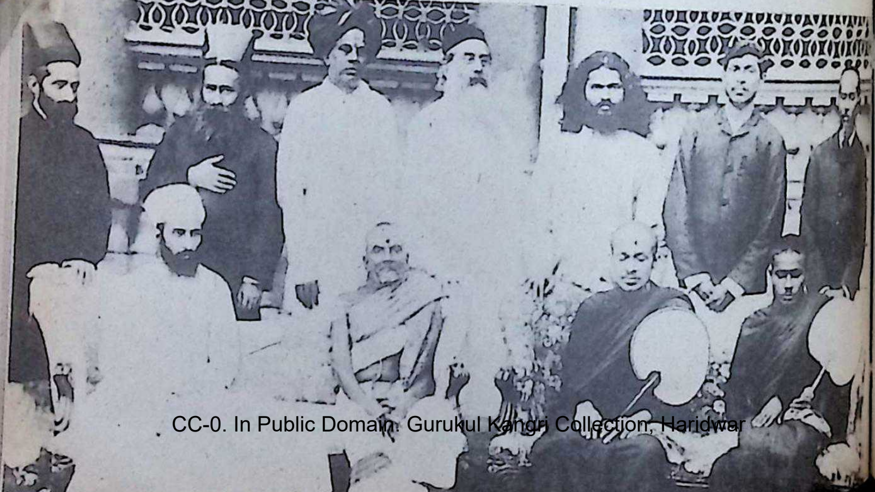
Fewer still are likely to have the foggiest notion, that in this sylvan setting, not far from the Banyan Tree, and very near the Hindu Temple, lies an elegant, white building that houses the Adyar Library and Research Centre, which has just entered its centenary year. It is one of the most valued libraries of its kind in the modern world. It is not a general library; nor can it be conveniently labelled merely as a library of the Theosophical Society. It is no doubt run by the Theosophical Society. It is more than that — an Indological Library, an Oriental Library, one of the best of its kind, that seeks to bridge the insights of the East and the West, at the deepest level.

The Adyar Library was founded by Col. H.S. Olcott, the first President of the Theosophical Society (and its co-founder with Madam H.P. Blavatsky). with a gift of his personal collection of about 200 books on a wide variety of subjects, relating to Indology, Indian Philosophy, Mysticism and Magic, as a nucleus. He meant it as a non-sectarian centre of research in Eastern philosophy, religion and civilization, seeking "the rehabilitation of the true Pandit in public esteem, the promotion of a higher moral sense and spiritual aspiration among Asiatic youth and a strong mutual regard between the East and the West." Rather longwinded this in its phrasing, by modern standards, but the noble and ambitious intent shines through the Victorian phraseology.

Outlining the scope of its work as a new abode of learning, with aspirations for it as a haven for a voyage of discovery, Col. Olcott said: "With the combined labour of the Eastern and Western scholars we hope to bring to light and publish much valuable knowledge now stored away in the ancient languages, or if rendered into Asian vernaculars, still beyond the reach of the thousands of earnest students who are only familiar with the Greek and Latin classics and their European derivative tongues."

Under the colonel's imaginative and eclectic leadership, the library specialized in Sanskrit texts and Hindu literature but also included Zoroastrian, Buddhist and other material. The earliest available manuscripts of the complete Buddhist *Tripitaka* and commentaries were obtained for it. His aim was a revival of the original Hindu and Buddhist traditions in India and Ceylon. The library became a repository

Picture taken on the occasion of the founding of the library, on Dec. 28, 1886. Leaders of various faiths participated. H. S. Olcott, founder of the library, is at the centre (standing)



of key manuscripts and a centre for the scholarly study of texts. "In this way," says Dr. Harold Coward (Head of the Department of Religious Studies, at the University of Calgary, in Canada), "importance was given to Buddhist and Hindu texts at a time when traditional material was being downplayed under the impact of British culture."

The Library and Research Centre has made steady progress during the last nearly hundred years. It has now a well-organised collection of over 160,000 books and 17,300 manuscripts of various kinds. The books, both from the East and the West, many rare and out of print, include first editions. They cover an impressive variety of subjects, in all the major languages, of the world, including Sanskrit, Pali, Hindi, Tamil, Telugu etc; Chinese, Japanese and Tibetan; Greek and Latin; French, Dutch, German, Italian, Spanish, Russian and so on, besides English.

The manuscripts preserved in the library are even rarer and more precious. One of them is a complete set of Xylographs on handmade bark paper of the Tibetan *Kanjur* and *Tanjur*. Notable among the other collections are the *Tripitakas* (or "The Three Baskets"), containing the teachings of the Buddha in Chinese, Japanese, Burmese, Sinhalese, and Siamese, the last of them being a gift to Col. Olcott from the King of Siam. Admittedly, the most beautiful of them is a set of illuminated paper manuscripts in gold, with delicate Chinese brushwork. An Islamic manuscript, some six hundred years old, and an illuminated manuscript of the *Masnavi* of Rumi, may also be mentioned here.

Contemporary politics is not a subject in which the library is normally interested. But an exception is made in the case of the political collection of Dr. Besant, which includes two complete sets of her English daily. *New India* and weekly *Commonweal*, along-with several scrap-books of press clippings, Home Rule pamphlets and other publications, relating to her work for India's political freedom. This has proved a veritable treasure-house of source material for scholars specializing in a study of the Indian freedom movement. The library can also be legitimately proud of its choice collection of works on art — Eastern and Western.

Of journals and periodicals. relating to oriental studies, the Adyar Library has complete sets of nearly all the most significant of them, useful to research scholars. That the Theosophical section is well stocked in books in English and other languages, is only to be expected. Of particular interest is that classic.

ഭക്തപ്രിയ

ഗുരുവായൂർ ദേവസ്വം പ്രസിദ്ധീകരിക്കുന്ന

അദ്ധ്യാത്മിക മാസിക

* പ്രഗത്ഭരായ പണ്ഡിതന്മാർ എഴുതുന്ന പ്രൗഢലേഖനങ്ങൾ.

* പുരാണേതിഹാസങ്ങളെക്കുറിച്ചുള്ള തുടർപംക്തികൾ.

* ഗുരുവായൂർ ക്ഷേത്രത്തെപ്പറ്റിയുള്ള അപൂർവ് വിവരണങ്ങളും കൗതുക വാർത്തകളും.

* ഭക്തജനങ്ങൾക്ക് വായിക്കുവാനും എക്കാലവും സൂക്ഷിച്ചുവെയ്ക്കുവാനും പറ്റിയ പ്രസിദ്ധീകരണം.

* ഓരോ ലക്കത്തിലും ചിലീട്ടു സൂക്ഷിച്ചുവെയ്ക്കാവുന്ന വർണ്ണമനോഹരമായ ചിത്രം.

* 1986 ജനുവരി മുതൽ പ്രസിദ്ധീകരണം ആരംഭിച്ചിരിക്കുന്നു.

ഒററപ്രതി വില 5 രൂപ

വരിസംഖ്യാ നിരക്ക്

വാർഷിക വരിസംഖ്യ : 66-00 രൂപ (തപാൽചിലവടക്കം ഇന്ത്യയിൽ)
ദീർഘകാല വരിസംഖ്യ : 500-00 രൂപ (" ")

(ദീർഘകാല വരിസംഖ്യ അടയ്ക്കുന്നവർക്ക് 200 പ്രതികൾ ലഭിക്കാനർഹതയുണ്ടായിരിക്കും)

ഇന്ത്യയ്ക്കു പുറത്തുള്ള വരിക്കാർ തപാൽചെലവും വഹിയ്ക്കേണ്ടതാണ്.

കുറിപ്പ്:- ജനുവരി മുതൽക്കുള്ള ലക്കങ്ങൾ അയച്ചുതരുന്നതാണ്.

പരസ്യ നിരക്ക്

രണ്ടാമത്തെ കവർപേജ് : 2500ക. ത്രികളർ
മൂന്നാമത്തെ കവർപേജ് : 2000ക. ഡബിൾകളർ
നാലാമത്തെ കവർപേജ് : 3000ക. ഡബിൾകളർ
മുഴുവൻപേജ് (കളർ) : 1500ക.
മുഴുവൻപേജ് : 1,000ക.
അരപേജ് : 550ക.

അഡ്മിനിസ്ട്രേറ്റർ,
ഗുരുവായൂർ ദേവസ്വം,
ഗുരുവായൂർ, കേരളം.

അഡ്മിനിസ്ട്രേറ്റർ.

പി.10/3.

14/3/86

At the Feet of the Master, in all its editions and in all the languages into which it was translated.

Stocking books, manuscripts and periodicals was by no means the only function of this institution, which was envisaged as a research centre, no less than a library. It has had a well thought out publication programme, which began with three collections of basic doctrines: the *Visishta-advaita catechism*, the *Dvaita catechism*, and the *Shin-Shu catechism*. This was to enable children to become knowledgeable in their own religions, in the face of Christian missionary propaganda. A special interest in the Upanishads arose originally at the suggestion of Prof. Max Muller to Col. Olcott in 1888. After considerable groundwork in the library, a first volume, entitled the *Minor Upanishads*, was edited by Dr. F. Otto Schrader and published in 1912.

From these humble beginnings grew three research series, and a research journal, which have helped to make the Adyar Library a byword for academic excellence all over the world, based on meticulous research, factual precision, and balanced presentation of views. The Adyar library series has now over 110 titles to its credit; the Adyar Library pamphlet series 45; and the Adyar Library general series eight. *The Adyar Library Bulletin, Brahma Vidya,* started in 1937, (under the editorship of Dr. C. Kunhan Raja) is going strong with its emphasis on the quality of editing and production and authenticity of information. The unstinted response to it by the libraries of universities and learned bodies all over the world is a fair measure of its success.

All this would not have been possible, without the cooperation of generations of distinguished scholars, foreign and Indian, associated with the Library — known for their intellectual calibre as well their spirit of dedication. They include such celebrated names as Pandit Bhashyacharya (first Director of the Library), Dr. Otto F. Schrader (later of Kiel University), Johan Van Manen, F.L. Woodward (a Buddhist scholar, also connected with the Pali Text Society), Dr. James H. Cousins, Pandit Mahadeva Sastri, Pandit Subrahmanya Sastri, Dr. C. Kunhan Raja (Reader in Sanskrit, University of Madras, later professor in Tehran and Andhra Universities), Capt. G. Srinivasa Murti, Specialist in Indian Medicine, among other things), Dr. V. Raghavan (University of Madras) and A.G. Krishna Warrier.

Its present Director (an honorary post) is Dr. K. Kunjunni Raja (keeping alive the

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scholarly tradition of his uncle, Dr. C. Kunhan Raja), who had retired some years ago as Professor and Head of the Department of Sanskrit in the University of Madras. A scholar in Vyakarana and *Alamkara Sastra*, he had long served the Library as its Adviser. The administration is looked after with a happy blend of efficiency and politeness by Mrs. Sita Neelakantan, the Librarian. They are helped by a friendly and diligent staff of typists, traditional pandits and professional librarians.

The leadership and guidance needed for the building, maintenance and progress of the Library were amply provided by successive Presidents of the Theosophical Society, from the beginning to the present day. Particular mention could be made of C. Jinarajasada, N. Sriram and Mrs. Radha Burnier, all scholars in their own right. Mrs. Burnier is a student of Sanskrit with a serious interest in philosophy and allied disciplines.

Recognition for the work of the Library and Research Centre has been forthcoming in adequate measure from all over the world, though material assistance may not be considered that adequate. The University of Madras has recognised it as a research centre for the preparation of candidates for the Ph. D. in Sanskrit and Indology. Other universities might follow suit. More recently, the Government of India, through its Ministry of Education, has provided monetary assistance for the purchase of equipment and books, as also for enabling the publication of a few recent titles. It has been found possible to house the manuscripts in air-conditioned and humidity-controlled rooms.

Like all the other learned institutions, at the world level, the Adyar Library is also faced with the problem of escalating costs and inelastic sources of income. The Thesophical Society, which always cherished and sustained the Library, may be depended upon to give it a higher priority than ever before. Business houses in India could also take more interest in matters relating to the cultivation of mind, after the example of foundations in the U.S. Individuals, who value the spread of knowledge, will do well to become life-members of the Library.

With a past that it can be proud of, and a present that keeps it more than busy, the Adyar Library and Research Centre can be expected to face the challenge of the future with a quiet confidence and undiminished resilience. □ □ □

While all those who had been performing austerities
since a long time,
with bodies reduced to bony forms
and their minds concentrated
on the spot midway between their brows,
stood disappointed,
Oh Lord of beautiful Vaathavoor,
you first became the embodiment of love,
then the embodiment of charity
and, after that, you became
the embodiment of bliss.

—"PATHWAY TO GOD"
Trod By Saint Ramalingar.
—G. Vanmikanathan

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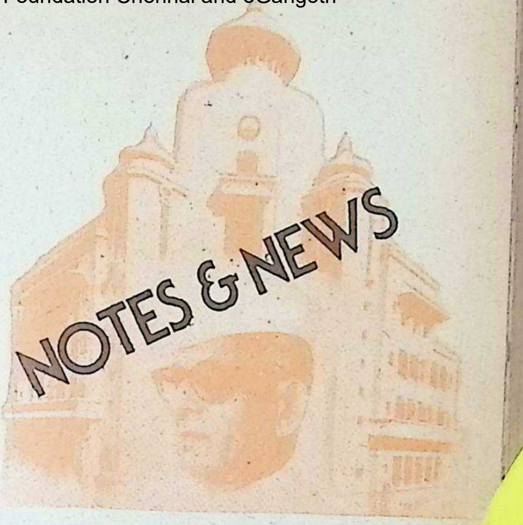


WORLD FAITHS SYMPOSIUM AND DEDICATION OF LIGHT OF TRUTH UNIVERSAL SHRINE IN THE U.S.

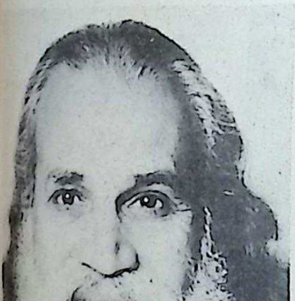
THE weekend of July 19, 20, 1986, is the auspicious occasion of the World Faiths Symposium in Charlottesville and the Grand Dedication of the Light of Truth Universal Shrine (LOTUS) in Buckingham, Virginia.

Built under the guidance of Swami Satchidanandaji Maharaj, Founder of the Integral Yoga Institutes and Satchidananda Ashrams, LOTUS houses altars to the ten major religions of the world — Hinduism, Judaism, Shintoism, Taoism, Buddhism, Christianity, Islam, Sikhism, African Religions and Native American Religions. The lesser known religions and those still unknown are also represented.

LOTUS will serve as a permanent place where people can experience their spiritual oneness and learn to respect the diversity of each expression of worship to the One God. In a world filled with turmoil and fighting in the name of God and religion, this temple will be a beacon to illumine the path of spiritual brotherhood, understanding and love.

This unique shrine is built in the shape of a lotus flower, and the altars are situated in the alcoves formed by the petals. The altars surround a central altar of a meru, with a column of light beaming up to the ceiling and splitting into rays shining down onto each of the religious altars. Upon each altar is a carved scripture from that tradition containing a quote on the Light.

This expression of Jyothi beautifully illustrates how the Light referred to in all religions comes from God, the One Source. On the lower level of the shrine is the All Faiths Hall,



Swami Satchidananda

containing scriptures and holy objects from each of the religions, so that visitors to LOTUS can gain greater understanding of the rich diversity of traditions. LOTUS will boldly express the Vedic assertion: Ekam Sat Viprah Bahudha Vadanti — Truth is One, the wise call it by different names.

Born in Coimbatore District in Tamil Nadu, Swami Satchidananda received Sannyas Diksha in Rishikesh from Swami Sivanandaji Maharaj, founder of the Divine Life Society. Swami Satchidananda has spread the teachings of Integral Yoga for many years. From 1953 to 1966 he served in Sri Lanka and was instrumental in bringing together religious leaders from the various faiths to worship together and develop greater understanding of each other's paths. It was during this period that he began to formulate ideas for LOTUS as a permanent place where all could come together in spiritual harmony to pay homage to the one Supreme God.

Over 1,000 people from all over the world are planning to attend the LOTUS opening celebrations. On the morning of Saturday, July 19, the World Faiths Symposium will take place. The theme "Truth is One, the wise call it by different names" will be discussed by a large and dignified panel of noted spiritual leaders, including representatives of the Dalai Lama and the Pope.

On Sunday morning, July 20, the Grand Dedication of the LOTUS will take place. A colourful, elephant-led procession to the temple will be followed by an all-religious service and ceremonial dedication of the Shrine. There will be a candle-lighting ceremony for world peace and a fireworks display over the LOTUS lake.

Reservations Required

The cost for the Symposium in Charlottesville is $ 75 for adults registered by May 23 ($ 85 after that date), $ 30 for children aged 10-15. The cost includes lunch, dinner and local transportation to and from the Symposium. Special rates apply for guests coming from outside the United States. Free child care is available for infants and children up to 9 years. Reduced rates have been obtained for overnight accommodations in Charlottesville and reservations can be made directly with the Ashram. To attend either the Symposium or the LOTUS Dedication, advance registration is required by June 7.

To obtain a LOTUS '86 registration brochure, please contact: Satchidananda Ashram-Yogaville, Rt. 1 Box 172, Buckingham, Virginia 2391, telephone: (804) 969-3121.

JNANPITH'S MOORTIDEVI AWARD FOR VIRENDRA KUMAR JAIN

THE Bharatiya Jnanpith's second Moortidevi literary award was presented to the noted Hindi Writer, Virendra Kumar Jain for his mythological romance — "Mukti Doot", on April 27, 1986.

Till recently, Shri Jain was the Editor of Bharatiya Vidya Bhavan's Hindi monthly "Navneet".

The prestigious award was presented at a special function in New Delhi by Shri Vasant Sathe, Union Minister for Energy. The noted writer, Jai-

Shri V. K. Jain

Virendra Kumar, was the chief guest.

The award carries a prize of Rs 21,000, a citation and a statue of Saraswati.

The function was marked by a cultural programme based on "Mukti Doot", the story of Anjana and Pavananjaya.

Shri Sathe complimented Bharatiya Jnanpith for instituting awards for writers and generally encouraging creative writers who uphold cultural values.

Virendra Kumar Jain said he felt honoured by the award for his literary work penned about years ago. He said he had tried to show in his work "how a woman of strong character could become a source of inspiration and lead man to fulfil his destiny and achieve greater glory".

In his welcome speech, Shri Shreyans Prasad Jain, President, Bharatiya Jnanpith, said that Moortidevi awards were being given to writers in Indian languages, "who through their creative works help promote abiding values of our culture." Shri Ganga Sharan Singh, Chairman, Nirnayak Mandal, gave an account of how the award was instituted and how within a span of two years acquired a prestigious position.

Shri R. C. Jain, Executive Director, Bennnett, Coleman and Co., who read the citation, traced the literary career of the award-winning author over the last five decades.

SAMSKRITA SAHITYA PARISHAD TIRUCHIRAPALLI

Golden Jubilee Celebrations

THE three-day Golden Jubilee celebrations of the Samskrita Sahitya Parishad concluded at Tiruchirappalli, Tamil Nadu, on March 30.

His Holiness the Jeer of Ahobila Mutt inaugurated the celebrations. Dr. Dhyanesh Narayan Chakravarthy, Professor of Sanskrit, Rabindra Bharati University Calcutta, presided over the opening session.

Dr. N. Veezhinathan, Sanskrit Professor, University of Madras was the President of the second day session. The Hon. Justice Shri V. Rathnam, Judge of the Madras High Court, presided over the concluding session.

Eminent scholars such as Shri K. C. Dash and Shri Sadanand Dikshit both of Puri, Shri V. Venkatachalam of Ujjain, Dr. Sarat Babu and Dr. V. Subrahmanya Sastry, both of the Andhra University, Dr. J. Suryanarayana and Dr. K. S. R. Datta, both of Shri Venkatesvara University of Tirupathi, Shri K. V. Seshadrinatha Sastry and Dr. R. Krishnamurthy, Principal and Lecturer respectively of the Madras Sanskrit College, Shri S.

Srinivasa Sarma of the Annamalai University, Shri V. Balakrishna Sastry of Madras, and Shri R. Muthukrishna Sastry of Jagadguru Vidyasthanam, Tiruvanaikoil, gave discourses on various topics of interest on all the days.

Short Sanskrit dramas were enacted by children in the nights of the first two days.

A souvenir, containing a good number of articles in Sanskrit, Tamil and English, was released at the concluding session by Dr. S Sankaranarayan, Director of Oriental Research of the Venkateswara University.

Messages received from His Holiness Sri Jayendra Sarasvati of Kamakoti Pitha, Sri Sankaracharya of Puri, the Adheenakarthar of Dharmapuram Mutt, the President of India, the Vice-President of India and other dignitaries, were read at the concluding session.

All the scholars who participated in the celebrations were presented with silken shawls, silver medals and cash Sambhavanas.

DR. ANJANEYULU IS MADRAS PRESS CLUB PRESIDENT

DR. D. ANJANEYULU has been elected President of the Madras Press Club, and Shri R. V. Sowlee, Secretary-General, for the year 1986.

The other office-bearers are: Shri A. Ranganathan and Shri K. Narayanachari — Vice-Presidents; Shri R. Krishnamurti — Treasurer; Shri P. Subramaniam (P. S. Mani) — Joint Secretary; Smt. Nirmala Lakshman, Shri N. R. Chendur, Shri P. S. Ramamurti, Shri B. S. R. Krishna and Shri S. Venketasubramaniam (S.V.S.) members of the Managing Committee.

MADAME SOPHIA WADIA PASSES AWAY

MADAME SOPHIA WADIA, a noted figure in public and literary life in India, died in Bombay on April 27, 1986, after a brief illness. She was 85.

Born in Colombia, South America, in 1901, Madame Wadia was educated chiefly in France and did her post-graduate studies at Columbia University, New University, New York, and the School of Oriental Studies, London, but spent a major part of her life serving India.

She came to India in 1929, after her marriage to the late Bomanji Pestanjee Wadia in 1928. Together with her husband, she was one of the promoof the United Lodge of Theosophists in Inda. The Theosophical Movement continued to her deepest commitment throughout her life.

She was the founder-organiser of the PEN and All-India Centre of the International PEN Club. She had the friendship and support of Jawaharlal Nehru, Dr. S. Radhakrishnan and late Prof. A. A. Fyzee. Rabindranath Tagore was the first President of the Centre.

Madame Wadia also worked actively for the welfare of women and children. To her dying day, she was the President of the Indian Institute of World Culture, Bangalore, and Asian Book Trust, Bombay.

Madame Wadia was the author of "Preparation for Citizenship" and "The Brotherhood of Religions". For her writings, she derived inspiration from Gandhiji who wrote a preface to one of them. She was the Editor of "The Aryan Path" from 1930 and of "The Indian PEN" from 1934.

BHAVAN MOURNS H. H. SHRI VIRABHADRASINHJI

THE Bharatiya Vidya Bhavan has lost an esteemed and benevolent patriarch in the passing away of H. H. Maharana Shri Virabhadrasinhji, Rajasaheb of Lunawada, in Bombay on December 6, 1985. He was 75.

He was among the 54 founder members of the Bhavan, and at the time of passing away, was the last surviving founder member.

The Executive Committee of the Bhavan which mourned his death at its meeting on January 29, gratefully recalled the "valuable contributions made by Virabhadrasinhji to the establishment, growth and progress of the Bhavan" and also noted that he was a great friend and staunch supporter of Kulapati Munshi.

Thousands of people attended the funeral of Shri Virabhadrasinhji whose body was taken to Lunawada and cremated on the banks of river Panam with full State honours. Markets remained closed for two days as mark of respect for the departed and prayers were offered at temples and Masjids. The Maharana had done much for fostering communal harmony in his State and was beloved of his subjects.

Born on June 8, 1910 in the illustrious ruling family of Lunawada, the senior branch of the Virpura Solanki dynasty of Anhilwada Patan of Chakravarti Sidhdhraj Jaysinh of Gujarat, he had his early education in St. Xavier's High School in Bombay and later at the Mayo College, Ajmer. He also underwent military training at Deolali and Dehradun. Grandson of H. H. Shri Sir Wakhatsinhji, he ascended the Gadi on October 26, 1930, and became one of the most popular and progressive rulers.

A firm believer in education, he introduced free education right from the primary stage up to Matricultation in the State and came to be acclaimed as the "Pioneer in Free Education".

He did much to eradicate untouchability and also introduced land reforms with a view to ensuring that the land went to the tiller. He stopped the killing of animals during Navaratri festival and was hailed by the Jivdaya Mandal of Ahmedabad and the people in general. He also ensured communal harmony in the State and firmly put down mischievous elements.

In sum, he was a capable ruler, a true educationist, a good administrator, a far-seeing social reformer, a keen sportsman, and a brave soldier who worked for the welfare of his people.

The Maharana is survived by his three sons, Maharaj Shri Bhupendrasinhji, Shri M. K. Dhirendrasinh, former M.L.A. of Gujarat Assembly, and the youngest, Shri M. K. Pushpendrasinh, a Director of TELCO.

MR. MARTIN STEVENS IS NO MORE

THE U.K. Centre of the Bhavan suffered a grievous loss in the death of Mr. Martin Stevens, M.P. who died in December 1985.

Mr. Stevens was the Chairman of the Fund Raising Committee for the Bhavan's U.K. Kendra and a Member of the Executive Committee of the U.K. Kendra.

He represented the constituency of Fulham where Bhavan's U.K. Centre is located. He has been taking keen interest in the activities of the U.K. Centre and has helped the Bhavan in many ways.

It was through the good offices of Mr. Stevens that the Bhavan's U.K. Centre got a donation of £75,000 from the Borough of Hammersmith and Fulham.

In 1984, he visited Bombay, Delhi, Bangalore and Madras to acquaint himself with the Bhavan's work. In 1985, he paid a visit to our New York Centre and enlisted the support of some of his friends for the U.S. Centre.

He was a great admirer of Indian Culture and was very much interested in the 'Bhavan's Journal' and the Books published by the Bhavan. In a bid to persuade more than 200 schools and colleges in the U.K. to buy Bhavan's Books for their libraries and to subscribe for the 'Bhavan's Journal' Mr. Stevens had moved the Greater London Council.

The Executive Committee of the Central Bhavan at its meeting held on January 29, 1986 recorded that "in his passing away, the Bhavan has lost a great friend and supporter and an invaluable source of strength to the U.K. Centre."

At a condolence meeting held in the U.K. Centre several speakers including Rev. David Shacklack, Lord Stewart, Councillor John Putnam, Mr. Simon Tucker, who was Secretary to Mr. Martin Stevens, Dr. John Marr and Mr. M. A. S. Dalal paid tributes to the memory of Mr. Stevens.

DR. DORAIRAJA PASSES AWAY

YET another great loss to the Bhavan, particularly to the U.K Centre, came in the tragic death of Dr. Dorairaja, a Member of the Executive Committee of the Bhavan's U.K. Centre.

Dr. Dorairaja was a leading Medical Practitioner in London. He took considerable interest in the activities of the London Kendra from its inception in 1972. He was helpful in fund raising and public relations.

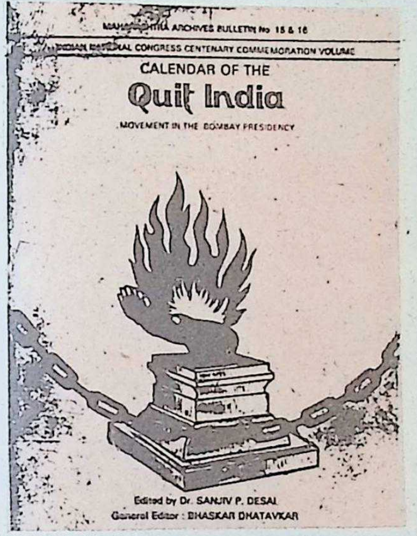
Calendar of the Quit India Movement in the Bombay Presidency.

Published by the Director of Archives, Government of Maharashtra, Elphinstone College Building, Fort, Bombay 400 032. Price not given.

The Congress Working Committee, meeting at Sewagram in Wardha on July, 12, 1942, passed the Quit India Resolution. This resolution was ratified by the All-India Congress Committee (AICC) late in the evening of August 8, 1942 in Bombay. The resolution, which was a long one, said inter alia: **"The Committee is no longer justified in holding the nation back from endeavouring to assert its will against an imperialist and authoritarian Government which dominates over it and prevents it from functioning in its own interest and in the interests of humanity. The Committee, resolves, therefore, to sanction, for the vindication of India's inalienable right to freedom and independence, the starting of a mass struggle on non-violent lines under the inevitable leadership of Gandhiji."**

The resolution wanted every Indian, who desired freedom and strove for it to be his own guide. It pointed out that it was a hard road where there was no resting place and which led ultimately to the independence and deliverance of India.

The morrow after the adoption (ratification) of the Quit India Resolution witnessed the arrest of all national leaders.



MAHARASHTRA ARCHIVES BULLETIN No 15 & 16
INDIAN NATIONAL CONGRESS CENTENARY COMMEMORATION VOLUME
CALENDAR OF THE
Quit India
MOVEMENT IN THE BOMBAY PRESIDENCY
Edited by Dr. SANJIV P. DESAI
General Editor : BHASKAR DHATAVKAR

There was a mass upheaval expressing itself in meetings, processions, hartals, strikes, stone-throwing, and general disorder leading to reprisals by Government. Ruthless Government repression fed the flames of mob violence leading to widespread destruction of property and loss of lives.

Winston Churchill stated (September 10, 1942) that the disturbances were "crushed with all the might on the Government." It was officially stated in the Central Assembly on February 12, 1943 that firing had been resorted to 538 times up to the end of 1942 resulting in 940 killed and 1,630 injured. In this overall gruesome scenario, the Bombay Presidency, which was in the vanguard of the freedom struggle, had its place. The people rose as one man to fight the tyranny of alien rule.

The 'Calendar' gives detailed information, on a day-to-day basis, about the happenings in the different parts of the Presidency from August 7/8, 1942 to February 28, 1944.

The events during the Gandhi Jayanti Week of 1942 were particularly noteworthy. Retrieved from the Maharashtra Archives, the information has for its source reports sent by Dist Magistrates, Commissioners of Police and other British officers stationed at various places to the Home Department. The information, though reliable, is apt to suffer from the disability of being one-sided and partial. Nonetheless, it is good research material for any student of history.

The 'Calendar' was brought out on the occasion of the Congress Centenary in December last as a combined volume of the Maharashtra Archives Bulletin Nos. 15 and 16. Credit for this compilation goes to Dr. S.P. Desai, Publication Officer who had the benefit of guidance from Shri Bhaskar Dhatavkar, Director of Archives.

V.S.

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WATCH FOR

June 1-15, 1986

- The Himalayas in Indian Life
  —Sardar K. M. Panikkar
- Pilgrimage to Gangotri
  —Vikram Bist
- Limits to Criticism
  —Dr. Raja Ramanna
- Kapali Sastry, the Vedic Commentator
  —M. P. Pandit
- The Basket-Makers.—A Telugu Short Story
  —I. Saraswati

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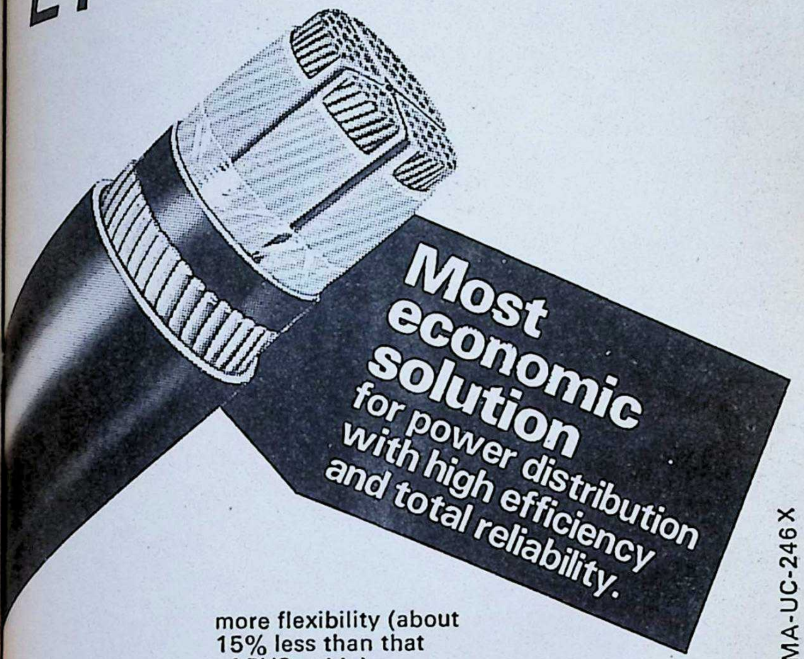
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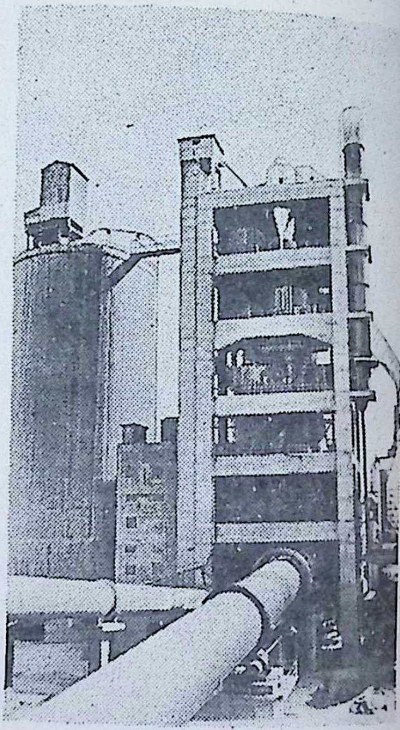

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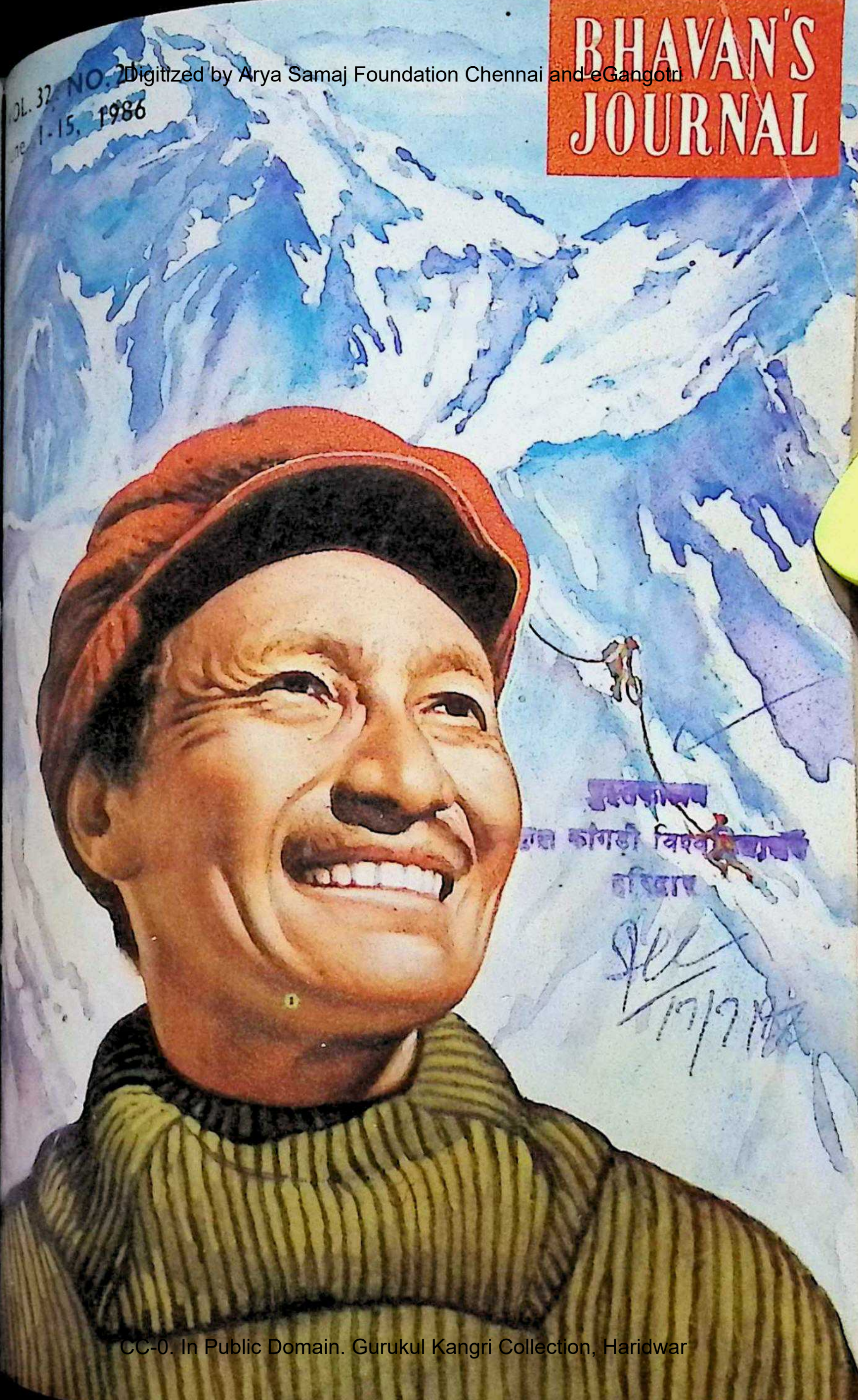

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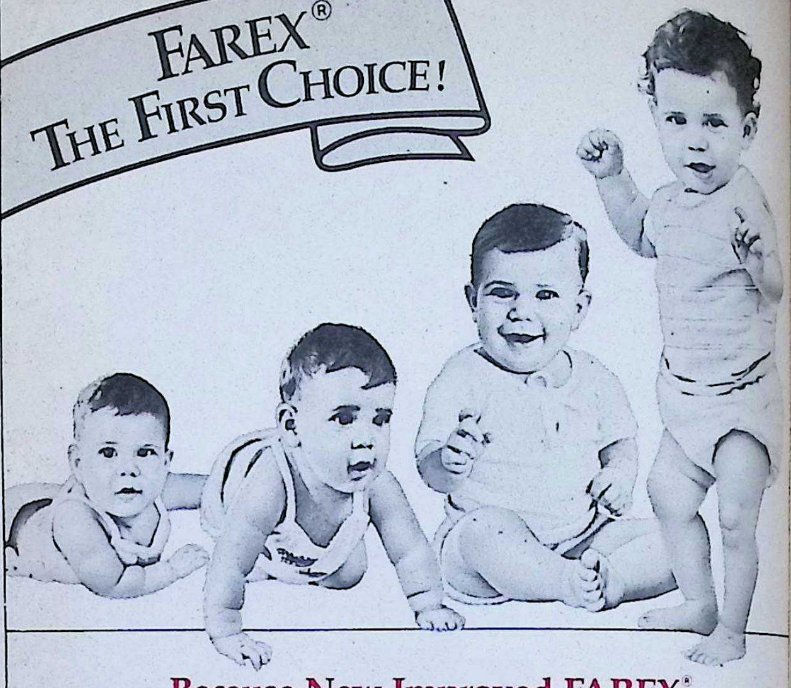

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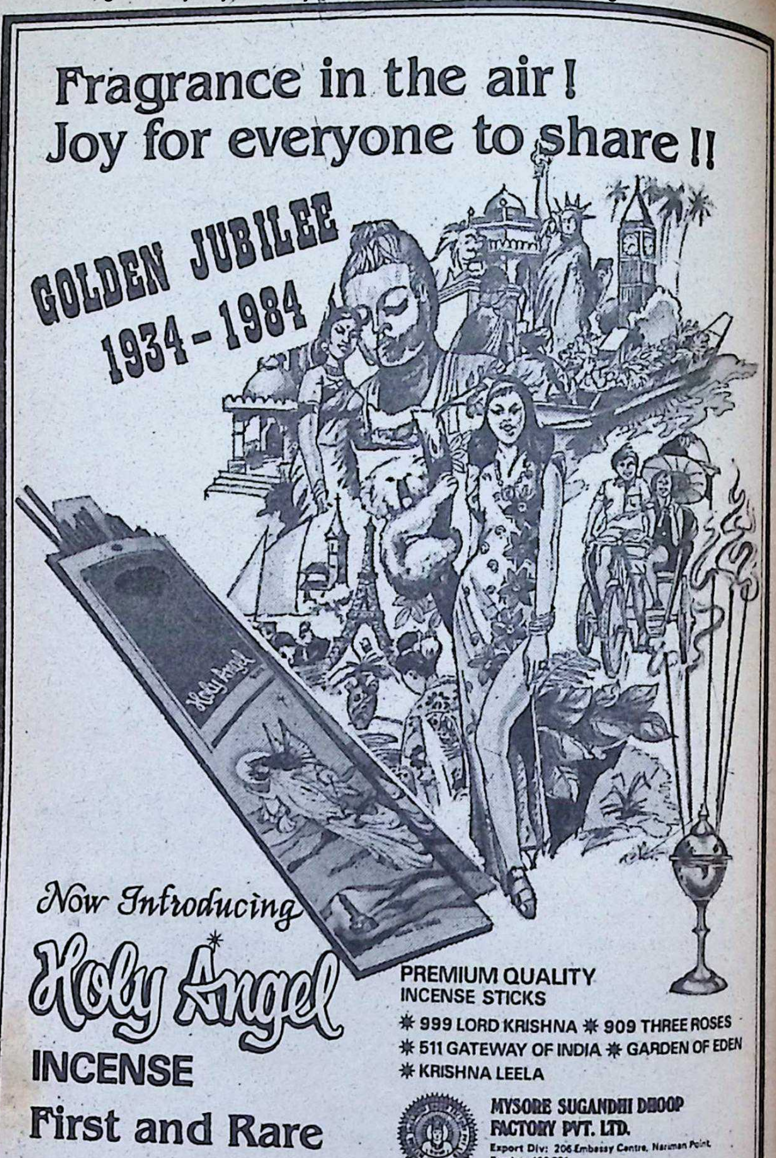

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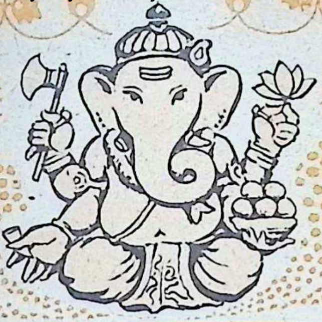

आ नो भद्राः क्रतवो यन्तु विश्वतः
Ā no bhadrāḥ kratavo yantu viśvataḥ
Let noble thoughts come to us from every side
Rigveda 1-89-i

PRAYER

प्रेमाञ्जनच्छुरितभक्तिविलोचनेन
सन्तस्सदैव हृदयेषु विलोकयन्ति ।
यं श्यामसुन्दरमचिन्त्यगुणस्वरूप
गोविन्दमादिपुरुषं तमहं भजामि ॥

I worship that Govinda, the Prime Being, dark and beautiful, of qualities and form surpassing thought, whom the good see always in their hearts with the eye of devotion smeared with the magic collyrium of love.

—The Brahmasamhita V.47

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Sri Chaitanya and Sri Ramakrishna

J.L. Das

> "Whenever there is decline of righteousness and unrighteousness is on the ascendancy, then I body myself forth. For the protection of the virtuous, for the destruction of evil-doers, and for establishing Dharma (righteousness) on a firm footing, I am born from age to age." (Bhagavad Gita)

Thus revealed Lord Sri Krishna to Arjuna on the field of battle at Kurukshetra about His mission in the world. The Hindus believe that both Sri Chaitanya and Sri Ramakrishna were God-men, in fact, re-incarnations of God, who came to this world to redeem fallen humanity.

Sri Chaitanya was born in Nabadwip on the full moon day of 27th February 1486 A.D. Though Nabadwip was then a great centre of learning, yet factionalism and jealously had vitiated the atmosphere of the scholastic world. The society was torn asunder by distinctions of caste and creed. Bigotry and superstition reigned supreme. The people in general only showed lip devotion to religion, and were more concerned with observance of hollow and meaningless rituals. Though Sri Ramakrishna was born 350 years later, yet religious and social conditions had not much improved. On the other hand, a class of young men soon emerged who, in the name of eradicating obscurantism and introducing rationalism in thought and deed, sought to strike at the very roots of fundamental religious precepts and several well-meaning social

Apart from respecting those
who sincerely praise You,
the magnanimous One,
if I am told to respect other heavenly ones,
I will not respect them even in my dreams
through oversight even;
other than Your feet
which have their abode in guileless minds,
even were they to thrust before my eyes
the feet of other gods,
and offer them saying: "Love these".

—Saint Ramalingar

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practices. Many such "radicals" could be found engaged in drinking, fast living and in gross materialistic pursuits.

Came Sri Chaitanya and then Sri Ramakrishna when the nation had lost its ethical, cultural and social moorings, and the people were groping in the dark to ascertain the true meaning and significance of life and living.

These incarnations of God brought for humanity a message of love, devotion, universal brotherhood, piety and righteousness.

As Sri Chaitanya observed, "I pray not for wealth, I pray not for honours, I pray not for pleasures, or even the joys of poetry. I only pray that during all my life I may have love; that I may have pure love to love Thee," Indeed, bhakti (devotion) and love constitute the quintessence of Sri Chaitanya's teachings. The Krishna-music (religious song sung in chorus) which he introduced grew from strength to strength and popularity to popularity, and reverberated throughout the length and breadth of the land. He maintained that the name of God went to redeem a fallen soul. In fact, he himself advocated a permutation and combination of the three names, — Hari, Krishna and Rama — running through thirty-two syllables :

> 'Hare Krishna Hare Krishna
> Krishna Krishna Hare Hare,
> Hare Rama Hare Rama Rama
> Rama Hare Hare."

The religious fervour generated by Sri Chaitanya's kirtan-music swept away all the distinctions of caste, class and creed. "The people who rallied round this wonderful man belonged to all ranks and strata of society which- included the Muslim rulers of the country and the sons of the soil whom they ruled, professing a different religion, the scholar and dialectician, as well as the ignorant masses, the purse-proud aristocrat, as well as the impecunious consumer, the virtuous as well as the most sinning among men. They ejaculated in one voice their profound understanding of the most precious of gifts ever received by men. (Prof. Janardhan Chakravarti in "Bengal Vaishnavaism and Sri Chaitanya.")

Sri Chaitanya often went into ectasies and fell into a trance as he participated in Nam-Sankirtan or uttered the name of Sri Krishna, the Divine Lord. Sri Ramakrishna reacted in a similar manner when he chanted the name of Kali, the Divine Mother. He used to say that God's name might be taken at all times and at "all places and in all moods." "There are as many paths as there are views" is perhaps his most famous utterance. The basic unity of all religions could not be more simply and succintly but more effectively emphasized, In his teaching there is complete catholicity of outlook - and freedom from all conventions. It was no wonder, therefore, that extraordinary scholars and sceptics, landlords and paupers, and even stage. artistes flocked to Dakshineswar to listen to the words of wisdom which emanated from the lips of Sri Ramakrishna, who was illiterate in the ordinary sense of the term.

Sri Ramakrishna, who was conscious of his divine mission on earth, himself once averred, "I am Advaita, Chaitanya and Nityananda — three in one." In this connection, a fact can be noted. A painting named, "Chaitanya Sankirtan" was on display on the walls of the house of the Mallicks at Ariadah, not far off from Dakshineshwar. Sri Ramakrishna often went there to see the painting. He stood before it with folded hands and shed copious tears. In 1883 the drama, 'Chaitanya Lila' was published. It was about the life and activities of Chaitanya Mahaprabhu. Its author, Girish Chandra Ghosh, was an ardent devotee of Sri Ramakrishna. He persuaded the Master to witness the drama on the stage. Binodini, a female artiste, played the role of Sri Chaitanya. Sri Ramakrishna could not recognise her. However, he was so impressed with her performance that he blessed her saying "Let Chaitanya dawn on

Incidentally, Chaitanya in ngali means good sense.

Both Chaitanya Mahaprabhu d Ramakrishna Paramahamsa ere very naughty in childhood. ut they were greatly devoted to eir mothers and not only stopped eir pranks but fell into a state of editation when the name of the vine was chanted. With all their schief-making propensities, wever, both of them possessed odigious memory and keen tellect. Chaitanya had mastered e different branches of Sanskrit arning with amazing alacrity and efore his acceptance of Sanyas d vanquished many a savant in e duel of knowledge. It is a pity, wever, that besides, " Shikshashtak," a compilation of eight Sanskrit slokas, he did not leave behind anything else in black and white.

As already stated, Ramakrishna was illiterate in the ordinary sense of the term. But his retentive memory and power of assimilation helped him to acquire great wisdom. His foremost disciple, Swami Vivekananda, whose own genius was a subject of wonder of many an eminent Western scholar, used to say that he had never seen a person possessed of greater merit than his Master. 'Kathamrita, an account of Sri Ramakrishna's teachings, is a veritable storehouse of wisdom.

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June 16-30, 1986

BHAVAN'S
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  —(*Editorial*)
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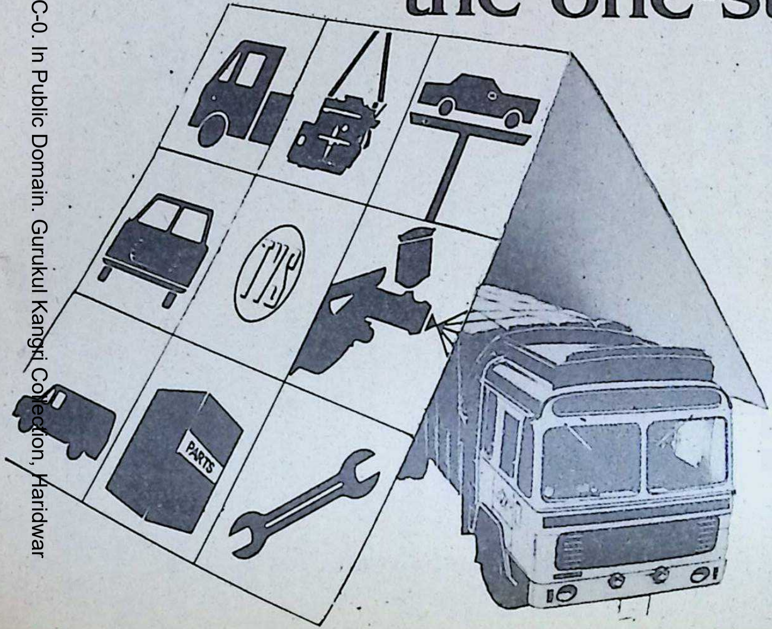

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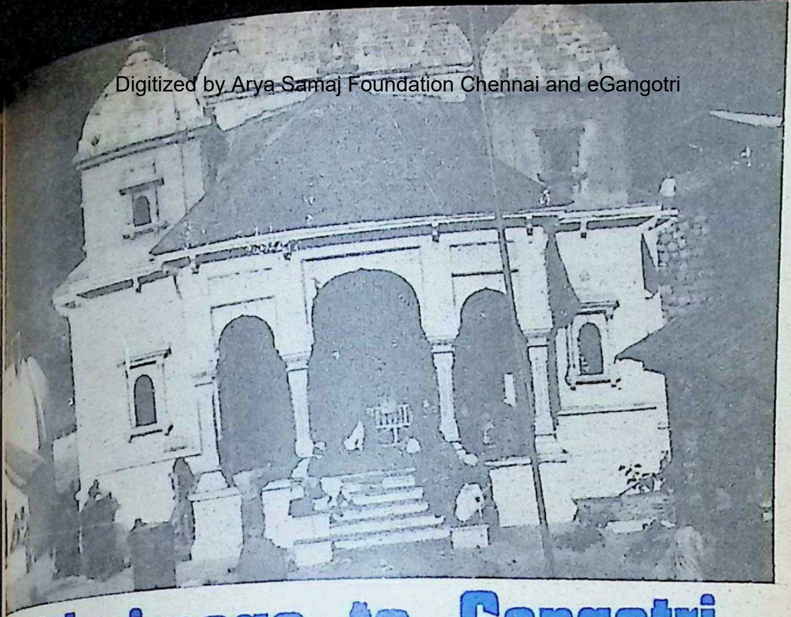

Pilgrimage to Gangotri

VIKRAM BIST

THOUSANDS of pilgrims visit Gangotri, one of the four places of pilgrimage in the Garhwal Hills, every year. They come from the four corners of the country facing many inconveniences on the way.

For the common pilgrim Gangotri is the source of the Ganga, the most sacred river for the millions of Indians. But, this misconception is removed on reaching here. Instead of a small rivulet, trickling from its source, pilgrims find a big, turbulent river, roaring and churning as it moves down striking against boulders. It seems as if it is in a hurry to fulfil the mission for which it had to come down to the earth.

Gaumukh, 18 km. beyond Gangotri, is considered as the source of the Ganga. But even those whose who visit there are disillusioned to find it in a massive form, gushing down a rock, shaped like a cow's mouth. According to them, its source is Tapovan, a glacial region further ahead.

The Ganga is known as Bhagirathi from Gaumukh up to Dev Prayag, where Alakhananda joins it. According to mythology, the celestial river descended to the earth after Bhagirath did severe penance to bring it down for the salvation of his ancestors, King Sagar's sons who were reduced to ashes due to Kapil Rishi's curse. That is why it is called Bhagirathi. And as Bhagirath did his penance at Gangotri, the place became sacred. Even today there is a small temple near the bank of Bhagirathi which is said to be the place where he sat for years in self-mortification.

Like all pilgrimages to Garhwal shrines, the journey to Gangotri begins from Rishikesh. Most of the pilgrims go in *Yatra* buses operated by three local transport companies. Besides, there are many travel agencies including Garhwal Mandal Vikas Nigam which operate conducted tours to Gangotri and other pilgrim centres. Although it is somewhat expensive, many visitors prefer the tours conducted by Garhwal Nigam as it provides lodging also, at each night halt.

The pilgrimage begins from the first week of May and continues up to mid-October. But July and August are lean months because of the rainy season when the roads are not in good shape. During May and June the weather is generally warm and one can manage with light woollens in the mornings and evenings. But in the months of September-October heavy woollens are required.

After a 23 km. bus journey pilgrims reach Lanka. On the way they pass through Uttarkashi, the fast developing town. The Bhagirathi flows nearby skirting the town. Those who stay here overnight get an opportunity to see this beautiful town and the ancient Vishwanath Temple. Another picturesque spot on the way is Harsil with its hill slopes covered with dark green deodar trees. The region beyond Harsil up to Gangotri is full of deodar which reminds one of the Black Forest (Schwarzwald) of Germany.

Earlier, pilgrims had to walk three kms. from Lanka up to Bhairon Ghati. But now a bridge has been constructed across the Janhwi river and there is direct bus service up to Gangotri.

The journey from Bhairon Ghati is through such a precipitous stretch that many travellers hold their breath till they reach Gangotri safely. The skill with which the drivers negotiate the hairpin bends on the entire Gangotri road from Ganganani onwards evokes wonder and admiration.

After walking about 200 metres from the bus terminal, devotees reach the Gangotri hamlet at the foot of a rocky mountain. Amidst the old and new *dharamshalas* they get the glimpse of the Gangotri temple, dedicated to the Ganga. On the other side is a long range of dark green forests which is a feast to the eyes.

But the most captivating view

that of the Bhagirathi with its ish sandy water, flowing in t currents, striking against boulders, churning and roar- One is amazed to see it in h a massive and furious form. ing upstream along its bank finds it in the same volume d mood for a long distance.

The Gangotri temple, which s constructed by Amar Singh apa, a Gurkha commander, ly in the 18th century, was ovated by the Maharaja of pur in 1785. A beautiful ge of the Ganga, richly rmed and decorated, is install- in the temple, which is throng- by a large number of devotees h in the mornings and even- s at the time of *arti*. Special jas are performed early in the rning for which arrangements made in advance.

But the most important part this pilgrimage is a bath in the Bhagirathi. As Gangotri is situated at 3,140 mts. it is quite cold here in the morning and evening even in summer. But despite the chill the pilgrims of all ages take bath in its freezing cold water. As the current is very swift, hardly anyone is seen taking a dip. Most of the bathers fetch water from the river with a mug and pour it on their bodies. Even though the water is very cold, one feels supreme pleasure in pouring mug after mug on oneself.

Notwithstanding the shivering after the cold bath, the devotee feels light and refreshed. For most of the pilgrims it is the fulfilment of their life-long desire. They return with the conviction that they will be free from all ailments in their life. The aged have the satisfaction that it will give them "nirvan" (salvation). □ □ □

अभयं मित्राद् अभयं अमित्राद्
अभयं ज्ञाताद् अभयं पुरो यः ।
अभयं नक्तम् अभयं दिवा नः
सर्वा आशा मम मित्रं भवन्तु ।।

May I be fearless of the friend, fearless of the foe;
Fearless of the known, fearless of the unknown;
May our nights be without fear, our days without fear
May all the directions be my friends.

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SHRI KAPALI SASTRY A GREAT VEDIC COMMENTATOR

M. P. PANDIT

September 3, 1986, is the birth centenary of Shri T.V. Kapali Sastry whose memory is cherished as a versatile scholar, yogin, poet, commentator, practical exponent of the ancient Indian sciences of astrology, Ayurveda and Siddha systems of medicine, a great patriot and humanist. His life (1886-1953) was a unique synthesis of Veda and Agama, Vedanta and Tantra, Bhagwan Ramana Maharshi and Mahayogi Aurobindo.

A MODEST programme under the auspices of an influential mmemoration committee is ing worked out to commemo- e the great occasion of Shri pali Sastry's centenary. It ludes an International Seminar Madras around September 3, Commemoration Volume of able papers, installation of a rble plaque in the hoary tem- e of Sri Lalita Tripura Sundari Tiruvottiyur, with Sastriar's *hamanustava* (Sanskrit and mil) engraved on it. An owment for annual lectures Indian culture is being nged. A number of his ings are being translated into ious languages and distributed.

Shri T. V. Kapali Sastry came a family steeped in Vedic knowledge and practice. Born at Mylapore (Madras) in 1886, he had his early education at home in Sanskrit and by the time he was twelve he had acquired a good grounding in the Vedas, the epics and literature. His father, Shri Vishweshwar Sastry, was a Sanskrit Pandit in the Oriental Manuscripts Library, Madras, and he initiated young Kapali in *Sri Vidya,* the key to the Tantric heritage.

Kapali Sastry served in the Muthialpet High School as a Sanskrit pandit and continued his studies in the various branches of Indian learning viz. Veda, Vedanta, Tantra, Tarka, Vyakarna, astrology and the Siddha and Ayurveda systems of health. He had a deep interest in English literature and acquainted himself with the classics in that language.

Meanwhile, when he was 20, he came under the influence of Sri Vasishtha Ganapati Muni — Kavyakantha — who was engaged in secret revolutionary activity to win freedom for the Motherland through *yogic and spiritual means*. Kapali Sastry became one of his chief lieutenants and in course of time, his eminent disciple, heir to the sage's vast learning and poetic genius. Both of them were subjected to harassment by the C.I.D. during the first and the second decades of the century.

Vasishtha Muni took him to Ramana Maharshi. Sastry not only practised the 'Vichara Marga' but also wrote classical treatises in Sanskrit and English expounding the Maharshi's philosophy and *Upasana*.

Kapali Sastry's contact with Sri Aurobindo started in 1917 — he had been an ardent reader of Sri Aurobindo's writings since the *Bande Mataram* days — and he joined the Sri Aurobindo Ashram some time after it was formed. In the Ashram he practised the Integral Yoga, participated in the work of the collective society of the Ashram; he wrote extensively in four languages — English, Sanskrit, Telugu, Tamil — building bridges between the past heritage of India and the glorious future ahead, on the basis of Sri Aurobindo's Vision of India's Destiny as the spiritual mentor of the world.

On the occasion of the country's attainment of freedom, on August 15, 1947, he composed a century of verses in Sanskrit entitled *Bharatistava* (which has been rendered into Hindi as well). Sri Aurobindo had held that the Veda, which is the bedrock of Indian tradition, had been misunderstood by the scholiasts and orientalists from the West and reduced to a history of Nature-worshipping primitive men of the land. By dint of his scholarship, yogic insight and patient researches, he traced the *Secret of the Veda* and presented the spiritual treasure that lies embedded in the hymns of the Veda. Starting from another direction — the aesthetic angle — Dr. A. Coomaraswamy worked to present the Veda as a document of unsurpassed literary and aesthetic merit.

Kapali Sastry commenced his *magnum opus*, Rig Veda Bhashya, in Sanskrit in his sixtieth year and wrote a detailed commentary on traditional Sastraic lines, justifying the spiritual tradition of understanding and applying the Veda, along with scholarly grammatical explanations. Sri Aurobindo went through this commentary and warmly approved of it. Authorities like Dr. Coomaraswamy hailed it as epoch-

king. The Banaras Hindu
versity prescribed the work
M.A. courses. This com-
ntary, *Siddhanjana*, running
o 1,000 pages, covers the
st Ashtaka which is the most
cult in the entire hymnal.
Kapali Sastry wrote only when
e was under an inner compul-
n to do so. Even so, his
blished works are about thirty
number. They are being now
sued — on the occasion of
s birth centenary — in the
rm of Collected Works. Al-
dy four volumes are out and
e fifth is in progress at the
ss. Altogether, they are ex-
cted to cover eight volumes,
nning into a total of 4,000
pages.

To sum up, Kapali Sastry represents a living synthesis of the traditions of the Veda, Tantra and Yoga; he put his deep knowledge of astrology and indigenous medicine at the service of the people. He kept no personal possessions and was cast in the mould of the *sthitaprajna* of the Gita. Among his friends were poet Subramania Bharati, V.V.S. Iyer, S. Duraiswami Iyer who led the patriotic movements in the pre-independence years. He is remembered as one who strove to recover and re-establish the highest values of the Indian mind and spirit through his writings, counsel and, above all, his personal example.

□ □ □

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Symbolism in Ancient Indian Literature–4

Symbol-worship in Bhakti Cult

DR. A. S. GHOSH

SINCE symbol-worship — *Pratika-Upasana* — plays an important role in all bhakti cults, a few remarks would perhaps be in order. The law referred to earlier governing the relationship between various symbols and the human psyche operates in all the paths prescribed by different 'bhakti' cults as well, wherein the emotional personality of the worshipper is accorded prominence and is given the most careful attention. For emotional purification, a worshipper is asked to concentrate with the help of the proper mantra on his or her chosen deity, *Ishta Devata.* The theory of *ishta*, therefore, means allowing a man to choose his own religion (form of worship). The chosen ideal or *ishta* need not necessarily be confined to one of those found in the Hindu pantheon. It could as well be a great saint, a Mahatma, the Buddha, Christ, Mahavir, Nanak, Ramakrishna and so on. Besides uttering mantras, devotional songs, bhajans and keertans composed by great bhaktas could similarly form part of the worship, because all of them help in making the emotion one-pointed. In order to be helpful, *ishta* has to be congenial to the nature of a particular worshipper. If correctly chosen the worshipper has a natural liking for his *ishta* (Yoga Sutra, 1, 39).

The aim of all religious exercises, including those of the bhakti cults, is to make use of forms and ceremonies and then to go beyond the same for the purpose of realising the Supreme Godhead, the One Consciousness, Existence, Bliss by whatever name we may call It. Swami vekananda says; "So we have realise religion, and this lisation of religion is a long cess. .... In order to attain the state where we can realise, must pass through the conte ... and gradually come to e abstract. .... We shall e to begin now in the conte through forms and words, yers and ceremonies; and of se concrete forms there will thousands; one form need not for everybody ... and then, p by step we shall come to stract realisation. .... All ms, though leading to the same l, may not be for all of us."

As regards the danger of tika-upasana, Swamiji says, The danger is that these Prati-s, nearing stages, so far as y lead us on to a further ge are all right; but the nces are ninety nine to one t we shall stick to the *Prati*-s all our lives. (Let us recall e Patanjali's warning men-ned earlier). This pratika rship cannot lead us to salva-n and freedom; it can only e us certain particular things r which we worship them. .... d alone can give freedom. .. e may worship anything by ing God in it, if we can forget e idol and see God there. We st not project any image on God. But we may fill any ge with life which is God."

Thus in Bhakti Yoga, one rts by making use of mal worship, ceremonies, etc; known as 'Vaidih bhakti,' and proceeding step by step, ultimately goes beyond ceremonies etc., when one merges oneself with the Supreme not bound by any form. One then reaches the state of true Love, of *Raga Bhakti*, when the natural urge to love and to be loved is completely fulfilled. Then only the questions whether God exists and whether His Love is worth striving for are answered to one's complete satisfaction, and for ever. One then becomes a perfect instrument in His hands for service to humanity.

In India, the life and teachings of all great saints and masters are recognised as the authoritative interpretations of scriptural truths. Shri Ramakrishna, the saint-worshipper of the Goddess Kali at Dakshineswar, who was living only the other day is an example. To an outsider, the saint would appear as an ordinary worshipper of the image of a deity installed in the temple, yet he was in fact a true Vedantin, in constant awareness of the total Reality behind the apparent diversity and changeability of this phenomenal world.

Atheists do not believe in gods and goddesses, but they without qualms keep in their rooms, pictures of great scientists, great military and political leaders and so on. Some of them adorn their surroundings with slogans written in large letters. What for? Is it not to get inspiration? When they denigrate a Christian adoring a cross, or a Hindu his chosen deity for example, does it not sound like a kettle calling the pot black? If an Indian rationalist does not believe in deities or religious ritualism, he has the freedom of doing so, in view of the flexibility of Indian culture, based on the principle of 'harmony in variety.' As a matter of fact, ritualistic religion is not meant for him. He is supposed to be concerned with the terse intellectual discipline of *Jnana* (knowledge) and other logical treatises of philosophy and science. However, he has to obey the common codes, *Samanya Dharma*. In any case, he need not and should not disrespect the genuine faith and sincere devotion of the believer.

(Concluded)

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Informed and sincere criticism should help encourage excellence. False criticism, intended to malign an institution or an individual, should be given no quarter.

The Limits of Criticism

DR. RAJA RAMANNA

ONE can hardly refuse an invitation to visit the neighbourhood of the ancient city of Tanjore if one has any respect for knowledge. To be able to just pay one's respect to the builders of the great Brihadeeshwara temple and to Vedanta Desikar, whom history credits as the most learned man of his time, is sufficient honour.

I did mention to the Vice-Chancellor, Dr. Gnanam, that in recent times I had been delivering too many Convocation Addresses and would now prefer to be among the non-visible members of the scientific community. This is not easily possible for one who has committed the original sin of having become too visible already. I believe that I have now reached a stage when people in Delhi would consider me as one suffering from 'retirement blues.' One of the manifestations of this disease is to undertake activities and invitations to speak without any great persuasion. Perhaps the reason for this is that one can criticise erstwhile bosses and others, to tell them what they should do and also criticise people for the very things you did not do when you were in power.

I will, however, take some liberty here in Tiruchi, for after all it was, in my time a part of my own University — the great Madras University. I recall that everybody who studied physics here* invariably ended with a first class. For those of us who studied at Madras this fact gave much scope for indiscriminate criticism early in our careers. Of course, we were plainly jealous and consoled ourselves with the fact that while we in Madras would develop a personality and train to become nobel-prizemen, ICS etc., Tiruchi could concentrate on producing Meteorologists Grade II!

During the last century, criticism only meant to most people, other than a few nationalists, literary criticism, religious disputations or just litigation. Political criticism had as yet no proper place. Fortunately, we are a democracy now and the very foundation of a democracy is the availability of balanced criticism. Somewhere George Bernard Shaw says that sermons in churches are always boring because nobody ever criticises them. This statement indicates in his characteristic way the importance of criticism, if excellence has to be maintained. It is also good to recognise that our own ancient traditions starting from Vedantic times itself allow for mutual criticism. Intellectual disputations were constantly held in various courts, sometimes with such vehemence that one would have thought that they were substitutes for bull fights.

If democracy is flourishing in India it certainly has something to do with this tradition. In spite of this, it does not necessarily mean that any type of criticism will help in contributing to excellence. While every type of criticism should in principle be permitted the need for natural constraints is becoming clearer every day.

Let us consider the nature of criticisms as they exist in India today. Unfortunately, in recent times, people do not read as many books as in the past, perhaps because of the high costs of books and most of us depend on the press, be it newspapers, journals or even TV for information and guidance. My comments refer to sources that are wider in scope and include criticism on scientific issues also.

One of the types of criticism that is vital for the country is that it must be strongly motivated to improve efficiency and excellence and the person indulging in such criticism must have two qualifications: he must be well informed and the sincerity of his entions must be unquestion-le. Obviously it is this type of ticism that will be greatly res-cted. One of the purposes of niversity education is to train ople in developing a critical ind based on knowledge and cerity. It implies that we have have a clear meaning of the ords 'well informed' and 'sin-erity.' To understand this better example when the latter con-tion is satisfied but not the rmer may be useful. I have re-ntly seen some statements in e press made by a distinguish-d literary man on the location f the nuclear plant in Kaiga in arnataka. He has opposed it n various grounds. It is not an cident that I refer to it in a ace like Tamil Nadu which has eatly benefited from nuclear ower produced at Kalpakkam. obody even in his dreams can estion the sincerity of the eat writer. But all his know-dge of nuclear matters must ve obviously depended on his t of advisers. What if, if his visers are not as sincere as he ?

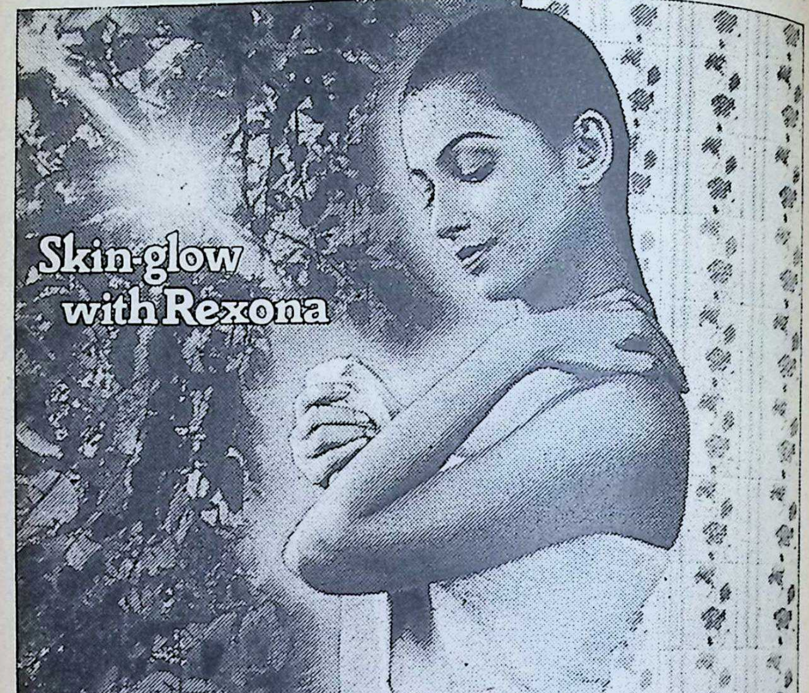
---

* Convocation Address delivered by **Dr. Raja Ramanna**, Chairman, Atomic Energy Commission & Secretary to the Govt. of India, Deptt. of Atomic Energy, at the Bharathidasan University, Tiruchirapalli on April 8, 1986.

It is to be expected, especially ong young people, that criti-sing others is more exciting n agreeing, especially if the ginal matter emanates from a ernment organisation. In fact, e spirit of reacting critically to thing new is not something tricted to young people only. is a protective mechanism and acts as a social acid to destroy humbug and nonsense. If this criticism is made with wit and subtlety, it may end up in encouraging the reader to think and judge for himelf in a more effective manner.

Such criticism should be encouraged and those in responsible positions must accept it as a part of our way of life. In the social system we have chosen, criticism by itself would not destroy anything and indeed contributes to excellence. There are, however, situations when indiscriminate criticism can be disastrous. Such a situation may arise if a writer decides to criticise as an instantaneous reaction something in this country with ideas all imported from abroad. It can then happen more often than not, that he misses the target, since what is written abroad is in general not applicable to our country and may sometimes provide mischievious elements with scope to create trouble. This could be aggravated, if the concerned society, not necessarily in India, is somewhat ignorant of things.

Perhaps, another example from nuclear matters may clarify what I am trying to say. Much has been written about nuclear wastes. To quote from American and European examples is irrelevant to our case. The USA already has an installed capacity of nearly 83,000 MWe of nuclear power generating capacity which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l go up to 1,20,000 MWe soon d 75% of the total electricity France, which is a highly instrialised European country, mes from nuclear power. This n be said of many European untries and Japan. In spite of the power they are producing, total amount of nuclear aste produced is comparatively mall. The disposal is carried out glassifying them and burying em in grave yards within the wer stations themselves because the total quantity involved not very much in volume.

We, in this country, are thinkg of just 10,000 MWe by the d of this century i. e. 1/8th of hat USA is producing now. f the wastes are vitrified and ade immobile and the concernd quantities are small, I see no g technological problems in eir disposal.

Open Mind to high-tech

A type of criticism which mes about from indiscriminate mport of ideas from abroad is at we should not develop chnology by ourselves but buy t from abroad wherever possible ecause to do so is like rediscovering the wheel. If the wheel as been invented somewhere it hould be easy for us to copy it, ut, we do not have to import e actual wheel all the time if e have the capability to design nd make it. In the process we an learn to repair it and improve on it when required. Of course, the wheel is the trivial limiting example but in a country where we have made progress in several fields and smelt the freedom of economic power, any other approach would not be right.

Very often Japan is quoted as an example of techno-economic success. This is just so, because they have been pursuing the idea of improving on what they can get hold of. People of my age group will remember that in the thirties Japanese goods meant shoddy articles but are now considered by many as the sign post for quality and economic independence. While the latter can be debated, there is no doubt that their economic strength is from their capacity to absorb technology, re-create in quality and go on to produce new things.

> *The essential point is that we must have an open mind in setting the pace for absorption and creation of high technology within the country and not take steps which may destroy the very process by which one can take India into the 21st century as a modern self-sufficient nation.*

Scientists must, however, accept that they are responsible to somebody and be answerable for their failures. They must be ready to get sacked if they do not deliver goods in time but critics must realise that without genuine

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ure there can be no success pecially in developing new ings.

As a result of correct policy and sustained encouragement, some exceedingly useful contributions have come about within the country and our programme of developing atomic energy in all its totality is a good example.

The entire nuclear fuel cycle s now under our control and actically all items of equipment quired for our entire energy ogramme are available within e country. Some of the activis in the Defence laboratories hould add confidence to our ientific system. I can say this nce I was connected with their ctivities for a considerable riod of time. The MBT tank de in Avadi is an excellent ample of how a complex dence system comparable with e best available abroad has en made in India. In the past l this was being imported on e basis that we could not do ch things properly. The fact at it is being done should be n eye-opener to both our Seres and our Industry.

All these successes have been hieved in a system which has ny drawbacks. An example f one such being the process of ltiple scrutiny of projects. If *project is examined by different ups of people more than once, e criticism becomes more important than the project and a situation is created where nothing can be done in time.*

If I refer to some successes in our laboratories, it is not that our scientists have suddenly become better. They have always been excellent. It is only a demonstration that our system, which has many faults, can be rectified. It is important that the scientists themselves realise that they can do a lot to improve the atmosphere. The social system that allows for free criticism should have enough scope to convert criticism to substantial gains. It is sad that very often we find scientists criticising one another not with the idea of helping but only denigrating the value of one another's contributions.

Criticism is an essential part of research but when people criticise others, sometimes on false information, to malign a person or an institution, it is time the whole scientific community rose together to stop this destructive process. I can give many examples of unfair criticism. I recall when the first and only variable cyclotron at Calcutta built entirely in India went into operation there was criticism on nearly all aspects of the project. It was also published on the very morning of the opening ceremony. Today, as it happens, the machine is working most satisfactorily and the majo-

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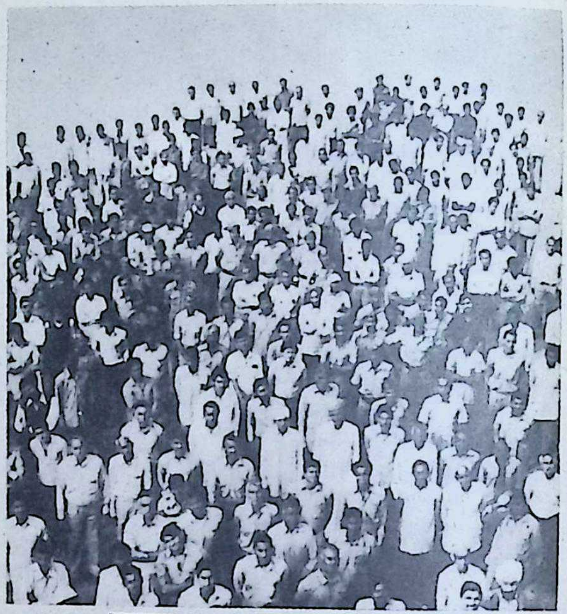

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ty of the users are from the versities. The same kind of ticism was made when the MAPP reactor went critical d the Heavy Water plants re erected. Not unexpectedly r scientists have always come t with flying colours. At pre- nt the attack is on the DHRUVA' reactor, though it is own that any large reactor of tally new design will have thing problems, not to speak f the care required when dealg with new systems having hly radioactive materials. It s only a matter of weeks bere these initial problems are lved and the reactor goes to l power.

I am afraid that our scientific stitutions have not reached aturity to give protective sup- rt to genuine scientists. There s also the danger of subversion om outside. As at present the w of libel is weak in India, we ay not get redressal from our w courts. Many people have id to me that I am over-sensi- e to criticism, but when I see at such things are weakening the very foundations of our scientific structure somebody must speak out, especially when scientific assessment is still varied within the country and we still depend on people outside for some kind of evaluation.

Perhaps the worst kind of disease that exists, which has done much harm to Indian science and society in general is the existence of pseudo-science. It shows itself in many forms. It starts with superstition and astrology and ends up with medical quackery. To most people pseudo-science looks like pure science and they are carried away by it with disastrous consequences to everybody concerned. We must all get together and fight pseudo-science. This is our biggest enemy now and of the future.

What is the use of all the degrees and distinctions if we cannot recognise our weaknesses and fight them with courage. It is a cause as noble as fighting for Independence. In fact, it is a logical and glorious consequence of it. □□

When men are rightly occupied, their amusement grows out their work, as the flower petals out of a fruitful flower; when ey are faithfully helpful and compassionate, all their emotions re steady, deep, perpetual and vivifying to the soul as is the tural pulse to the body.

—John Ruskin

ഭക്തപ്രിയ

ഗുരുവായൂർ ദേവസ്വം പ്രസിദ്ധീകരിക്കുന്ന

അദ്ധ്യാത്മിക മാസിക

* പ്രഗത്ഭരായ പണ്ഡിതന്മാർ എഴുതുന്ന പ്രൗഢലേഖനങ്ങൾ.

* പുരാണേതിഹാസങ്ങളെക്കുറിച്ചുള്ള തുടർപംക്തികൾ.

* ഗുരുവായൂർ ക്ഷേത്രത്തെപ്പറ്റിയുള്ള അപൂർവ് വിവരണങ്ങളും കൗതുക വാർത്തകളും.

* ഭക്തജനങ്ങൾക്ക് വായിക്കുവാനും എക്കാലവും സൂക്ഷിച്ചുവെയ്ക്കുവാനും പറ്റിയ പ്രസിദ്ധീകരണം.

* ഓരോ ലക്കത്തിലും ചിലിട്ടു സൂക്ഷിച്ചുവെയ്ക്കാവുന്ന വർണ്ണമനോഹരമായ ചിത്രം.

* 1986 ജനുവരി മുതൽ പ്രസിദ്ധീകരണം ആരംഭിച്ചിരിക്കുന്നു.

ഒറ്റപ്രതി വില 5 രൂപ

വരിസംഖ്യാ നിരക്ക്

വാർഷിക വരിസംഖ്യ : 66-00 രൂപ (തപാൽചിലവടക്കം ഇന്ത്യയിൽ)
ദീർഘകാല വരിസംഖ്യ : 500-00 രൂപ (" ")

(ദീർഘകാല വരിസംഖ്യ അടയ്ക്കുന്നവർക്ക് 200 പ്രതികൾ ലഭിക്കാനർഹതയുണ്ടായിരിക്കും)

ഇന്ത്യയ്ക്കു പുറത്തുള്ള വരിക്കാർ തപാൽചെലവും വഹിയ്ക്കേണ്ടതാണ്.

കുറിപ്പ്:- ജനുവരി മുതൽക്കുള്ള ലക്കങ്ങൾ അയച്ചുതരുന്നതാണ്.

പരസ്യ നിരക്ക്

രണ്ടാമത്തെ കവർപേജ്	: 2500ക.	ത്രികളർ
മൂന്നാമത്തെ കവർപേജ്	: 2000ക.	ഡബിൾകളർ
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മുഴുവൻപേജ് (കളർ)	: 1500ക.	
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അഡ്മിനിസ്ട്രേറ്റർ,
ഗുരുവായൂർ ദേവസ്വം,
ഗുരുവായൂർ, കേരളം.

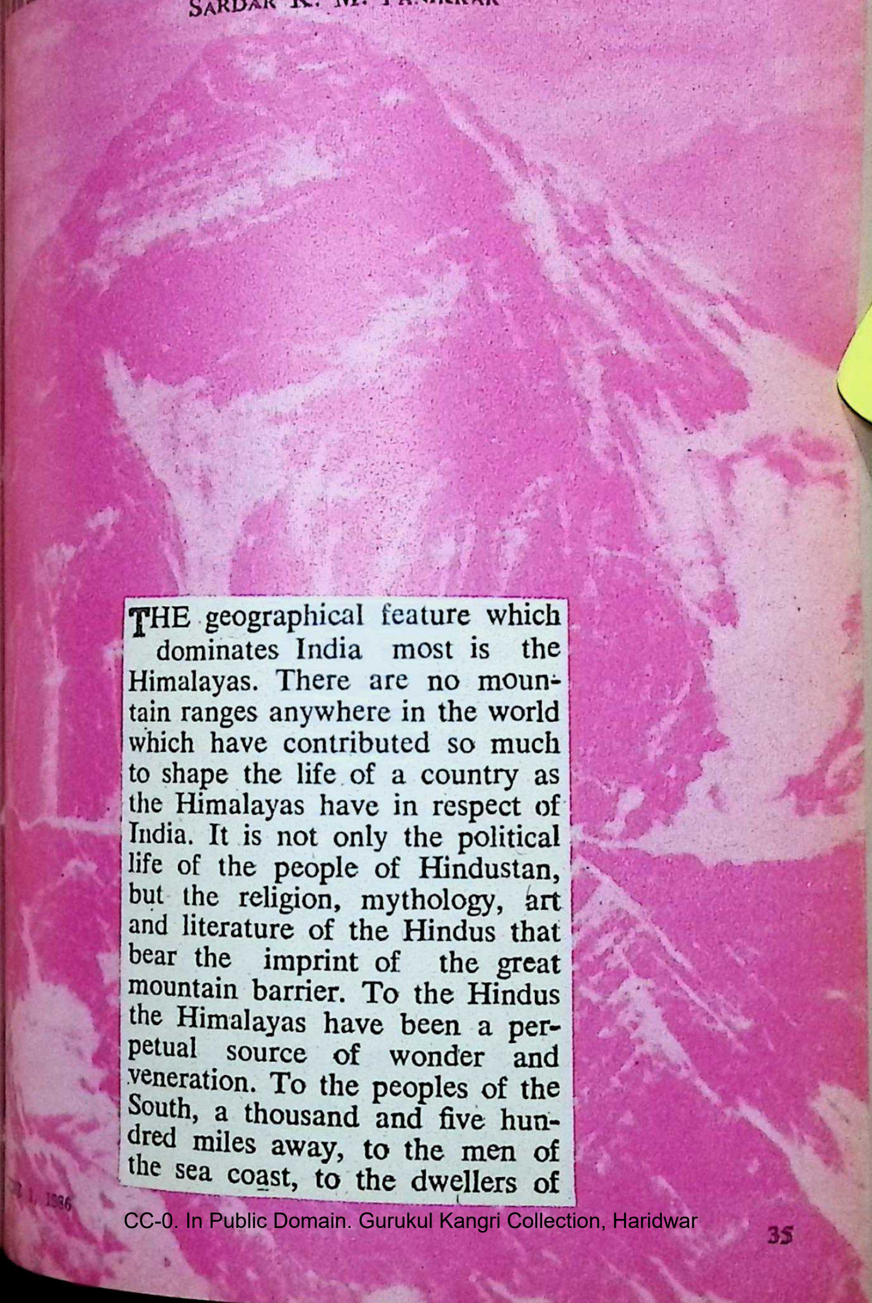
/ അഡ്മിനിസ്ട്രേറ്റർ.

പി.10/3.

14/3/86

HE HIMALAYAS IN INDIAN LIFE

SARDAR K. M. PANIKKAR



THE geographical feature which dominates India most is the Himalayas. There are no mountain ranges anywhere in the world which have contributed so much to shape the life of a country as the Himalayas have in respect of India. It is not only the political life of the people of Hindustan, but the religion, mythology, art and literature of the Hindus that bear the imprint of the great mountain barrier. To the Hindus the Himalayas have been a perpetual source of wonder and veneration. To the peoples of the South, a thousand and five hundred miles away, to the men of the sea coast, to the dwellers of

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the desert land of Rajaputana, no less than to the inhabitants of the Gangetic valley, the Himalayas have been the symbol of India.

The majesty of the snow-clad peaks, visible from afar, the mysteries of the gigantic glaciers and the magnificence of the great rivers that emerge from its gorges have combined to give to the Himalayas a majesty which no other mountain range anywhere can claim. The Hindus have invested it with an element of the divine: it is a devata — a fraction of divine majesty. Well might Sri Krishna claim in the Gita: "Among mountains I am the Himalayas."

In a very special measure the Himalayas is India's national mountain as the Ganges is its national river. It is true that on one side there is the great plateau of Tibet, but it is a thinly populated country, unimportant except for its size and mystery. The popular mind, not only in India but elsewhere has from time immemorial identified the Himalayas with India. The very description of India which has come down to us by tradition is 'Himavat-Setu-Paryantam', from the Himalayas to Rameshwaram.

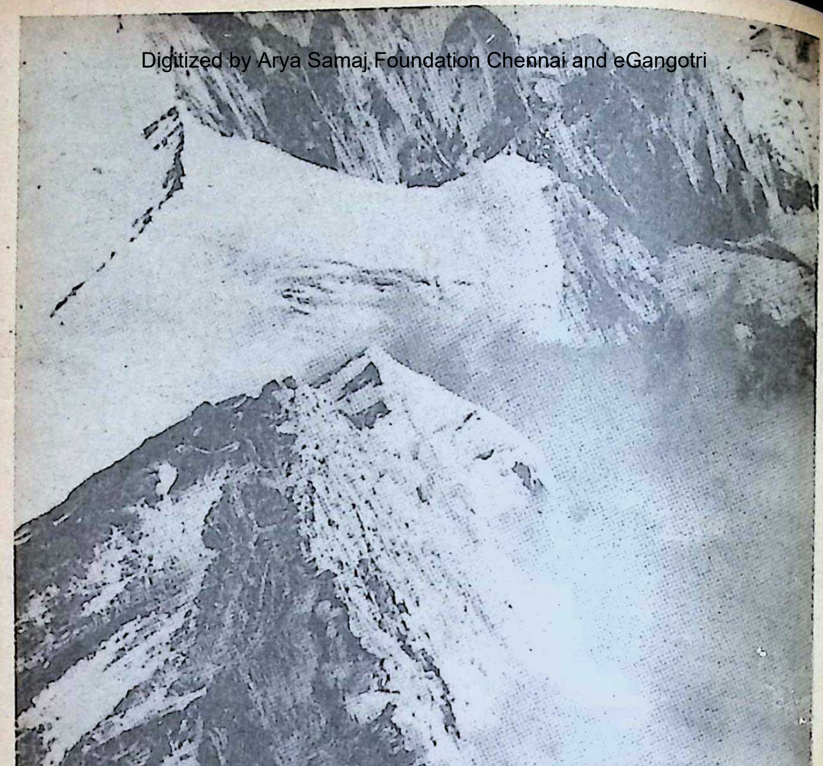
The conquest of the lower regions of the Himalayas and the exploration of the great range itself must have been acts of high adventure at the dawn of Indian history. When the story of India unfolds itself we find flourishing Hindu kingdoms already established in Kashmir and Nepal, both being valleys ensconced in the Himalayas. The kingdoms of Dwigarta, Trigarta and Madra in the sub-Himalayan regions are already famous in the time of the 'Mahabharata.'

In the story of Rama there is but little allusion to the Himalayas. It is true that the spot of Lakshmana's penance is in the lower valleys of the Himalayas, a few miles to the north of Hardwar, but the mountain range itself does not figure in the 'Ramayana.' On the other hand, in the 'Mahabharata' story, allusion to the Himalayas is frequent. **We may thus presume that the Hindu conquest of Himalayas took place mainly in the period between the Rama story and the 'Mahabharata' battle.**

The Pandava brothers at the time of their renunciation, it is stated in the epic, marched northwards and "beheld with heaven-aspiring hearts the mighty mountain, Himavat. Beyond its lofty peaks they passed towards a sea of sand." The holy lake of Manasarovar and the great Kailas itself, both on the Tibetan side, had become familiar to the people of India long before the Christian era.

Centres of Pilgrimage

The establishment of the great



Everest from the air with the South peak on the right and the Summit in the centre du centres of pilgrimage from arnath (14,000 ft) in Kashmir Pasupat in Nepal could not e been later than the first cen- A.D. Long before this they become popular centres of gious worship; holy men must e made their 'ashramas' in ts where the scenery was jestic and life secluded, far y from the madding crowds civilisation. In the period of Rama story, the colonisation the plains of India had not en complete and the great cen- s of 'ashrama' life were in daka and Panchavati — ests in the heart of Hindustan elf. The story of the 'Maha- rata' clearly proves that yavarta' had been fully colo- ed by that time and the rishis d 'sannyasis' had moved to the re inaccessible heights of the malayas.

Gradually the entire range of Himalayas, where human itation was possible, became ted with holy places. One of most frequented of these, ch attract thousands of pil- ms every year is Badrinath, ch is 10,500 ft, above sea el. Between Hardwar and ri, there are literally hundreds sacred spots each sanctified by e legend and considered holy Hindus everywhere. The ex- t of the sanctification of the alayas may be inferred from fact that on the fifty-six mile route from Kalka (Kalika) to Simla (Shymala) every important point is named after a temple dedicated to the Devi.

The dominance of this great mountain range on the mind of the Hindus has only increased with time. Their epic poems described its glory. The Puranas describe it with awe and veneration. In many of the legends they embody, the Himalayas have an important place. Two of Kalidasa's major works are dominated by the spirit of the Himalayas. 'Kumarasambhavam' is par excellence the epic of the mountain. The first canto opens with a great and thrilling description of the mountain-god and the magic of its presence is conveyed by the poet all through the major events of the epic. The 'Meghaduta' — or the 'Cloud Messenger — is no less a tribute to the majesty of the Himalayas. The scenes of Bharavi's epic, 'Kiratarjuniyam', are laid in the Himalayas. The 'Kathasaritsagara' — the ocean of stories — contains numerous passages describing the beauty of the great mountain. Nor is this confined to the literature of continental India. Wherever the Hindus colonised they took with them their love of the Himalayas. In 'Kavi' literature of Java, e.g. in 'Smara Dahana' the same lingering admiration of the snow-clad mountain can be seen. Nor is it to be forgotten that the tem-

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in which the King of Siam is ned even today is known as unt Kailas.

ke No Other Mountains in the World

The Himalayan range, strictly ined, extends from the Indus the Brahmaputra — a length 1,500 miles. This is, however, y an artificial distinction. The props, the Hindukush in the st and the Lushai hills in the st, are continuous with the at central belt to which geo-phers at the present time con- the name. It has an average th of 150 miles (240 km) and hin this enormous area the tral range rises to an average ght of 20,000 feet, eternally w-bound, magnificent and jestic in its virgin whiteness. sing above this huge rampart the great peaks, Everest, dwin Austin, Nangaparbat, nchanjunga and Dhavalagiri, llenging the resources of man climb them. To the south of central range is a second untain system where the aver- elevation is between 12 to thousand feet, also snow- pped and majestic but more ndly to human contacts and s inaccessible to pilgrims, ex- rers and sanyasis. Gradually y descend into another range, outer Himalayas and the aliks, pleasant, cool and fine- wooded, extending a friendly welcome to human effort and habitation.

"Even a simple topographical description of this multitude of little world, Gilgit, Rupshu, Spiti and the rest, would fill a volume of Himalayan dimensions," says Spate.

Kashmir, the Happy Vale, Kulu, the valley of Gods, the Doon, with the sacred Hardwar and the hallowed 'tapovan' and Nepal are but a few idyllic pleasances of this mountain continent, while the new cities which stud the lower ranges from Gulmarg to Darjeeling, the pilgrim centres of the modern age, are but her guest houses.

Glaciers are of the ecology of its higher ranges, primeval forest, rushing torrents and frightening gorges are of its towering mountains. Its climatology reveals a world of its own.

"These (the Himalayas) are," says an English writer, "the supreme mountains of the earth — tossed high in some convulsion of the primal age, and stricken immobile, a frozen ocean of lava waves whose crests are on the outer fringes of space, whose depths and hollows are the secret places of the earth unknown and inaccessible rock-cut gorges set about by forest swamp and interlocking jungle within whose grim recesses life may pullulate, shut off for ever from the outer world, Himalaya the abode of snow."

TIRUMALA TIRUPATI DEVASTHANAMS

DONATION SCHEME FOR ACCOMMODATION AT TIRUMALA

Tirumala, Kaliyuga Vaikuntam is the abode of Lord Venkateswara. It is visited by thousands of pilgrims every day. To meet fully the demand for accommodation of the ever increasing influx of the pilgrims, the TTD has been constructing furnished cottages, choultries and guest houses under donation schemes. The following are the details of the different schemes.

GARUDADRINAGAR COTTAGE SCHEME:

TTD will construct 18 cottages with 4 suites each in ground floor and 4 suites each in first floor.

* Each Suite will have a room of 10'×12' with attached toilet and common verandah.

* A sum of Rs. 30,000 entitles the donor to have a suite of plinth area of 320 sq. ft. in his name. If he desires, he can also construct a single cottage of 8 suites by donating Rs. 2.4 lakhs or 4 suites for Rs. 1.2 lakhs or 2 suites for a donation of Rs. 60,000.

RAMA BAGICHA GUEST HOUSE SCHEME:

This guest house will be constructed on the north eastern side of the temple.

* It will have 3 floors of 50 suites each and each suite consists of rooms measuring 14'×18' in a plinth area of about 600 sq. ft. and share a verandah in common with others.

* A sum of Rs. 60,000 will entitle the donor with one suite.

SAPTHAGIRI DHARMASALA:

TTD has taken up this giagantic Rs. 8.5 crore project for construction of ''Saptagirula Satramulu''. The cost of each suite works out to Rs. 80,000/-.

* A donation of Rs. 40,000/-, half of the cost, entitles the donor to have the suite in his name.

BENEFITS:

* For the munificence extended, the donor will be provided with rent free accommodation at the donated cottage/suite for 60 days a year.

* However, this privilege is restricted to 15 years in the case of institutions and large companies.

* Preference will be given to the kith and kin of the donor in allotment.

* A plaque with donor's name will be prominently displayed on each suite/cottage.

A letter along with the demand draft drawn in favour of the Executive Officer, T. T. Devasthanams may be sent to the Executive Engineer-V, Tirumala.

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Further details can be had from the Executive Officer, T. T. Devasthanams, Tirupati.

R.O.C. No. 73546/PR4/Adv-18/86
dt. 31.3.1986.

EXECUTIVE OFFICER.

At least 40 heights exceed 00 feet. This mountain con- t makes its own variations of ate from the coldest, aimless heights to dark, steamy sun- deeps, glaciers whence tor- s run through caverns, mea- ess to man, down to the sun- ched plains of India. Here the ges, the Indus, the Brahma- a, the Alakananda burst smit- from the bound rock to wind ndred miles through hidden ys, subterranean gorges and ues of treacherous Tarai h to spread their healing rs on the plains and so to the ocean and the end of all s, reabsorption in the in- e, reincarnation and rebirth the very symbol of the pan- stic cults that give them ado- ion."

Geologists claim that the alayas came into existence as result of the crumbling of the h's crust. It is said that there onclusive geological evidence t some portion of the Hima- s must have been under the at some far distant date. se are matters of scientific in- st, but the essential geographical fact with regard to this mountain system is that it is the culmination of a vast elevated plateau, Tibet, the average height of which is 15,000 feet above the sea level.

There are two aspects of the Tibetan plateau which are of great significance when we consider the Himalayas as a protective barrier of India. The first is the fact that the plateau of Tibet has as its northern boundary the Kuenlun mountains, in the west the Karakorum and in the south the Himalayas and the east is equally mountain bound. Secondly, its own elevation is above that of ordinary mountain ranges. The mountainous area to the north of India has to be considered strategically as one, a great quadrilateral, the middle of which is an elevated plateau 15,000 feet above sea level and the southern ramparts an invulnerable range of an average height of 20,000 feet. The area enclosed is 500,000 sq. miles, frightening and formidable in its geographical features, an arid waste, windswept and waterless where trees do not grow — snowy steppes inhospitable to man. □ □ □

These skeptics of religion should be skeptics of science too, for many statements of scientists — as in higher mathematics — are quite beyond the evidence of our senses or the reach of our understanding. Certainly the doctrine of Trinity is no more incomprehensible than the square root of minus one.

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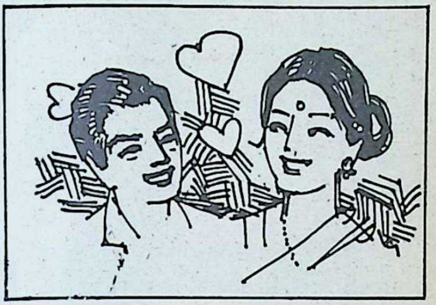
TREND

Here & There

V. S. R. K.

e Shah Bano Case and s Fall-out

Here is a kind of Upanishadic logue between a father and s son (some one like Svetaketu Chandogya) on the Muslim omen (Protection of Rights on ivorce) Bill passed in April, 36, by both Houses of Parlia- ent. The son, who is in a con- ed state of mind, approaches s father for clarification.



Son: Father, I want to know e truth. Was the Supreme Court the wrong in giving the judge- ent it did in the Shah Bano se? Why did two Ministers in e Union Cabinet take a dia- etrically opposite stand on the dgement and the Muslim Wo- en Bill? Here is Begum Najma ptullah, granddaughter of aulana Abul Kalam Azad of revered memory and one who is very much in our public life, declaring that in Islam marriage is only a contract and not a sacrament and asking: "Tell me which relation is more important, one that is purely contractual or the one of blood"? At the other end is a village housewife, Zaira Khatoon, raising the question: "When a poor girl gets divorced, who is going to feed her, especially if her relatives themselves are poor?" Then there is the lawyer who argued the Shah Bano case, Danial Latifi, welcoming the judgement but denouncing the judge for making 'derogatory references' to Islam and asking for a uniform civil code. After years of education, father, I have always thought that the educated can normally be expected to take a progressive view in

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Kuttipuram, 679 571.

rs of social reform and in ase of women, be liberal in ok.

ther: Your confusion is rstandable, son. You are n by the bug of secularism you probably view things in t is called a scientific spirit. in matters of traditional reus practices, you have to on with a certain rigidity. , study the Supreme Court ement and find out the prereason why it is criticized.

n: I have done it, father. e Muslim leaders find fault h the former Chief Justice for reasons viz. (1) for quoting Quran and its commentators upport of the case for maince by the husband; and for making the remark 'the l point of Islam is the degraion of woman'. But, father, s it wrong on the part of the ef Justice of the highest court the land to have studied the an and come to the conclun that the prophet wanted a deal for women? Don't we l our judges 'learned' because y have the necessary learning uide ordinary men like us?

ther: What you say is cort. There are, however, some sitive areas which are better ided. Religious practices of norities represent one such ea.

n: Does that mean that there could be no reform in matters governed by religion?

Father: Not exactly, **Festina Lente** could be the guiding principle.

Son: Our Prime Minister is being both praised and blamed for bringing forward the Muslim Women Bill. Madhu Dandavate told the Parliament that there were tears in the eyes of the Prime Minister when a Muslim woman told him: "After getting talaq three times, if I am not saved by my parents and I am not saved by the wakf board, the only two alternatives that will be left open to me are to live the life of a prostitute or to commit suicide". Does this mean that Sec. 125 of the Cr. PC is sufficient to take care of the unfortunate women who are divorced?

Father: Shah Bano got relief under Sec. 125 and it is good so far as it goes. But when Muslim leaders claimed that the Shariat made adequate provision for the divorced women without means, we could not ignore that claim. There could be more than one reason why this should be so. After all politics is the art of the possible. The new law is a kind of 'responsive' piece of legislation though it offends the principle of secularism and goes contrary to Art. 44 which directs the State to bring about a uniform civil code. Relief to the divorced Muslim women will no longer be avail-

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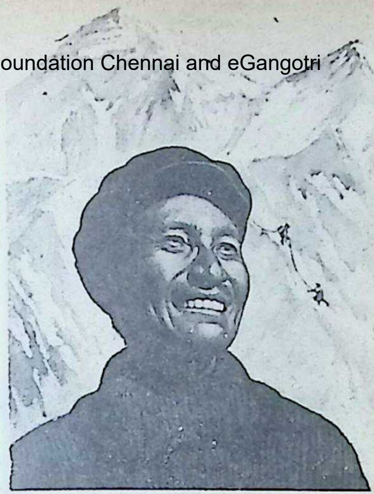
under Sec. 125 unless both spouses mutually agree to justice under the Cr. PC. all his human considerations. Prime Minister, unfortunate- opened himself to the charge inconsistency — he initially couraged Arif Mohammed an to defend the judgement took no action against Z. R. sari for his criticism of the ef Justice; he assured the Opition that Government would g up a comprehensive 'back- und paper' but did not choose bring any; he gave a hint that M.Ps. would be given free- to vote according to their science but then when the came for voting, the whip simply issued without so ch as a mild expression of ology or regret.

Son: What, then, is the ulti- te result?

Father: The sanctity of the riat stands inviolate. At the e time, the principle of equa- before the law, as enunciated the Constitution, has suffered a e damage — we have now slim women and other women far as the law of divorce and intenance is concerned. And t. 44 remains what it is — just Directive principle of State cy, perhaps, for the future!

nzing's Greatness

मनस्वी कार्यार्थी न गणयति
दुःखं न च सुखं ।



A determined person intent on accomplishing his task heeds not pain or pleasure.

—**Bhartruhari**

If ever there was a person who was intent on scaling the world's highest peak, the Everest, (28,028 ft.) and succeeded after nearly two decades of sustained effort, it was Tenzing Norgay. Tenzing, it is said, went up the Everest on May 29, 1953 as a common man and returned as a hero, acclaimed by the world and annexed by Clio, the Muse of History. It is difficult to think for a moment that this mighty human-frame, which was full of vitality and breathed the spirit of adventure, is now reduced to a handful of ashes. (d. May 9, 1986). The spirit of the 'Tiger of the Snows' has now gone to the bosom of 'Chomolungma', the Mother Goddess of the Wind. (the Nepalese name for the

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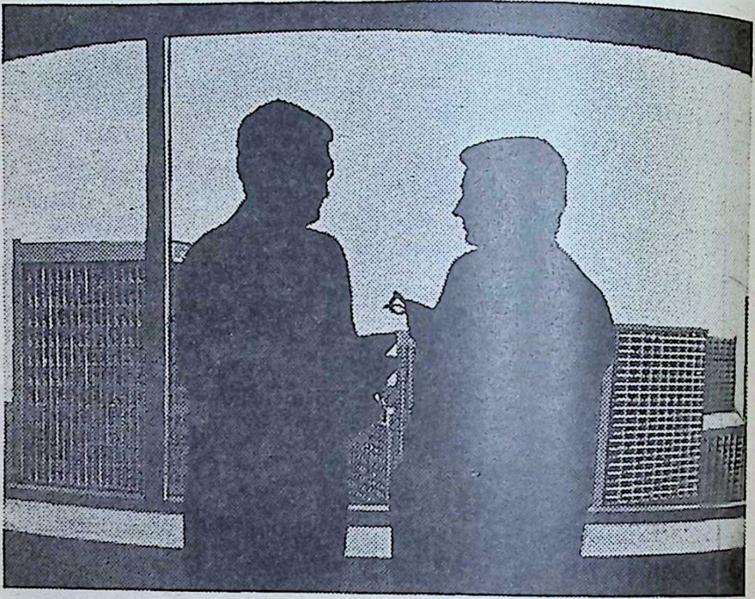

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est) ever to remain there in ose.

Great mountaineers have been d the question: What is it impels one to climb the ntains and face the grave s to life? Few of them have wered the question satisfac- ily. Probably, Jawaharlal ru has an answer, not wholly vincing but somewhat satis- tory. He says:

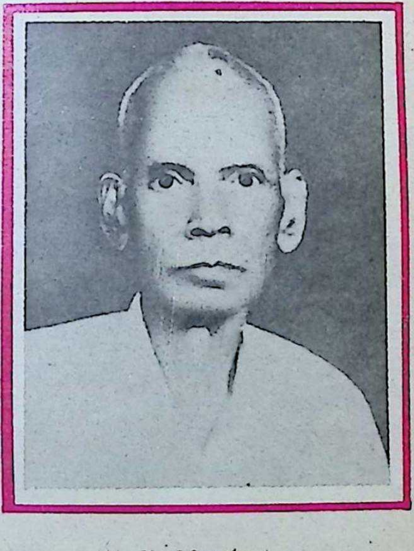
"I have often wondered how the tremendous advances in nce and technology, resulting the human element being pro- ssively replaced by mechani- l devices might not weaken the rit of man and make him too ch of a slave to the mechanical vices he himself has created. obably not, as there is some- g unconquerable in that rit which has survived innu- rable follies in the past. Even the conquest of Everest be- es a normal adventure, there l always be higher Everests to b; even if, at some distant e, this earth of ours becomes er commonplace and without stery, there will always be r peaks to climb, other lds to reach. **There will be no k of adventures of the mind d body for those who are pre- ed to venture into uncharted s and climb unknown peaks of an endeavour".**

Tenzing not only possessed t undying spirit of adventure but a sense of humility that goes with men who have some achievement that marks them out from the herd. Asked who, between Hillary and himself, reached the summit of the Everest first, Tenzing pointed to the peak and replied: 'Can one go without the support of the other?'

Tenzing, said Sir Hillary, now High Commissioner for New Zealand in India, "was a great man". And so he will remain so long as men are lured by the awesome mountain peaks of the world — that means, for ever.

An Advaitin, pure and simple

If Tenzing climbed the Everest at the age of 39, there was a man down South who even at the age of 72 sat murmuring, "I am aware that I am still at the base



V. K. Moothathu

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AT THE SUMMIT OF EVEREST

I had been cutting steps con- nuously for two hours, and enzing, too, was moving very wly. As I chipped steps ound still another corner, I ndered rather dully just w long we could keep it up. ur original zest had now uite gone and it was turning ore into a grim struggle. I en realised that the ridge head, instead of still monoto- usly rising, now dropped arply away, and far below I uld see the North Col and e Rongbuk glacier. I looked wards to see a narrow snow dge running up to a snowy mmit. A few more whacks f the ice-axe in the firm snow nd we stood on top.

My initial feelings were of elief — relief that there were o more steps to cut, no more idges to traverse and no more umps to tantalise us with opes of success. I looked at Tenzing and in spite of the alaclava, goggles, and oxygen mask all encrusted with long icicles that concealed his face, there was no disguising his infectious grin of pure delight as he looked all around him. We shook hands and then Tenzing threw his arm around my shoulders and we thumped each other on the back until we were almost breathless.

Tenzing had made a little hole in the snow and in it he placed various small articles of food — a bar of chocolate, a packet of buscuits and a handful of lollies. Small offerings, indeed, but at least a token gift to the Gods that all devout Buddhists believe have their home on this lofty summit. While we were together on the South Col two days before, Hunt had given me a small crucifix which he had asked me to take to the top. I, too, made a hole in the snow and placed the crucifix beside Tenzing's gifts.

—Sir Edmund Hillary

p with oxygen and the other pment to attempt the climb. n only pray". The difference een the two was that the r was trying to climb the laya of the Soul. Alas, the at the base camp has now swept away. He is Shri V. K. thathu, the Eternal Pilgrim strove for the last four de- s to walk the razor's edge to man.

Shri Moothathu, known to our readers for his brief and learned reviews of books in English, Hindi, Sanskrit and Malayalam, passed into the peace of Brahman on April 30, 1986, at Haripad in Kerala. Born in a brahmin family devoted to the service of the local temple, Shri Moothathu practised at the bar for nearly three decades. The bar made him disillusioned — "I learnt". he said.

"what the terms dishonesty, insincerity and corruption meant and, looking around, found to my surprise the yawning gulf between precept and practice". Disillusionment did not turn him into a cynic. He turned to Vedanta for solace and found in it what he sought. He studied the Vedas and the Upanishads and learnt the Bhagavad Gita by heart. Reciting a few chapters from it every day, sometimes with tears in his eyes, he freed himself from the fetters of superstition and meaningless ritual and ceased to have any doubts regarding right and wrong. He was firmly set on the path from which there is no looking back.

In 1984, Shri Moothathu favoured the 'Bhavan's Journal' with a piece, 'What Life has Taught Me' (B.J., Dec. 1-15, 1984). He told us that we were no better than paupers if we knew nothing about our priceless cultural heritage. Men like P. Seshadri Iyer (who also belonged to Haripad) and V. K. Moothathu, even from an obscure corner of the land, made it their life's mission to spread sweetness and light. They represented true culture in the sense of perfection, general perfection and harmonious perfection.

Our India

An Air India Boeing, going from Delhi to Bombay, accidentally taxied into the wrong lane, where Indian Air Force planes were parked, at the Gwalior Airport. Unable to move the plane forward, the pilot attempted in vain to move it backward using the reverse throttle. When this failed, he appealed to passengers to help push the plane. The passengers, security men on duty and Indian Airlines staff pushed the plane for ever 30 metres, an ordeal which delayed the flight by 40 minutes.

—A Newspaper Report of
May 16, 1986.

Hindi

Sreemad Bhagavad Gītā Tatwa. By Nihal Chand Kansal. Published by the author. Model Basti – New Delhi 1953. Pages 168. Price Rs 5/-

There have appeared scores of studies and commentaries on the Gītā but this commentary deserves special attention. The author maintains that the Mahabharata war symbolises a conflict between the divine traits in man (represented by the Pandavas) and the demonic traits (represented by the Kauravas) that Gītā is a

NAMO VISVASRJE—3

PROF. R. A. KASHYAP

Text

न्नवसरे देवा: पौलस्त्योपप्लुता हरिम्।
ग्मुर्निदाघार्ताश्छायावृक्ष-
मिवाध्वगा: ।।५।।

Translation

Just at the time, the gods — rassed by Ravana, approached ari, as travellers oppressed with t take to an umbrageous tree.

Word for word meaning with der.

स्मिन्	(1) at that
सरे	(2) time
वा:	(3) the gods
लस्त्य	(5) by Ravana
प्लुता:	(4) harrassed
रिम्	(7) Lord Vishnu
भिजग्मु:	(6) approached
दाघ	(11) heat
र्ता:	(10) oppressed by
छाया	(12) shady
क्षम्	(13) tree
इव	(8) as
अध्वगा:	(9) way farers

Comments

उपमा कालिदासस्य ।

Kalidasa is justly famed for his apt similes. From the world of nature, from the republic of learning, from the affective world of human experience, he draws out such similes. Here is one from Nature.

Text

ते च प्रापुरुदन्वन्तं बुबुधे चादिपूरुष: ।
अव्याक्षेपो भविष्यन्त्या: कार्यसिद्धेर्हि
लक्षणम् ।।६।।

Translation

No sooner did they reach the ocean, the Primeval Being awoke; for, absence of delay is, indeed, the sign of success in future occurrences.

Word for word meaning with order.

ते	(3)	They
च	(1)	No sooner
प्रापुः	(2)	did reach
उदन्वन्तम्	(4)	Ocean
बुबुधे	(6)	awoke
च	(1)	(No sooner)
आदिपूरुषः	(5)	Primeval Being
अव्याक्षेपः	(7)	absence of delay
भविष्यन्त्याः	(11)	future occurrences
कार्यंसिद्धेः	(10)	success in undertaking
हि	(8)	indeed
लक्षणम्	(9)	the sign

Comments

Some of Kalidasa's utterances have been so appropriately worded that they have become memorable maxims. The second part of this verse contains one such maxim. It is also the belief of the ancients which continues to be entertained even today that the absence of obstacles or interruptions is a sure sign of success. Here is also an example of one of the Alamkaras where the statement made in the first half is substantiated by a general statement in the second half.

Beginning with this verse there is a description of Mahavishnu. The verb ददृशुः is to be construed with every one of the succeeding verses upto verse 14. In each one of these verses some aspect of the Lord and his pleasing personality is extolled.

Text

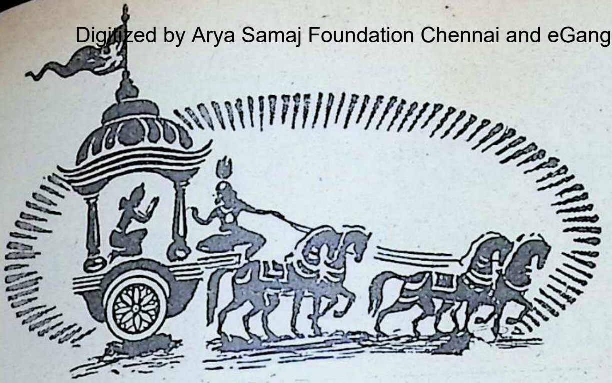
भोगिभोगासनासीनं ददृशुस्तं दिवौकसः।
तत्फणामण्डलोदर्चिर्मणिद्योतित-
विग्रहम् ॥७॥

Translation

The gods beheld him, reclined on the seat of the body of the serpent, with His person illuminated by the ascending rays of the jewels in the circle of the hoods of that serpent.

Word for word meaning with order.

भोगि-भोग-आसन-आसीनम्	(5)	reclining on the seat of the body of the serpent
ददृशुः	(2)	beheld
तम्	(3)	Him
दिवौकसः	(1)	Gods
तत्	(4)	that
फणा-मण्डल	(10)	the circle of the hoods
उदर्चिस्	8)	by the rays of light shooting up from
मणि	(9)	by jewels
द्योतित	(7)	illuminated
विग्रहम्	(6)	the body



Purushottama Yoga in Gita

its Relevance to Modern Science

DR. MANOHAR A. TILAK & MRS. JOHANNA TILAK*

RUSHOTTAMA Yoga is ery different than the rest of Gita, and does not contain h of teaching to Arjuna. ept the mention of --- त्रेण दृढेनछित्वा —indicat- the path of unattached on to overcome the barrier human emotion. The pter starts with the description the non-permanent expanse cosmos अश्वत्थ वृक्ष — as upside-down cosmic tree. s vast structure includes the ety of cosmos — milky-ways all! A question arises: what the reference point outside s vast expanse from which cosmos can be described as de-down. The chapter itself if read in the reverse sense gives rise to the following statement: Arjuna, this Purushottama Yoga is to be perceived by intellect only (एतद्‌दुध्वा बुध्दिमान् स्यात्– sloka 20).

There is only one indestructible principle and there is dualistic impermanent expanse of the cosmos (द्वाविमौ पुरूषौ लोके–सरश्चा– sloka 16 & 17).

There is a field of chemical interaction common to all life! (shloka 14). Lord's association with the chemical field, heat of chemical and living interaction, and the chemical process of digestion, is very specifically described. In this connection it may be emphasized that

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अहं वैश्वानरो भूत्वा

very sophisticated description of the process associated the origin of life itself! It ld be appreciated that fire rally is all consuming. The that not the usual destructive but the new kind of balanced gy state must first come into along with the origin of itself is the matter of forest importance. This has stressed here. It is very rising that such a sophisticated statement associated with unobvious background information about the origin of should appear in a religious pture of such a great antiquity this connection it would be thwhile to mention the pernt controversy between the alled creationists and the retionalists or the evolutionists ut the origin of life. Lord shna settles this debate very kly, and factually by dealing tly with the description of process of the origin of life, existence of the field of mical interaction, interactants ygen, carbon dioxide), process of digestion as well as the t important detail of balanced gy relationships which must cede the origin of life, oka 13-14).

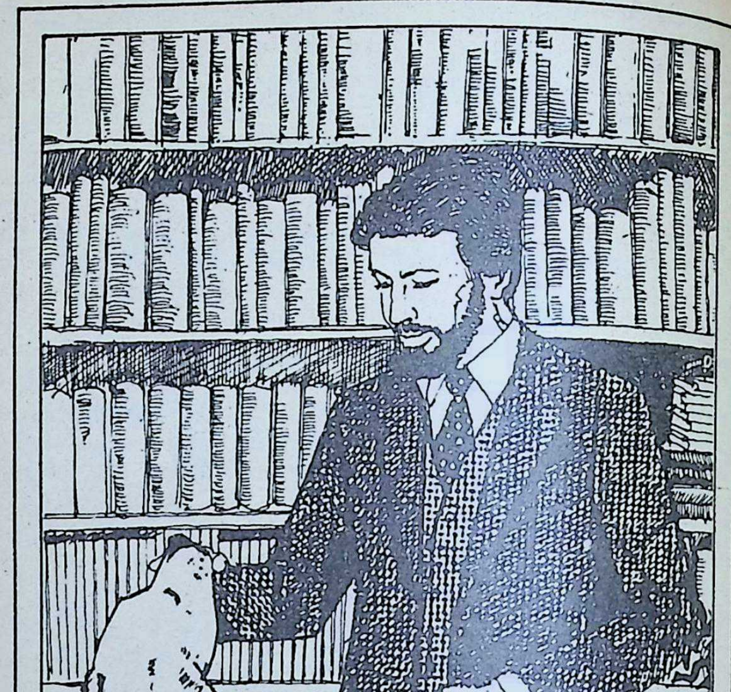
It is interesting to note that creationists' controversy pears frequently in the most isticated scientific journals h as Nature, Science . . . and also in popular journals, because of the legal proceedings about the theory of religion and the origin of life!

Having dealt with the chemical field, energy relationships associated with the origin of life, as well as the process of digestion — which has to be mentioned since it is the equalizer of all life — Lord Krishna describes the more advanced field of the nerve system in the Cosmos (shlokas 7 to 11)). In shloka 7, Lord Krishna acknowledges LIFE to be a part of Lord's Own Being. The controversy of *external creation of life therefore is only a misunderstanding.* Life being a part of the Lord's Own Being has to be self initiating.

In shlokas 1 to 6 Lord Kriṣhna deals with the field of human emotion and the path of action without attachment which enables the individuals to overcome this barrier. Those individuals who succeed in thus overcoming the field of human emotion reach the (तध्दाम परमं मम, परन्धाम) state of permanent enlightened existence, from which it no more is necessary to return to the levels of lower existence in Cosmos.

To summarize: Lord Krishna in Purushottam Yoga, Gita Chaptar 15 told Arjuna to perceive with intellect that:

there was only one indestructible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ic Soul, singularity. (कूट-
स्थ) there was duality (द्वाविमौ
ते) . of the Permanent
and the non-permanent,
rial cosmos; there was the
of chemical interaction; and
d, becoming a new, special
destructive, balanced form
energy, resides in life which
part of Lord's own univer-
being is a self-initiating entity.
ssociated with the field of
there is the further develop-
of the nerve system which
blishes its own field and
ier. It is interesting to see
Lord Krishna deals with
nerve system quite extensive-
Nerve cells do not show the
ual replicative (reproductive)
rm and represent a biologic
e change. Those who follow
path of emotionally un-
ched action overcome the
of human emotion, and
h the home of the Universal
from which it is no more
ssary to return to the lower levels of existence in the Cosmos.

It is interesting to note how closely the various fields described in the Purushottama Yoga resemble the modern description of fields in the Cosmos! Therefore, one need not wonder that in his famous series "Cosmos" Carl Sagan singled out the ancient Hindu Philosophy as the only one that was indeed *very* close to the modern scientific *view point of the Cosmos.*

Furthermore, the above sequence of the different fields indicated in the Purushottam Yoga shows a one-to-one correspondence to the stages of cosmic evolution that has been described in the Evolution Theory, the general unified theory of Evolution. (References: Bhavan's Journal June 1, 1984 pages 29-32). □□□

(*The Tilaks stay at 572, Banbury Road, Noblesville, IN 46060. U.S.A.)

We cannot see clearly the age in which we now live, et we feel that the India of today has aroused herself nce more to find her truth, her harmony, and her oneness, ot only among her own people, but with the world. The urrent of her life, which had been dammed up in stagnaion, has found a breach in the wall and can now feel the aves of humanity outside. We shall learn that we can each the world, not through an effacement, but through nd expansion of our own individuality.

—Tagore

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TELUGU SHORT STORY

THE BASKET-MAKERS

I. SARASWATIDEVI

was the fullmoon day in the month of Vaisakha. It was practice of the Zamindar's to distribute gifts among Brahmins and the poor on day every year. Around the posing palace has risen a dal of palmyra leaves.

The Zamindar's wife has had respite for the last fortnight. had been busy making in- ntories of the articles required the occasion and getting all dry things ready.

Well before daybreak on the pointed day she got up and, an oil bath, she finished daily *puja* and stepped into dal. Quite in advance of sun- , all the pandits, married men and others, were seated their wonted places, as they been doing in the years past. poor, a countless crowd of , were there squatting on

By about seven-thirty, when evil hour was past, began the actual handing of gifts by the Zamindar's wife. After reciting sacred verses of benediction, the Brahmins were blessing the giver from whose hands they received the largesse. When it was approaching ten, the throng had thinned to a noticeable extent. The Zamindar's wife ran her eyes quickly through the depleted crowd, only to feel the absence of someone near and dear to her.

"Veeraiah," she called out to the attendant. "Chellamma and Ramaiah have not yet come. I wonder why. I had sent word to them only last evening. Could you go and fetch them? Take out the glass carriage. And Veeraiah was gone before she had finished her words.

By then the bales of upper cloth and the heaps of brass tumblers were fast disappearing.

In less than half-an-hour's time returned Veeraiah with the carriage. From it stepped down

"But then, don't you have divorce in your caste? Why need you worry in that case." asked Shakuntala Devi, somewhat coldly.

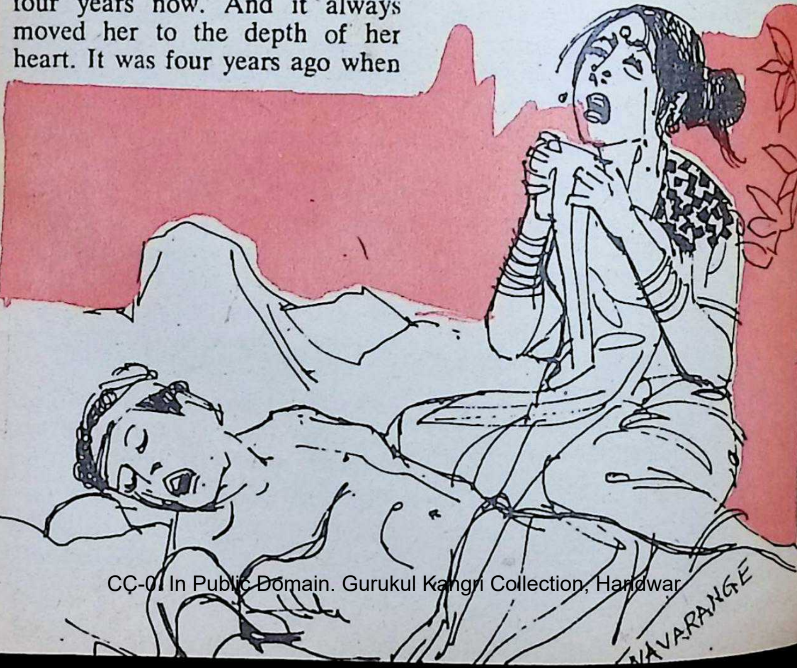
"Who wants another marriage, mother?" Chellamma replied with some heat. "My man, he gave me his heart and claimed mine in turn. Not an empty word nor a drop of liquor. He won't poke his nose anywhere."

Chellamma, a woman of 25, followed by Ramaiah, whose hands she held to help him get gently down. Struggling with his stumps, he began to negotiate his way with his halting steps, with the aid of crutches under his arms, his wife walking close by the side. The Zamindar's wife could hardly control her tears at the sight. Those who might chance on it for the first time would verily shed tears of blood.

She has been seeing it for four years now. And it always moved her to the depth of her heart. It was four years ago when she happened to watch the poor couple, and in a certain episode, there came in a sudden flash, as it were, a turning point in her life. As a day of commemoration, she began to observe it every year, giving away gifts to the Brahmins and the poor, according to her mite.

* * *

Sakuntala Devi, for that was the name of the Zamindar's wife, was making arrangements to



Smt. Illindala Saraswati Devi has been writing short stories and novels for over 40 years.

A nominated MLC of Andhra Pradesh from 1958 to 1966, she has been interested in social work, women's welfare, journalism and public life.

Her published works include: 15 novels, a volume of 100 short stories; five volumes of feature articles; two volumes of translations from English; and eight volumes of childrens literature.

She had won many awards, including the Sahitya Akademi award for the best work in Telugu for 1982.

the palace cool in summer. had to do this — instead preparing to go to Ooty or galore by February every — because of the great ortune that overtook her life, years ago. The Zamindar, was quite strong and healthy, taken ill suddenly and lost power of speech in the fever. al physicians were trying r best to treat the Zamindar out the need for change of e. What with the erection of n-leaf pandals and the cover- of bamboo screens, the indar's wife was leaving no e unturned. to keep him cool the palace itself.

From the basket-makers' rters started the young ple, Chellamma and Ramaiah, morning with their bam- curtains. It was past eight the time they reached the ce, ambling their way gaily the tune of their youthful s, rubbing shoulders and ng against each other.

'If you could fix the bamboo ain like a sloping portico re the room in the west," the Zamindar's wife, ressing Ramaiah, it would as a protection against the ity of the sun, letting in cool breeze at the same ." And she went back into apartment.

'Uncle," broke in Chellamma, ke a start with the job. But, you, fix two bamboos on the ground first, one on this side and one on the other. Take a long piece of thin jute rope in your pocket. Set the ladder against the wall and tuck up the ends of your dhoti for the work ......" And so she went on and on......

"Fine words," retorted Ramaiah (with an irritation more simulated · than real) "butter no parsnips, my dear girl.... Go and get the crowbar, will you? Things are easier said than done. Aren't they?'"

Ramaiah dug three feet deep into the earth and set the bamboos in position in the pits, while Chellamma fixed the loose earth around them with the blunt end of the crowbar. After this work was done, Ramaiah set the ladder against the high wall.

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, the bamboo screen was to secured from an elevation welve feet in a slope to a ght of six feet from the nd, two ladders were needed; h he tied together with a e to get the required reach.

While Ramaiah was joining ladders tight with a rope, process set Chellamma's g mind thinking. "Like the sed Creator, you seem to tie ything up in knots," she re- ked with a fling at her man. ou have tied the ladders to- er with a rope. But, pray, t will you do if the knot gets e or the rope snaps, my r uncle?"

"Oh, you should tell me t!" he hit back, in a casual ner. "Wise lady, the ladders k as if they would go apart e rope that joins them gets e or gives way. Anyway, I e done the best, for my part, secure them fast."

"How you are sweating all r!" She remarked, gently ing the beads of perspira- off his back and shoulders. e kanji is getting cold. You eat the cakes and rice soon the bamboo curtain this side ixed."

"Will I eat alone?" he replied, aren't you hungry yourself?"

"Of course, I too will have a e," She said, "and roll the rice n balls for you."

Humming a tune, Ramaiah be- to go up the steps of the ladder, with a heavy knife, a length of rope and some iron nails in his pocket, stroking his hair with one hand. Holding on to the ladder with the other, he looked down to say:

"Hold the ladder firmly, girl, and don't you merely stand and stare!"

"And, there goes up the good workman," she talked back. "You must fix the bamboo curtain to the nails in no time. Let us see if you can work as fast as you can talk."

"Have you ever done a spot of work, idle lass? And where do you come from, my dear ass?" he tried to sing in a halting doggerel, sending the young woman into peals of innocent laughter.

The tunes and quips and jokes of the sprightly couple began to reach the ears of the sedate mistress, who was none too pleased at their frivolity. "Have you come for work, both of you? Or for fun and a bit of love-making, you think? Don't you imagine I am not hearing your cackle," she broke in, with anger and impatience in her voice, watching the whole scene from her windowsill. "Not a bit of work is getting done," she added firmly.

"My mother, madam," Ramaiah pleaded from above with an air of injured innocence. "Not me to stop the work, for all her childish pranks. Try how she will to distract me with her idle chatter and empty clatter, she cannot hope to succeed. I lend no ear to her baby talk."

"You, naughty girl," the Zamindar's wife shouted to the young woman. "Are you not ashamed to talk him off his work? You are coming in his way, mind you!"

"Good mother," coolly replied Chellamma, "unless I keep talking and singing, he cannot get on with the work on hand," adding with an obvious sense of vanity, "I will just be off for a moment. Please see for yourself if I am telling you a lie."

"Oh, not a bad hobby for this basket-maker, not bad at all," murmured Sakuntala Devi to herself, going in, rather irritated.

No sooner had she disappeared into the house than the boisterous couple burst into a gust of laughter.

"Can we," she asked, work like them, silent as the dumb?? With not a word between them, they sit in their separate rooms for hours on end. And we — can we thus spend even a moment apart?"

'With bag and baggage, shall we
'Get out for the hill on high
'Taking leave of the old ones at home."

Ramaiah began to sing a homely tune, recalling a well-known folk song.

"The song you can sing," she joined promptly. But where are the old ones for us at home? And we go with our tiny brat How can we go without him?"

"Oh, yes, of course! And there is a lot of work to do besides. Well, well, you had better sing the tune."

"Oh no, not so softly nor so sweetly as you have done. Please don't laugh. I would only sing just as I can."

"Give me my little brother Thou
"Lord of the Seven Hills

She began to raise her voice in a tune that came to her with no effort, with a heart full of joy as the world seemed full of Rama.

Ramaiah, with his feet on a high rung of the ladder, with the nail in one hand the other hitting it with the back of the bamboo chopper, was all engrossed in the song.

All of a sudden, there was a crashing sound of a heavy fall. The piercing cries for help fell like a blow on the ears of Sakuntala Devi. She came out and saw all the coolies crowding around Chellamma. "What's happened, what's happened? How did he fall?" everyone was asking her.

Ramaiah was lying prostrate with the legs hanging loose from the knees. His face was bespastered with blood and he was groaning in agony.

"Your legs, my dear, your

Chellamma was crying, g the blood off his face a wet cloth. No coolies' were dry at the sight. nkuntala Devi was moved the scene. She had Ramaiah ved to the hospital posthaste, nting Chellamma from going with him. Chellamma until her throat was sore the eyes ran dry. All the es were trying to console

ankutala Devi was utterly used.

His legs are broken. There deep cut under his chin... has lost his legs..... There's hope, there's no hope..." lamma continued to cry.

Don't cry, poor dear," the lies were trying to soothe "There may yet be hope he may get back his legs. good to weep."

What a cruel fall!" Chel- ma was weeping aloud. "I just getting the lunch ready him. Will he ever walk as re? It has been a bad day. ir child sneezed when we ted. Evil did it forebode. d God, how much blood e was.... and what an y for him...."And Chel- ma swooned.

Shukuntala Devi was watching her from a distance. Why ld this woman suffer so h, she thought to herself. it all a feeling really felt? could not quite understand why Chellamma should take it so much to heart. It was, of course, understandable that she was upset by the mishap to the husband... She might be worried over her livelihood in the future.

"Are you afraid that he won't be able to earn any more? Is that why you are crying?" asked the Zamindar's wife, with her characteristic reserve.

"No, mother, for God's sake, no! Not for livelihood at all. If he cannot earn, can't I? I know every job of our craft. I can make baskets and bamboo curtains, as well as he. But, can he ever come walking and laughing, as of old? It is four years since I joined him. Not once did I go to my parents. Never did he eat his food by himself. I have no hope he will walk again with those legs."

Shanuntala Devi, who was till then standing with her arms akimbo, was startled, and her heart felt lighter, bereft of the false pride of old. She asked for some water and had it poured in Chellamma's mouth. She had her laid on a mat on the verandah and seated herself on a chair nearby.

In the decade-and-a-half since she joined the Zamindar, Sakuntala Devi bore him four children. She had had no education worth the name in her childhood, but seemed to have been initiated in music. The pride of birth and breeding was, however, in her blood and her bearing spoke of it as did her words. Even after coming to her husband's household, she had not cared to learn how to talk to others or mix with them. Her visitors could not speak directly to her as she was long accustomed to dispose of them through her attendants.

Hers was a curious temperament. Even her children she kept at arm' length — at a respectable distance. No fond parental familiarities for her. Once when a child was seriously ill, the doctor enquired of her about his sleep, appetite, diet etc. in the night, and she had to ask her attendant, who began to fumble. Which made the doctor say, "At least, when the children are ill you will do well to look after them in person. It is no trifling matter to be left to the servants." These well-meant words gave her such an offence, that she changed the doctor.

So it was in her dealings with the Zamindar. Conversation with her husband was, to her, more like an interview with an official. It never occurred to her that she should get to know his habits and tastes. In the sprawling palace, some rooms were set apart for her — and some for him. He had servants of his own — and she hers. There was, therefore, hardly any need for one to know the other at close quarters. It was two long years since the Zamindar was bed-ridden. The progress he had made was none too satisfactory. It was quite a few days since she visited his room. Never had she anxiously enquired of him about his health; nor did he give a ready reply; if ever he did. All that they could do was but to respect each other with due courtesy and politeness.

Till the other day, her heart was like a flower, not known to bloom. The behaviour of the young couple of basket-makers was at first a little odd to her, with its unabashed intimacies, but now it seemed a little different to her! That woman's young heart was a full-blown flower. And hers.....

Sakuntala Devi, who was looking back on her own life, with her eyes on the tired face of Chellamma, suddenly rose to her feet. Leaving an attendant to look after the woman, she walked briskly into the Zamindar's room. The servant in the room shut the doors softly again and moved nearer the sick bed. She took in the emaciated frame of the husband in a sharp glance, from head to foot. Sending the servant out of the room for a moment, she stood motionless at her husband's feet, anxious not to disturb his sleep.

The Zamindar woke up to the touch at his feet. He was rather taken aback by the untimely —

unannounced presence of wife. He weakly reached out a piece of paper and scribled his pen: "What brings her ship at this hour and what happened to the attendants?" n she saw the slip, she was her usual self. "My Lord, I no longer 'her ladyship,' your helpmate and humble servant. There will be no attendants, between us two, from now on." So saying, she fell to her knees.

The Zamindar was wonderstruck. "Can I believe my ears and eyes?" he said, speaking again, for the first time after two years.

(Translated by Dr. D. Anjaneyulu from the original in Telugu)

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Oh gem of eminent Vaathavoor
who have revealed a Veda
dedicated solely to that unique Being
of the form of ether
in Whom you merged completely
while those who were wandering about
for a long time
madly after that great etherial Being—
Who is a stranger
to the space inside the uterus
and Who transcends all the human tools of knowing—
were sore perplexed,
waiting, as they were,
for enlightenment by a guru !

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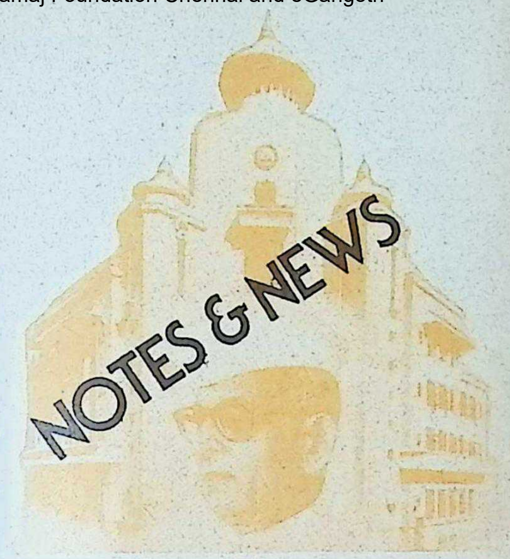


NOTES & NEWS

IRTH CENTENARY
JOHN MATTHAI

: is the birth centenary
. of an eminent Indian,
John Matthai, who had dis-
shed himself in many fields
s Union Finance Minister,
mist, administrator and
tionist.

m on January 10, 1886 at
ut, John Matthai had his
tion in Calicut, Madras and
n. He started his career as
r in history in the Madras
tian College and later be-
a lawyer, a profession
h he abandoned within a
while due to qualms of
ience.

served the Cooperative
rtment of the Madras Presi-
y as an Assistant Registrar
Cooperative Societies, a post
left following differences
pinion with the Registrar.
Matthai later worked as
essor of Economics of the
idency College, Madras.
e holding the post, he was
nated to the Madras Legis-
e Council. He was nomi-
d to the Tariff Board as a
ber during the time and
became its Chairman. From
point of time, Dr. Matthai's
r graph rose sharply.

. Matthai was soon appoin-
Director-General of Com-
ial Intelligence and Statis-
Government of India, a post
h enabled him to lay the
dation of the essential Sta-
al Data for Planning. There-
, he was appointed Minister
Railways and Transport in
nterim cabinet. After Shri
mukham Chetty, he became
ster of Finance. He was the
to deliver an extempore
et speech.

e was one of the authors of the Bombay Plan — the first attempt to provide a plan for the economic development of India. He served as the Chairman of the Taxation Enquiry Commission appointed by the Government in 1953 when he was able to lay the foundation for restructuring and modernising the tax structure of the country.

Dr. Matthai thereafter became the Vice-Chancellor of Bombay University but he soon quit in protest against interference in the autonomy of the University.

The Bhavan's Hazarimal Somani College in Chowpatty, which began as a morning College came into existence during Dr. Matthai's tenure as Vice-Chancellor and he was particularly appreciative of the difficulties of the Bhavan.

During his career, Dr. Matthai had the opportunity of becoming the first Chairman of the State Bank of India, the first President of the National Council of

Applied Economic Research, first Chairman of the Council of Governors of the Administrative Staff College of India, Hyderabad, and first Chairman of the National Book Trust of India.

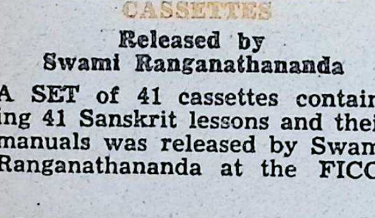
The centenary celebrations will climax with a function at Aranattukara — the village in the suburbs of Trichur where Dr. Matthai chose to live after the last assignment as Vice-Chancellor of Kerala University. The plot where the University centre is located was given to the University at a nominal price by his wife, Mrs. Achamma John Matthai.

A biography of Dr. Matthai written by Dr. V. Haridasan has been published.

SANSKRIT LESSONS IN CASSETTES

Released by Swami Ranganathananda

A SET of 41 cassettes containing 41 Sanskrit lessons and their manuals was released by Swami Ranganathananda at the FICCI Auditorium, New Delhi, on March 31, 1986.



The cassettes, with English as the medium of instruction, are produced by Shri E. P. Bharatha Pisharodi, Principal, Bharata Vidyapeetham, Eranellur, Trichur, Kerala, based on his Kamadhenu Paddhati.

The recording has been done under the direction of Yesudas, the famous playback singer, at his Tharangini studio.

At the end of the course, a student is expected to attain such proficiency in Sanskrit as to appreciate the works of the great poets of India in their original.

Justice Eradi was happy that the Vidyapeetham rendered various kinds of service in the field of propagation of Sanskrit by conducting home-study courses, publishing children's books, producing devotional songs and so on.

Presenting cassettes to Justice Eradi, Swami Ranganathananda, the Chief patron of the Vidyapeetham, commended the work of the Vidyapeetham in making Sanskrit learning easy.

JODHPUR KENDRA NEW DIRECTIONS IN INDO-U.S. RELATIONS

Dr. Brennig's Optimism

"THE relations between the two big democracies of the world namely, India and U.S.A., have not only improved considerably during the past couple of years but have taken some new directions with far-reaching positive results" according to Dr. Joseph Brennig, Deputy Director, U.S. Information Service, New Delhi.

Dr. Brennig who had spent considerable time in India, first as a Member of the U.S. Volunteer Corps and later as a Re-

Scholar before coming to as Deputy Director of was addressing a meeting ized by the Jodhpur Ken- of the Bharatiya Vidya an on Friday, February 21, astri Nagar, Jodhpur.

said the visit of Prime ter Shri Rajiv Gandhi to U.S. at the time of the opening of the Indian Fair had given ther impetus in improving relations between the two tries.

Fair had made a very ked impact in the U.S. and one more link to the new tion in Indo-U.S. relations, others being a considerable ase in the volume of trade een the two countries, fer of high technology, ical cooperation projects exchange of scientific and personnel between the countries.

r. Brennig acknowledged persons of Indian origin ntly residing in U.S.A. ed one of the prominent ic groups that had made able contribution to the eco- ic and social life in U.S.A.

reply to a question raised Prof. A. D. Bohra, Mr. Bren- clarified that over the past years, there had been grow- realisation in the U.S. Admi- ration about the policy of -alignment followed by He further emphasized natural desire of the U.S. rnment to adopt suitable ures to prevent transfer of technologies to Eastern k countries.

e meeting was presided by Prof. V. V. John, Chair- of the Jodhpur Kendra of atiya Vidya Bhavan and the edings were conducted by Vice-Chairman, Justice Kansingh Parihar. Prizes were also distributed by Mr. Brenning to winners of the Sanskrit competition held recently by the Kendra. All the prizes went to the girls of the Adarsha Vidya Bhavan.

A vote of thanks was proposed by Brig. Apji Randhirsingh, Kendra Vice-Chairman.

GUNTUR KENDRA

First Anniversary of Vidyashram

THE first anniversary of Bhavan's Vidyashram run by the Guntur Kendra was celebrated on Saturday, March 22.

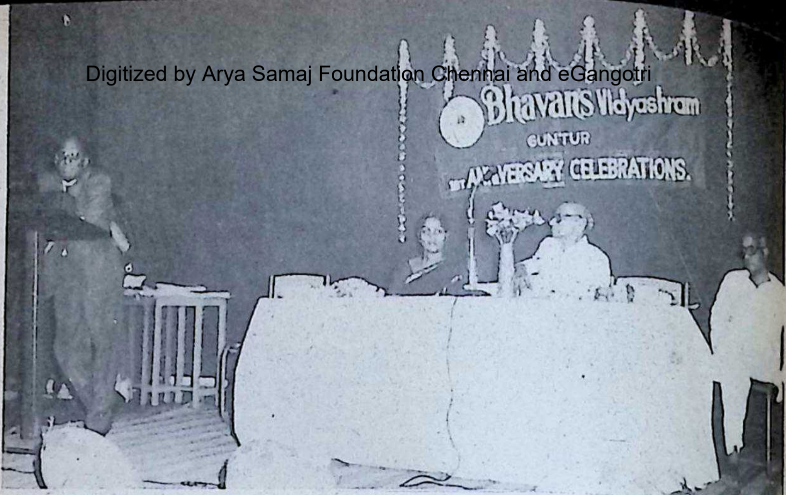
Speaking on the occasion, the Chief Guest Shri K. Venkateswara Rao, Rtd. Registrar, High Court of Andhra Pradesh, said education should instil a sense of humanitarian and spiritual values in the pupils.

Shri P. Venkateswara Rao, Secretary of the Kendra and the Vidyashram, presided over the meeting.

Smt. C. Ramalakshmi, IFS, Divisional Forest Officer, who distributed the prizes to the winners in various competitions held on the occasion observed that educational institutions should not become factories for the distribution of degrees to young men and women but be able to create and develop the spirit of self-confidence and self-reliance in them.

Shri P. Srinivasa Murty, Secretary of the Kendra, and Shri P. V. Ramana Rao, Director of the School, spoke about the origin and progress of the school.

The teachers of the school Kum. Arifa, Kum. K. Lalitha, Kum. N. Satyavani, Kum. N. Chandrika and Smt. K. Janaki greatly contributed to the success of the function.



Shri K. Venkateshwara Rao speaking at the first anniversary of Bhavan's Vidyashram at Guntur. Also in the picture (extreme left) is Smt. C. Ramalakshmi, Divisional Forest Officer, who distributed the prizes

HYDERABAD KENDRA

BRED organises a four-day training programme on 'Integrated Financial Management'

THE Bhavan's Research and Extension Division (BRED), a wing of the Bhavan's College of Communication and Management, Hyderabad, organised a four-day non-residential Executive Development Programme on 'Integrated Financial Management' (March 12 to 15) for the middle and junior level officers of several prestigious industrial and managerial organisations. The training programme was held under the guidance of Shri V. H. Desai, Principal and the Director of Programmes.

The programme was inaugurated by Dr. Balwanth Reddy of the Administrative Staff College of India, on March 12 with Shri M. S. Rajalingam, a former Minister, presiding.

Dr. Reddy made a fervent plea for undertaking Human Resource Management and Computer Application Programmes which are of considerable importance to the modern industrial ethos of India.

Experts like Messrs S. Tirumalai of V. S. T., S. R. Acharya, of Novopan, Gopinath of SBI, P. V. Ratnam of NMDC, Shri V. Arunagiri of Hyderabad Asbestos, Shri Vatsal Yajnik, Shri S. Gurushankaran, SCR, Dr. B. S. S. Guptha of ASCI, Prof. P. Seshadri of O.U., Shri T. Narasimha Rao and Shri M. V. Subba Rao, former Chairman of the Indian Bank, were the guest faculty for the programme.

Shri K. L. Chugh, President and Managing Director of Bhadrachalam Paper Boards, delivered the Valedictory address on March 15. He exhorted the young managerial specialists to develop a special sense of cost commitment to ensure higher productivity and greater organisational effectiveness.

SIVAANANDA LAHARI

Second and revised Edition — 1936 — Composition of Adi Sankaracharya in Sanskrit. With Sanskrit Text and English translation and explanatory notes in English by N. Anantharaman. Published on behalf of Bhagavad Pada Sabha, Nagpur, by N. Anantharaman.

n the basis of ,inspiration and ance from the Senior Sankaracharya anchi Peeth, Shri N. Anantharaman nerly Commissioner of Income-Tax, pur and Bombay) has voluntarily ertaken the task of diseminating the sopher. As part of this programme, has brought out in the past several klets on the life and works of Adi kara. The devotional hymn, Siva- da Lahari, is the latest in the series — a n of hundred verses rich in devotional philosophical content and full of uisite imagery of incomparable uty.

The design and framework of the book, first the sloka text in Sanskrit in anagari script, then the phrase-by- ase meaning in English, followed by plain meaning of the sloka in English d finally the explanatory notes, also in ish, are intended to help the devout der to have an in-depth insight into the tional path of Saranaagati culminat- n the attainment of Mukti.

Even though the great Acharya was the ounder of the Advaita (non-dualism) em of philosophy, he was also scious of the fact that the concept of una Brahman is beyond the reach d comprehension of ordinary people whom he recommends the path of tion to a personalised God. The erb composition, Sivananda Lahari, is the out-pouring of the upsurging bliss of Siva experiences by the Acharya himself. It has extrinsic beauty as it is adorned with high literary merit and intrinsic worth as it is endowed with and ennobled by profound thoughts, deep devotion and a spiritual core.

Such is the work that Shri Anantharaman has ventured to translate and explain in English.

Shri Anantharaman deserves full compliments in accomplishing this formidable task for three reasons. Firstly, the Sanskrit language itself is very expressive and the poetic form is more compact as compared to the prose form demanding certain trained faculty to comprehend the full import of expressed and implied thoughts of the composer. Shri Anantharaman has taken great pains to convey the full import of the slokas, carefully choosing the appropriate words to convey the subtle nuances of words, in English.

Secondly the hymn contains veiled references to a number of episodes contained in the puranas and folklore. Without a back-ground knowledge of these the reader will be handi-capped in understanding the full import in the proper context. The author has, therefore, wherever necessary, given a brief narration of such episodes in a simple style.

Thirdly, the author has briefly explained certain concepts of Hindu culture and traditions and certain rituals alluded to in the text. Without such explanations the original flavour of the composition cannot be fully appreciated by the readers.

Coupled with the interest, erudition and experiential wisdom of the author in Hindu culture and traditions discernible in the book, the teacher in him sometimes appears on the scene while expounding topics such as self-less service at the feet of God, significance of purification ceremonies, true practice of Yoga and appearance of a true Bhakta etc.

Reviewed by
Shri V.R. Bapat

While blessing the publication the Sankaracharya of Kanchi Peeth has expressed the hope that since English language is known widely all over the world, it will benefit many people by reading the book if they take to meditation on the God Almighty in His manifested form. Hopefully this would come true if the book finds readers interested in the subject.

The book of 188 pages has been printed in attractive format at the Bharatiya Vidya Bhavan's prices at Bombay.

(**Note :** — Copies of the publication can be had from the author Shri N. Anantharaman, 6/6, Arulambal Street, T. Nagar, Madras-600 017 at cost price of Rs. 20/- per copy plus Rs. 5/- for postage).

Shri Bapat was a Director of the National Academy of Direct Taxes, Nagpur and former Member of the Central Board of Direct Taxes, New Delhi. A Sanskrit scholar and student of philosophy, Shri Bapat is himself a **Sadak.**

Hindi

Subramania Siva

By S. Venkitaraman Published by Arvind Bharati, Madras. Pages 26, Price Rs.2/-

This booklet contains the story of the life of a great but little known patriot-saint of Tamilnad (1884-1925) to whom the independence of India was a passion. He was a scholar in Sanskrit and English, the author of several books, a powerful speaker and a leader in his own right but an unsuccessful journalist. He was an admirer of Tilak Maharaj and a close friend of the fiery bard, Bharati. He looked upon Dr. Annie Besant's political activities with suspicion. For his propaganda in the cause of independence he had to undergo rigorous imprisonment for seven years along with V.O. Chidambaram Pillai, the pioneer shipping magnate. In later years he took to Sanyas and became a victim of leprosy. Still he continued his mission till the end. It is a tragedy that he did not live long to witness our tryst with destiny. And it is a pity that independent India has not produced men of his calibre.

It is our duty to pay our homage to the selfless heroes of the freedom struggle and to introduce them to the younger generations. Books like the present will be welcomed by all who are aware of this duty. The author's efforts are commendable.

V.K. Moothathu

SANSKRIT

Lokamanya Charitam

Vasa Suryanarayana Sastri. Pub. by
Krishnamurti, Srikakulam, A.P.
Pages 132, Price Rs.5.00

s poem of about 1,000 verses in 19 s depicts the many — splendoured nd work of Tilak Maharaj, who ps needs introduction to the er generations. It was he who imed that Swaraj is our birth-right. ntribution to national awakening is uch singular as that of Sankara- a to religious awakening. His deep rship, indomitable will, national integrity and sacrifice had no ls. To the later national leaders he riend, philosopher and guide. He is id-set jewel in the new crown of er India. The Fergusson College h celebrated its centenary recently s its origin to his labours.

e late author, a great scholar and dy a renowned poet, was inspired to write the poem in his Seventies by the enthusiastic celebrations of Tilak's centenary. The poem is based mainly on a Telugu prose biography of the great leader. The author has described all the major events of his life and has given summaries of some of his memorable speeches. He has also referred in some detail to the contents of the two important books of Tilak, the Gita Rahasya and A Research into the Antiquity of the Vedas.

The poet's language is simple and graceful and often reminds us of Valmiki and Kalidasa. The figures of speech he has employed generally follow the pattern of the classical poets. And this has little detracted from the value of the book. It is a rare achievement and to read it is an exhilarating experience. It deserves to be read by every Indian knowing Sanskrit and to be used as a text-book. While feeling highly rewarded the reader will wish for similar books on the other great leaders of our freedom struggle.

V.K. Moothathu

SAMSKRITA SAHITYA PARISHAD GOLDEN JUBILEE SOUVENIR

Samskrita Sahitya Parishad, chirappalli, celebrated its en Jubilee from March 28 , 1986. The three-day pro- me, which was inaugurated His Holiness the Jeer Swami- of Ahobila Mutt, consisted ctures by eminent scholars, ng of Sanskrit plays and l recitals of Sanskrit com- ions. An excellent souvenir a number of articles writ- in Sanskrit, has also been ght out to commemorate the ion.

would be invidious to single out any article for specific mention; the contributions cover many aspects of our religion, philosophy and Sanskrit literature. Written by eminent scholars who had either been, or still are associated with well-known institutions imparting instruction in Sanskrit, the writings bear the impress of deep scholarship and authority. Shri K. Balasubrahmanya Sastrigal of the Sanskrit College, Madras, Shri R. Muthukrishna Sastri of Jambukeswaram, Shri P. Pattabhirama Sastri of Varanasi Shri N. S.

Ramanuja Yathacharya of Tirupati, Shri P. Tirugnana Sambandam of Madras University are, to mention only a few, among the contributors. Dr. Sankaranarayanan of Tirupati has a very informative essay on the literary graces of the sculptural inscriptions on the Tiruchirapalli Cave Temple of Mahendra Varman, the Pallava king of the seventh century. In the Tamil section. Dr. R. Krishnamoorthy Sastry writes on the relevance of Vedic teachings to the present day — this should be an eye-opener to persons who scoff at our scriptures and shout about 'the scientific temper'. Shri A. Kuppuswamy, one of the editors of the souvenir and secretaries of the Parishad makes an interesting comparative study of the moral maxims in our smrities and the Tamil classic, 'Tirukkural'. The English section highlights the importance of Sanskrit literature and the de-grading of its study in our school and college curriculum.

The souvenir is proof of the vitality of Sanskrit and the robustness of Sanskrit scholarship.

Copies can be had from Shri A. Kuppuswami, 5-B/2, Ramachandrapuram, Tiruchirappalli, Tamil Nadu-620 107. Price: Rs. 15/-.

—V. S

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- ★ **Examine the label carefully and make sure that the expiry date has not passed.**
- ★ **Never buy a drug or cosmetic which does not carry on the container the name and address of the manufacturer.**
- ★ **Look for the manufacturing licence number.**
- ★ **Better to destroy empty medicine bottles and cosmetics containers than to sell them. This will help curb the trade in spurious drugs and cosmetics.**
- ★ **Do not buy and take scheduled drugs unless they have been prescribed by your doctor. Chemists often sell these without a proper prescription if the buyer is known to them. Remember that these drugs are dangerous and the law is meant to protect you against the hazards of self-medication.**
- ★ **Spurious chemicals in cosmetics can have a very strong and harmful reaction on the skin. Before using any cosmetic, test it on the inside of your wrist. Let it remain for at least eight hours. If there is any irritation at all, return the product to the shopkeeper and lodge a written report with him, giving details.**
- ★ **Complaints regarding drugs and cosmetics should be addressed to the office of the Food and Drug Administration.**

-- (Reprinted from a booklet published by the Consumer Guidance Society of India).

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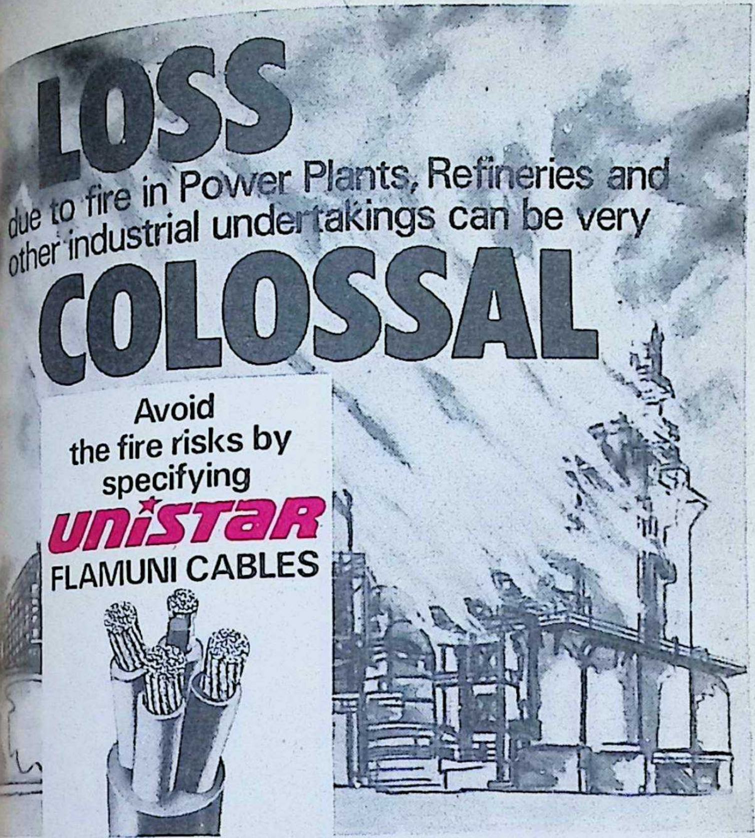
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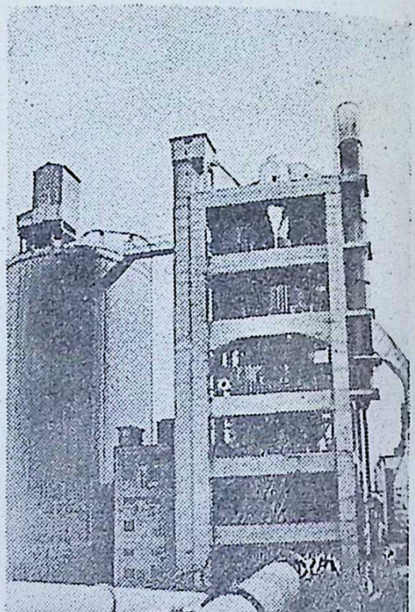

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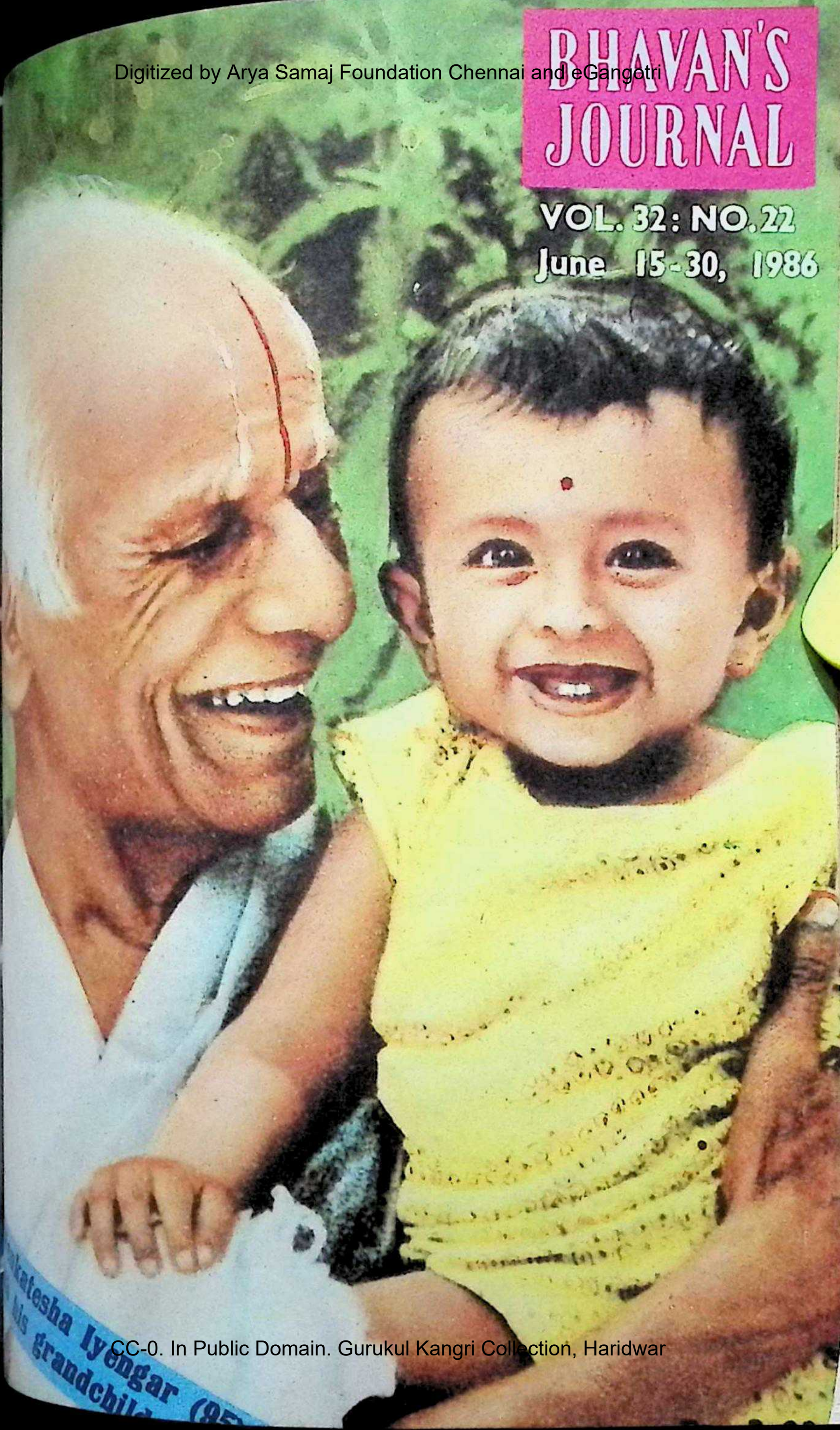

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Thulabharam : Devotees pray for favours from the Lord and in return vow to gift to the temple articles such as sugar, fruits, milk, butter etc. equal to their body weight.

Annaprasanam : The child is fed for the first time with the rice offered to the Lord.

Marriage : The couple exchange garlands and rings from the Kalyanamandapam in front of the temple for a happy married life.

Krishnanattam : The story of Lord Sri Krishna in Sanskrit depicted in a series of eight separate dance dramas.

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Free Satram : Service charge Re. 1/-. Cloak Rooms-cum-comfort station Re. 0.50. Prasada Oottu (Free food to 150 pilgrims) is given by Devaswom daily. In addition, poor feeding is also done daily.

Important Festivals :

Ashtami Rohini : Birth day of Sri Krishna (August—September.)

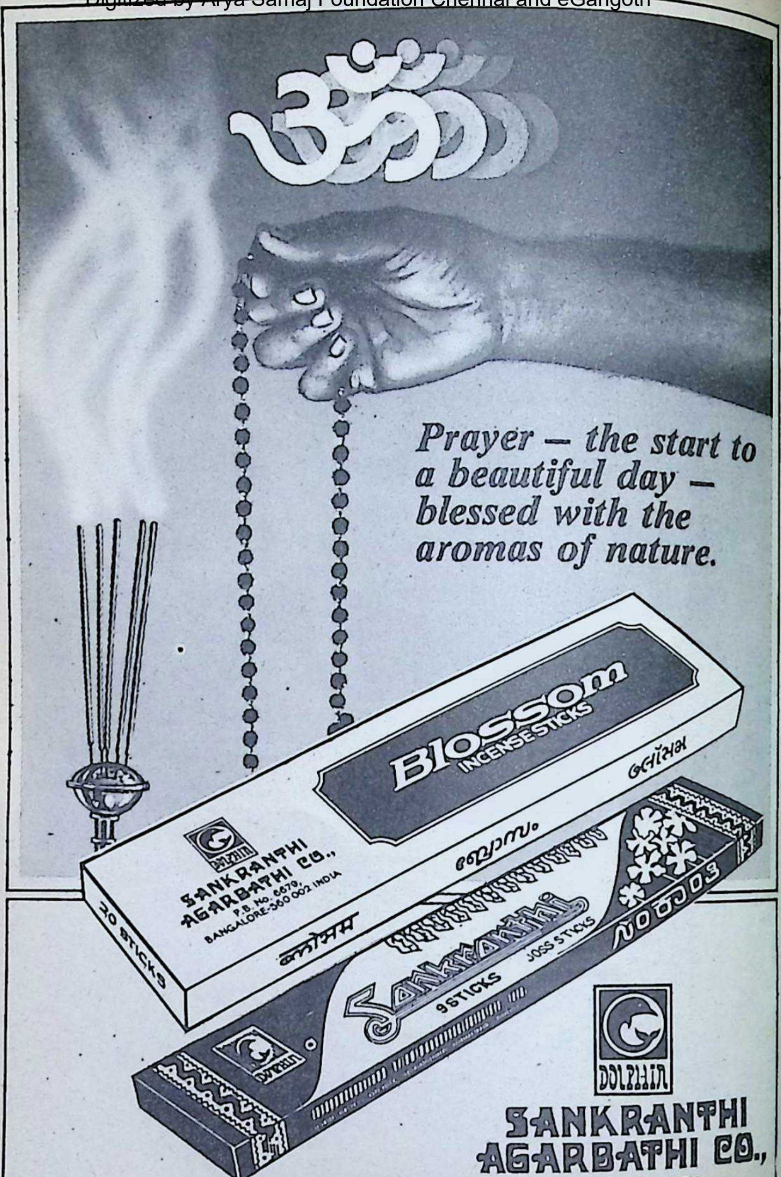
Guruvayur Ekadasi (December) : The Ekadasi celebrations begin 30 days in advance. Chembai Music Festival is conducted during the last four days of the Festival.

Annual Utsavam (February & March) : The most remakable features of the 10-day festival are Anayottam (Elephant race) on the inaugural day, the grand Utsavabali on the eighth, the Pallivetta on the ninth and the Arattu on the final day.

Elephant Camp at Punnathurkotta : The Devaswom is maintaining 36 elephants of its own. The elephants are stationed at Punnathurkotta, 4 km. from Guruvayur. Pilgrims are permitted to visit the place and see the elephants.

General : The administration, control and management of the temple are vested in the Guruvayur Devaswom Managing Committee constituted under the Guruvayur Devaswom Act, 1978.

Administrator,
Guruvayur Devaswom, Guruvayur (Kerala)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VIDYA BHAVAN

BHAVAN'S
JOURNAL

Vol. 32, No. 22, June 16-30, 1986

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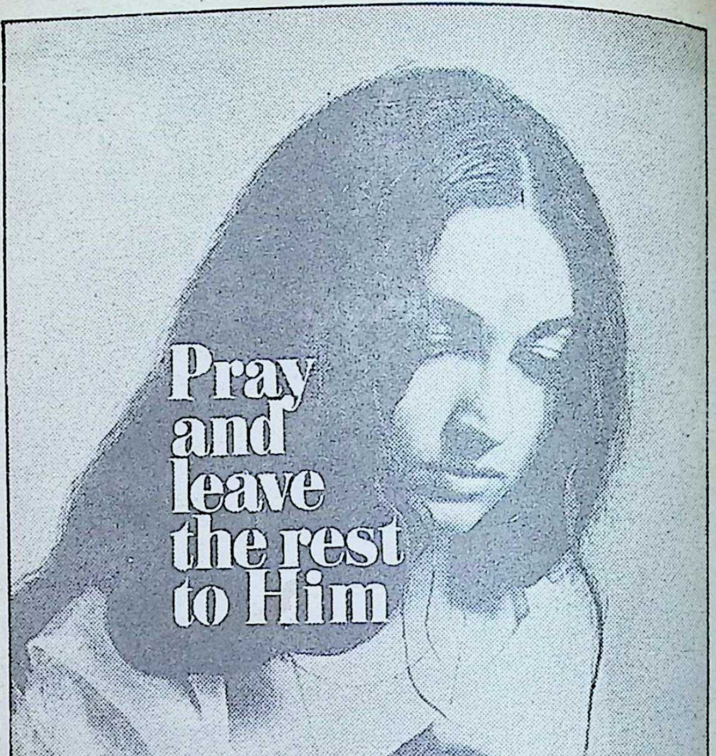
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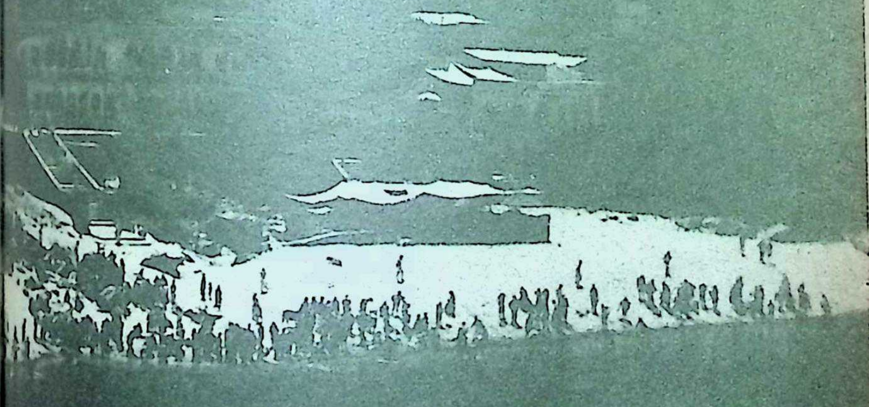
PRAYER TO GANGA

नमो भगवत्यै दशपापहरायै गंगायै ।
नारायण्यै रेवत्यै शिवायै दक्षायै अमृतायै ।।
विश्वरूपिण्यै नन्दिन्यै ते नमो नमः ।।

Obeisance to Thee—Goddess Ganga,
Vanguisher of ten sins, Narayani,
Revati, Sivaa, Dakshaa, Amritaa,
Nandini, the very Form of the Universe.

—*Ganga Stuti*



Legend has it that the Ganges descended on this earth on the tenth of the bright half of Jyeshtha, which falls this year on June 17.

Oh my Father!
Note that it is my desire,
Oh eternally young One,
that, as very personification of mercy,
I should, by Your grace, avert
the intense suffering, fears et cetera
which beset others,
and bestow joy on them,
and that I should induce all the world
to tread the path which shuns
both eating of flesh and killing (of creatures),
and that I should publicity declare
from the platform praise associated with You.

—Saint Ramalingar

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D. Tandon's Exclusive Interview

Religion Consolidates, Never Destroys

H. H. JAYENDRA SARASVATI OF KANCHI

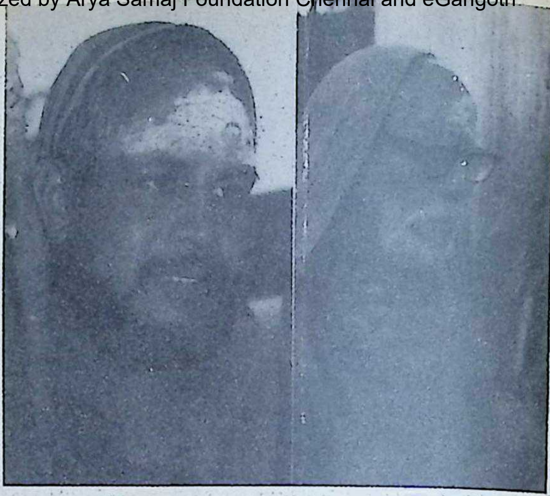
OR many people the holy Prayag (Allahabad) became ier in February and March, 86. With a large number of ints and their devotees, there s a religious upsurge in the y. Even the weather was diffe- t this year. Allahabad starts ming from the end of Feb- ry itself but it remained cool ing March.

Sri Adi Shankara Viman ndapam costing Rs. 50 lakhs, s completed in 18 years. It is architectural wonder and the gnificant temple is a precious ition to Allahabad. Allahabad s chosen for the 'mandapam' cause Adi Shankara met marila Bhatta here centuries .

The Kumbhabhishek ceremony the Mandapam was perform- by Jagadguru Jayendra Saras- ati, the Shankaracharya of nchi Kamakoti Peeth, on March 13 at twelve noon amidst chanting of Vedic hymns. It is intended, as His Holiness said, to revive ancient learning "with its project of a school of Vedic Studies."

On March 13, the Shankaracharya sprinkled sacred water, collected from various holy rivers, on the assembled people. 'Vande Sankara,' Shambo Shankara,' 'Mahadeva Shambo,' 'Har Har Shankara,' 'Jai Jai Shankara,' slogans rent the air. Nearly 400 vedic scholars participated in the Kumbhabishek ceremony

The Mandapam stands on 16 pillars and is 140ft high. It follows the South Indian temple architecture. It has three tiers over which a 'Gopuram' of five tiers is raised. The three tiers have each a sanctum sanctorum enshrining Devi Kamakshi in the first floor, Lord Balaji Venkateswara in the second floor and



H. H. Jayendra Sarasvati with the Paramacharya of Kanchi

Yoga Sahasralinga Parameswara in the third floor. It may be interesting to recall that the Sahasra Linga is composed of 1008 lingas each sculpted while vedas were being chanted. When the mantras were stopped, the sculptors also laid down their tools. The western gate is the entrance, to the Viman Mandapam, and two ilttle elephants in stone stand on obth sides welcoming the visitors. As we go up the steps we see the magnificant spectacle of Meenakshi Kalyanam — Lord Vishnu giving his sister (Shakti) away in marriage to Lord Sundareshwara (Shiva).

H.H. Shri Jayendra Sarasvati is a profound scholar and draws people like a magnet. He greets all devotees with a smile and places 'prasad' in their hands. Even while giving me an interview he continued distributing 'prasad' — and no one was barred from having his 'darshan.' This caused a little disturbance in our talks. I was irritated a little, but His Holiness was a picture of poise and peace. We sat in his little chamber, and I had an exclusive interview with him. Bluntly I asked "Why the saints and sages are so much surrounded by money? Often it seems that they live in an affluent society."

Calmly His Holiness replied, "Money is required in the world for doing things, However, the difference is that in case of good men, when they pursue noble deeds, money comes to them to execute their noble plans. There are others who want to collect money first and then do good incidentally. Money is required anyway to complete projects, but good or bad comes into play the way one uses it.

Q. Why swamis and sadhus don't come together to remove poverty from this land of ours and save millions from misery?

A. Mahatmas are to look far ahead for the good of humanity while it is for the day-to-day administrators and politicians to look to their immediate problems and solve them for the benefit of mankind.

At this stage a funny 'Darshanarthi' came and started babbling. After a few minutes I sternly stared at him, but to no effect. However, His Holiness sent him away in his own gentle way.

Q. What are the most effective methods for gaining Chitta Shuddhi, Mano Shuddhi and Kaya Shuddhi?

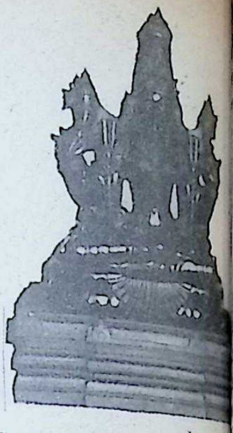
A. For Kaya Shuddhi a bath in Ganga or in some other holy river is needed. Chitta Shuddhi and Mano Shuddhi are almost the same. For them devotion to God, prayers and noble deeds are essential.

Q. Can the Supreme be attained? If so, what kind of spiritual sadhana is necessary?

A. The Supreme is within you. It depends upon your power and dedication to attain it.

Q. Why people worship different gods when there is only one God?

Sri Vaishnavi Venugopal and Sri Narasimha



Sri Rama, Sita and Lakshmana Kamakshi

A. God is one and different people see the same in different forms. There may be many types of sweets, but they are essentially the same.

I casually referred to Bhagwan Rajneesh. He just avoided talking about him and said, "forget, forget."

Q. Is language of deeds not more acceptable to God than the language of words?

A. Good deeds and good thoughts are very necessary for achieving spiritual heights.

Q. Will the world ever be free from misery?

A. One has to undergo pain, suffering, as well as happiness and joy in this world. Even saints like Ramana Maharishi died of cancer. This is the way of Nature. In human form one cannot escape suffering, but one will have one's share of joys also.

Q. No religion teaches hate and yet the followers of all religions indulge in it. Will you kindly tell me something about it?

A. Hate is an awful thing and those who indulge in it are not really religious.

Q. "Prayer to God is often man's only hope and refuge from the anguish of life." I will request you kindly comment on it.

A. Yes, in fact our scriptures ask the child to worship mother, father and Guru as God. It is not that they are gods, but the child sees the God through them. Prayer is an effort to reach and it comforts those who pray.

Q. What is your highest wish in regard to this Mandapam?

A. I have no wish. I have done my duty in regard to it. At oly place like Sangam, it was essary to have a temple like s. Such temples are at eshwaram, Kanyakumari, nath etc. This temple will d to spiritual and mental s of the people.

Q. "The spirit of science s to the refinement of religion. Religion is not to be con- d with outdated dogmas, in- ible superstitions which are drances and barriers and ch spoil the simplicity of life." dly comment on this.

A. My only reply is that nce may lead to progress but the same time, to destruction , but religion never. It does destroy. It consolidates.

Q. "We live in an age of ence and we cannot be called n to accept incredible dogmas exclusive revelation. It is an of humanism." Please ex- s your views on it.

A. Religion is attachment a relationship with God. In of philosophy there is total chment, but most persons ot attain that height and content themselves with re- n only. Many persons follow on for 'Ashirvad.' They ot dabble in high religious osophy.

Q. "Religions which are in- tive to human and social s do not appeal to the dern man." Don't you think s a correct statement?

Adi Shankara

Shankara Mandap

A MAGNIFICENT TEMPLE

In what is seen as a major effort towards reviving the vedic spirit in the country, his holiness Jayendra Saraswati of Kanchi Kamakoti Peetam consecrated a magnificent temple at the confluence of the river Ganga, Jamuna and Saraswati at Prayag in Allahabad on March 13.

The temple houses all three recognised deities of the Hindus — Shiva, Shakti and Vishnu — under one roof, with a panel each on all the important shrines of India from Kanyakumari to Badrinath and from Dwaraka to Puri.

The temple also represents the coming together of all that is considered important in the Hindu religion. Conceptualised almost 50 years ago by his holiness Chandrasekharendra Saraswati, the 68th pontiff of Kanchi Peetam. The Viman mandap or the main temple is built in three tiers. The viman mandap is topped by a five-tier gopuram, which can be readily spotted by pilgrims who come to Sangam for a holy dip. The construction of the temple began in 1969. The responsibility of constructing the temple was entrusted to the Shankara Academy of Sanskrit Culture and Classical Arts, New Delhi, an academic body with its office at Kamakoti.

Each of the three tiers of the temple has a sanctum sanctorum enshrining Kanchi Kamakshi, Sri Venkatachalapathy (Balaji) of Tirupati and the Sahasrayogeshwara Linga (108 lingas). While Kanchi Kamakshi is supported in the Prakaras by idols representing 51 Shakti Peethas, Balaji is surrounded by 108 Vishnu Kshetras. Rising to a height of 13 ft., the Sahasrayogeshwara linga weights 1.5 tonnes and was carved out of a single slab of granite over a period of two-and-a-half years. Throughout this period the carving was accompanied by the chanting of the vedas. At exactly 12 noon, the present pontiff of the Kanchi mutt poured water and sand collected in four pitchers from all the holy rivers of India over the presiding deities, signifying the conclusion of the pratishta (installation) ceremony.

A. Any religion which is indifferent to man's suffering is not religion and will not appeal to any man.

Q. When and how did you learn Hindi so well?

A. I learnt Hindi by Jan Sampark only, not in any class room. People from South come to North and they all pick it up here.

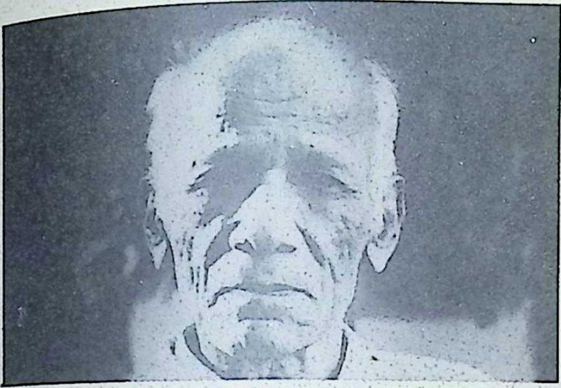
It was a delight to meet the Acharya. One feels elevated when engaged in a lively conversation with him. A talk with him is a voyage of discovery, and a journey to spiritual heights. His mind is a "luscious garden of lovely thoughts and great human spirit devoted to the progress of mankind."

□□□

VISHVA MANAVA

MASTI VENKATESHA IYENGAR

S RAMAKRISHNAN



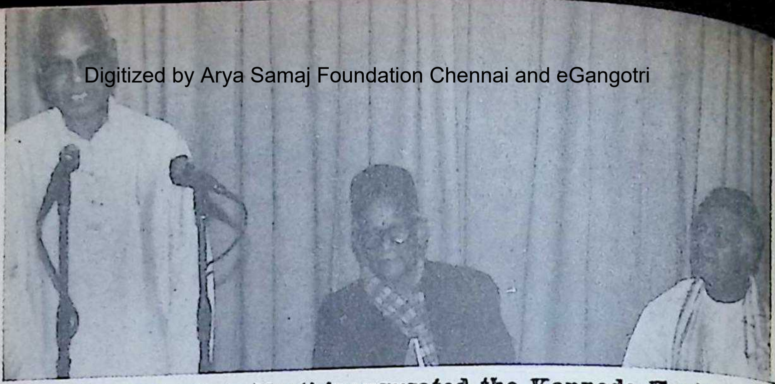
Masti - A Study

R MASTI VENKATESHA IYENGAR, "the gentle giant of Kannada literature", passed away in Bangalore, on his 96th irthday — on Friday, June 6, 1986. Death on one's birthday indeed a significant, rare phenomenon. The only well-nown instance of this unique nature that comes to mind is e Parinirvana of Gautama Buddha.

Masti certainly was no literary maverick. On the contrary, e was a conservative, both in literature and life, and un-bashedly so.

Nor would it be correct to say that he was a literary enius of the rank of an Ibsen or a Dostoevesky or a Maupas-ant or a Montaigne notwithstanding the Jnanpith Award (1983) hich came as a crowning glory of his long and prolific erary career and for a work, "Chikaveera Rajendra," he had itten long ago and one that was not reckoned by many as s finest literary creation.

Yet to what does Masti owe his greatness and fame? He wes it to his enrichment of the Kannada literature by bring-g about a cross-fertilisation with English literature. This he d in the early years of this century when the regional lan-



Masti (Centre) when Masti inaugurated the Kannada Kavi Kavya Darshana at the Bangalore Kendra of the Bhavan on July 7, 1984. Dr. Siva Rudrappa is to his right, and Dr. G.V.K. Rao, Kendra Chairman, is at extreme right

guages were looked down upon and with English, the language of the rulers, gaining a hold over men's minds. Masti proved that the 'vernaculars' could hold their own with their richness, verve and charm.

If the name of Michael Madhusudan Dutt will be remembered for ever in Bengali literature as the one who introduced the blank verse, Masti's name, too, will be abiding in Kannada literature, as the father of blank verse, a literary genre that has become immensely popular in modern Kannada literature.

An ardent lover of English literature — he was an M.A. of the Madras University — Masti was particularly fascinated by the Shakespearian character Hamlet, so unlike any hero in traditional Indian literature. Masti was keen on introducing Shakespeare and his Hamlet to the Kannada reader. To render Hamlet's soliloquy into prose would be prosaic. And traditional poetry, with its rules of metre and rhythm, would not do either. Why not try blank verse? Masti did try that medium thereby blazing a new literary trail. Masti's most acclaimed work, "Sri Rama Pattabhisheka," is composed in blank verse.

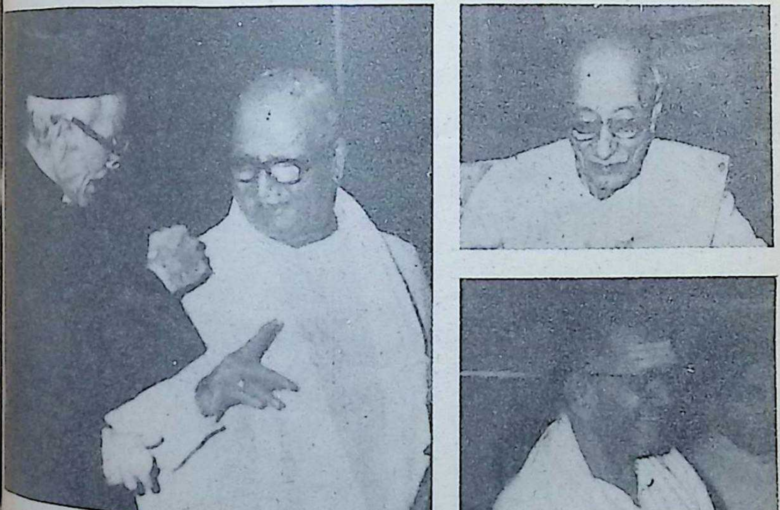
The Adi Kavya, **Ramayana**, was born out of Valmiki's compassion, a basic virtue in all creative writers, especially poets. It was Masti's compassion for the non-English-knowing millions of Kannadigas which prompted him to write short stories in Kannada, modelled after the English short stories. Masti, who was a regular reader of **Strand Magazine**, genuinely felt sorry that there was no comparable magazine in Kannada.

From Masti's pen began to emerge a good many true-to-e short stories, creating a literary sensation. Recently, TV wers had occasion to enjoy one of his famous stories, "The d Seller," with that accomplished actress Rohini Hattangadi in Attenborough's 'Gandhi') in the role of the village curd-ler — a woman of many moods and yet having a philo-phical detachment to life. The short story was Masti's forte.

It was O. Chandu Menon (1847-1889), a popular judge in Madras Judicial Service, with a Sanskrit background, who oduced the genre of novel in Malayalam literature with his st work "Indulekha'.' Similarly, Masti's joining the Mysore vil Service did in no way come in the way of his serving cause of literature. Masti wrote more than a hundred works novels, essays, plays, poems and short stories.

Yet another ground for Masti's fame as the father figure modern Kannada literature is that he was the first to discuss function of literary criticism in the manner of Western rary critics as Matthew Arnold, of whom he was a great mirer.

A man of abounding faith in God and a man of culture d refinement, Masti was of the firm view that the purpose



Masti with Dr. D. V. Gundappa, well-known Kannada Litterateur, Rajaji and T. S. Sadasivam of literature is the refinement of man. **"The function of literature is to save mankind from being at the brute level and raise mankind to the level of God."** He was also of the view that every field of human endeavour in which refinement was called for was a worthy field for literature. What an all-encompassing and morally elevating view!

The Bhavan had the privilege of bringing out Masti's book, "Rajaji — A Study of His Personality" in two parts. The redoubtable 'Kalki' Sadasivam was mainly instrumental in bringing about this happy consummation — a consummation that acquired sanctity both because of the subject of the biography and the biographer; both have left their imprints on the sands of time.

Masti was a true friend and well-wisher of the Bhavan. He has graced several functions of the Bhavan in Bombay and in Bangalore. In the course of an interview he gave to the 'Bhavan's Journal' (September 1984), he observed: **"The Bharatiya Vidya Bhavan is a great institution and the work it has done is so vast and so admirable that I must fold my hands in veneration and respect. The Bharatiya Vidya Bhavan is now not merely an Indian institution but a world institution . . . The 'Bhavan's Journal' is a first class journal spreading knowledge. It is fully worthy of the country which has given it birth and support."**

The Bharatiya Vidya Bhavan dips its flag in salute to the memory of a man who steadfastly worshipped at the altar of literature transcending the limits of language and region and became a **Vishva Manava.**

Masti worshipped Goddess Sarasvati till the very last days of his pilgrimage on earth. His major parting literary gift is an incisive, innovative and enthralling study of our national epic — the Ramayana. As Brahma, the Creator, has declared: "As long as the mountains stand and the rivers flow, so long shall the **Ramayana** be cherished among men and women and save them from sin."

यावत् स्थास्यन्ति गिरयः सरितश्च महितले
तावद् रामायणकथा लोकेषु प्रचरिष्यति ।।

(Yavat sthtasyanti girayah saritas cha mahitale
tavad Ramayanakatha lokeshu pracharishyati)

The life and work of such a **Vishva Manava** assumes special significance in today's context when linguistic and regional passions are running amuck to the detriment of the fundamental unity of India.

It is sad beyond measure that even seasoned patriots with national and international stature get worked up on the language issue. Alas! as Rajaji warned while opposing a resolution on the linguistic division of India at the Hyderabad Session of the Indian National Congress in 1953, language fanaticism unleashes the "**tribal instincts**" of most people. The recent Belgaum imbroglio is the most detestable thing to happen in less than quarter of a century of the experiment of States' reorganisation on the basis of language.

It should come as a sobering thought to linguistic chauvinists that Masti who spent a lifetime enriching Kannada language and literature originally came from the Tamil stock.

If we look around, examples abound of literary luminaries who have done more for promoting the language of their adoption than their own mother tongue.

The Mastis on a morning walk Masti — in younger days (Right)

The monumental "Malayala Sahitya Charitram" — History of Malayalam Literature — is the work of Ulloor S. Parameswara Iyer, originally a Tamil Brahmin, who shares the fame of being a "Mahakavi" in Malayalam literature along with Vallathol, Kumaran Asan and G. Sankara Kurup.

The contribution of Kaka Kalelkar, whose mother tongue was Marathi, to Gujarati literature, and that of D. R. Bendre, whose mother tongue was also Marathi, to Kannada literature is well-known. Gurudev R. D. Ranade, whose mother tongue was Marathi, has made a great contribution to Bhakti Literature and mysticism by his soul-stirring books, "Pathway to God in Marathi Literature", "Pathway to God in Kannada Literature" and "Pathway to God in Hindi Literature" (Bhavan's publications). (Gurudev Ranade's birth centenary falls on July 3, 1986.)

Ulloor

Kaka Kalelkar

D. R. Bendre

Dr. R. D. Ranade

May the memory of these masterminds inspire us to enlarge our mental horizon to transcend our narrow loyalties and become children of Mother India, sharing a common

Shri Sriyans Prasad Jain, President of Bharatiya Jnanpith, and Hon. Treasurer of the Bhavan has said that in the death of Dr. Masti Venkatesha Iyengar "the country has lost a great savant of Indian literature."

In a letter to his grandson, Shri Rama Bhadra, he said, "Dr. Iyengar's eminence as an outstanding author and thinker is acknowledged all over the country..

"Dr. Masti's literary genius has found creative and dynamic expression in various literary facets. His writings, anchored in a firm faith in the Indian culture, endow a new perception to our age and restore our faith in humanity."

culture and heritage, which gets reflected in every regional language even as the different facets contribute to the brilliance of a diamond.

What a pity! In post-Independent India, most of us are progressively becoming Assamese, Bengalis, Gujaratis, Kannadigas, Maharashtrians, Punjabis, Uttar Bharatiyas, Tamils and Telugus first!

Let us all be Indians first, Indians last and Indians always. There can be no INDIA WITHOUT INDIANS.

CONDOLENCE RESOLUTION

This meeting of the Executive Committee of the Bharatiya Vidya Bhavan held on June 11, 1986 places on record its profound sorrow at the passing away of Dr. Masti Venkatesa Iyengar in Bangalore on June 6, 1986 on his 96th birthday.

A literary colossus who wrote more than 100 works — novels, essays, plays, poems and short stories — the Jnanpith Award (1983) for his novel 'Chikaveera Rajendra' came as the crowning glory of his unusually long literary career which began at the age of 19.

In the early part of this century, when regional languages were looked down under the impact of English, Dr. Iyengar did much to enrich Kannada language by writing short stories modelled on English short stories, by introducing blank verse and also by provoking discussion on literary criticism as an aid to the creation of good literature.

A man of abiding faith in God and a man of culture and refinement, he was of the firm view that the very purpose of literature is refinement of man. "The function of literature is to save mankind from being at the brute level and raise mankind to the level of God."

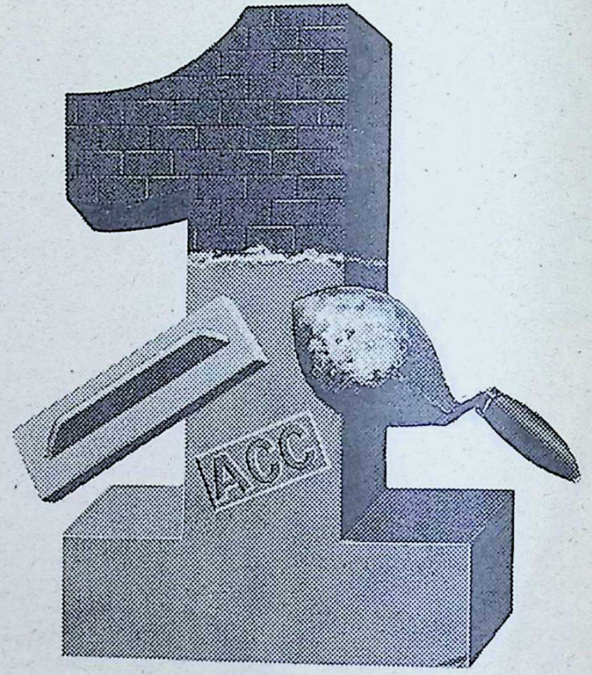
Dr. Iyengar was a friend and well-wisher of the Bhavan which had the privilege of bringing out his book, "Rajaji — A Study of His Personality" in two parts in 1984.

In the course of an interview he gave to the 'Bhavan's Journal' (September 1984), Dr. Iyengar observed. "The Bharatiya Vidya Bhavan is a great institution and the work it has done is so huge and so admirable that I must fold my hands in veneration and respect. The Bharatiya Vidya Bhavan is now not merely an Indian Institution but a world Institution."

The world of literature and the world of culture would be eternally indebted to Dr. Masti Venkatesa Iyengar whose memory will abide for ever.

The Bhavan dips its flag in memory of this great son of India and conveys its deep sense of grief and heart felt condolences to the members of his family.

Because we're the biggest, we have to be the best



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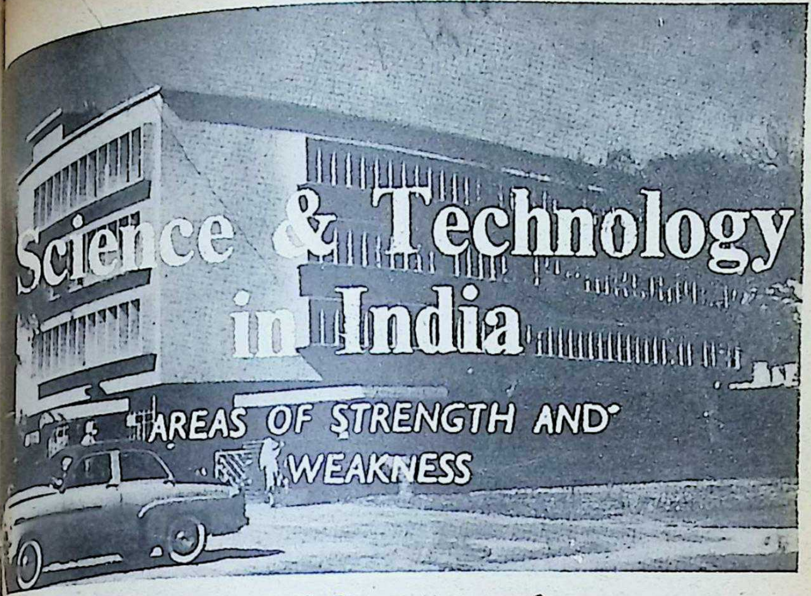

Science & Technology in India

AREAS OF STRENGTH AND WEAKNESS

Dr. V. C. Kulandaiswamy*

THE most conspicuous feature of the 20th century is Science and Technology. Science and Technology is not just a branch of knowledge or a fascinating subject of study. It is a major tool for economic development; a liberating force of far-reaching significance; a social and cultural change agent.

India to-day occupies, among the developing countries, a leading position in science and technology. It is essentially the result of post-independence development and is based on well-defined policies followed by the Government of India since 1947. We are, perhaps, the only nation among the developing countries to formulate and adopt a Science Policy Resolution as early as 1958. We stressed again the role of science in the Education Policy Statement of 1968. We adopted in 1983, the Technology Poilcy Statement. There has fortunately been a continuity in the promotion of science and technology and its utilisation for economic development. Change of government or change of prime ministers did not affect this continuity.

There is certain uniqueness in the science policy followed by the Government of India. To explain this statement, I must briefly recall the three major stages or epochs in the development of human civilisation.

The invention of a plough by an unknown genius some 10,000 years back marked the beginning of agricultural civilisation. There has been no major breakthrough

Dr. V. C. Kulandaiswamy

till the invention of the steam engine which brought about the industrial revolution in the 18th century. The third stage, which we call the 'High Technology Era' or 'Knowledge Era,' was ushered in when the stored programme computer was invented around 1950. The advanced countries have gone through these stages in sequence one after the other and are now well-set in the High Technology Era. The position is vastly different in the case of developing countries. They have missed the whole period of industrial civilisation and were almost two stages behind the advanced countries when they became independent.

Many of the developing countries are transforming themselves into an industrial economy. The position of India is somewhat different. We have made substantial progress in conventional industrialisation and we continue to do so. But we have not waited for the process to be completed before we step into the high technology era. We have made significant progress in certain areas of high technology also. There are some who question the wisdom of our investment in areas like space, atomic energy and computers at this stage of our development.

It is pertinent to mention that the period of our subjugation by the British, corresponds, by and large, to the period of industrial civilisation. When the nation woke up in freedom, we had missed a whole era in the history of human civilisation and are struggling hard to make it up. We cannot and should not consciously allow another new era to slip and start making it up after a century. The Government, therefore, has, as a deliberate policy, made investment in high technology areas also. One hardly sees any alternative.

We derive nearly 55% of our our GNP from the agricultural sector; the contribution from conventional industries is significant. As I said earlier, we have made significant progress in the of high technology like , computers and atomic y.

lia to-day presents the e of all the three epochs of n progress co-existing. In n economy to-day the bul- cart is important; the Bo- is also important.

There are 80 million draught als each of which accounts bly for 0.5 HP of power. draw 15 million carts which y and transport a massive ge. Science and Technology to be used to modernise the tional crafts and increase productivity. It has to be d in the modern fields of in- rialisation. It has also to be eloped for our space pro- mme; atomic energy pro- mme and computer manu- ture.

n scientific and technological arch in India, there are pro- s humble enough for the technics and complex enough the highest seat of learning. ce education and science arch has to take cognisance is reality and meet the needs a wide spectrum of know- e. It is a complex and uni- situation and no advanced nation has gone through a similar situation. We cannot, therefore, copy any model adopted by any nation in its entirety. We have to develop a model of our own.

High Tech & Appropriate Technology

Controversies regarding our Science Policy and Technology Policy arise out of overemphasis on one sector of our productive activity. Those who consider the modernisation of rural life as important, advocate appropriate technology and swear by the philosophy that "Small is Beautiful." Those who emphasize high technology suspect that appropriate technology is a strategy advocated by some advanced countries to keep the developing countries perennially behind them and dependent on them. *The fact is that, in the Indian context, both are relevant.* Appropriate technology development may make use of development in high technology. The promotion of one does not necessarily need the neglect of the other.

Let us take a look at our strong and weak points in science and technology.

- We have been developing science and technology on a well-defined state policy.
- We have developed significant infrastructure in terms of research and development

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*Dr. Kulandiaswamy is the Vice- cellor of Anna University, Madras. article is the substance of the h delivered by Dr. Kulandaiswamy seminar organised by the Madras dra of the Bhavan on 'the State of Nation' on April 13, 1986.

New business crosses Rs.7,000 crores!

During 1985-86 LIC's completed new business (individual assurance) in India of Rs. 7,059.47 crores was an improvement of 31.3 per cent over the previous year. The number of new policies was 32.82 lakhs, up 21.05 per cent over the preceding year.

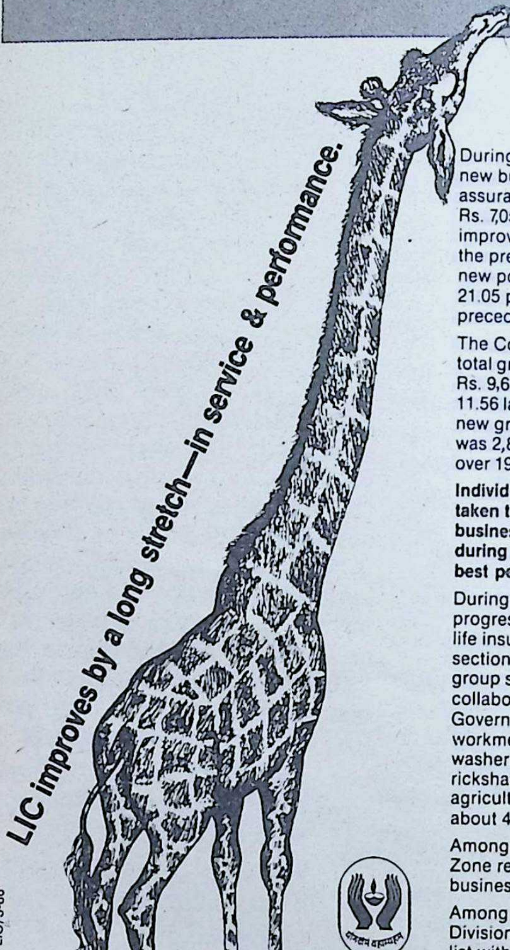
The Corporation completed total group business of Rs. 9,613.76 crores covering 11.56 lakh lives. The total number of new group schemes during 1985-86 was 2,832, an increase of 20 per cent over 1984-85.

Individual and group insurance, taken together, accounted for new business of Rs.16,673.23 crores during 1985-86 — the Corporation's best performance so far.

During the year considerable progress was achieved in extending life insurance to the weaker sections of society. A major group scheme was introduced in collaboration with the Tamil Nadu Government covering unorganised workmen such as barbers, washermen, hand-cart pullers, rickshaw pullers, carpenters, agricultural labourers, etc., covering about 4 lakh rural poor.

Among LIC's five zones, the Eastern Zone registered the highest business growth rate—35 per cent.

Among the 43 divisions, the Cuttack Division in Eastern Zone topped the list with a growth rate of 64.6 per cent.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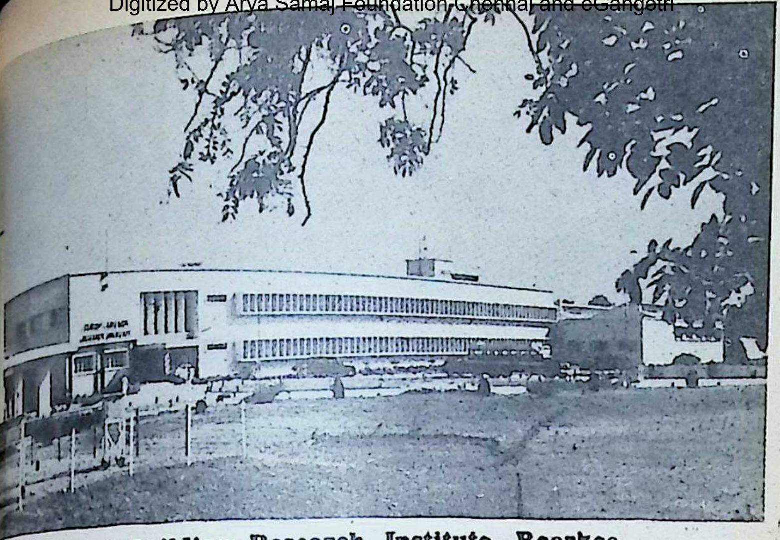
Life Insurance Corporation of India

RADEUS/LIC/3-86



Central Building Research Institute, Roorkee

institutions. We have 180 specialised laboratories and institutions and nearly 800 in-house R & D units. Nearly two lakhs of scientists and technologists are working in them.

Our investment in research which was around Rs. 5.5 crores in 1950-51, rose to Rs. 745 crores in 1981-82 and may be around Rs. 1000 crores now. We are spending about 0.6% of our GNP for R & D which is considerable for our economic stage of development. The USA spent about 0.1% of its GNP in 1920 and 0.5% in 1945.

Our stock of manpower in science and technology, which was 1,90,000 in 1950, rose to 19,00,000 in 1980 and is estimated to be around 25,00,000 in 1985.

- We produce annually over 1,60,000 candidates qualified in Science and Technology.
- We are able to stand on our own legs in the field of atomic research and plan to produce around 10,000 MW of atomic power by 2000 AD.
- By 1987 we will have an Indian Remote Sensing Satellite in orbit giving us tremendous information for purposes of planning.
- We are in a position to meet substantially the small and medium sized computer needs of our economy and education.
- We have identified certain missions, certain thrust areas for development and programmes of basic research in Science and Tech-

We are in the Frontline

Fantastic Growth During 1985-86

COMPARATIVE DATA

Particulars	Year ended			Percentage of increase in 1986 over 1984
	31-3-84	31-3-85	31-3-86	
	(Rupees in Crores)			
Deposits	1.96	3.29	10.12	416
Advances	2.95	5.63	14.61	395
Gross Income	0.37	0.83	3.24	775
Profits	0.08	0.18	1.17	1363
Net worth	0.31	0.66	1.99	542

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nology. In his reply to the debate in the parliament on demands for departments related to science and technology the Prime Minister referred to missions and thrust areas. He referred to five missions namely:

(i) drinking water
(ii) oil seeds
(iii) removal of illiteracy
(iv) telecommunication
(v) vaccination of children

The number of thrust areas dentified by the Department of Science and Technology are:

(i) Fifteen in Physical sciences
(ii) Five with 25 subdivisions in Chemical Sciences
(iii) Twenty-one in Biotechnology
(iv) Engineering Sciences (Major thrust areas)
 (a) Five in Chemical Engineering
 (b) Seven in Civil Engineering
 (c) Four in Computer applications
 (d) Four in Electricity and Power
 (e) Ten in Electronics and Communication
 (f) Eight in Energy
 (g) Three in Mineral Engineering
 (h) Six in Mechanical Enginering

* Our educational and research institutions are in a

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position to meet the research and consultancy needs of our industry.

While those listed above are our areas of strength, we must take a look at our weaknesses.

The spirit of science and technology has not yet pervaded the Indian society. Its influence has not permeated the tradition and culture of land. It is not pervasive like the light from the moon; it resembles rather the light from street lamps that can be switched off at one control point. The preference and prejudices of a leader at the top can put the clock back in a short time. Science and technology has not yet taken the form of the flora and fauna of the land; it is still like the croton plant — that has a delicate existence, needs special attention and is limited in spread.

We have scientists of world repute; scientific institutions that compare favourably with any in advanced countries; but we are yet to develop a scientific temper, a science culture that permeates the society.

Notwithstanding the development and progress we have made, the fact remains that there is a significant gap between us and the advanced countries. This is to be expected.

Technology Transfer

Within the country, there is a big gap between the knowledge level existing at our research laboratories and educational institutions and the knowledge made use of in the field. The knowledge generated and available has not found its way to application in the field. *In other words, technology-transfer is a major problem.*

Technology transfer has three stages: invention; innovation and dissemination. In an advanced country, invention and innovation take place in institutions. Dissemination takes place as a matter of routine. In India it does not happen.

The existing weakness in dissemination can be seen from the following facts which show concentration and lack of spread. The first one is the investment pattern in R & D.

- If we take the total expenditure or investment in research, 86% comes from the State and Central Governments. The contribution of the private sector is a bare 14%. Even in the field of education, the private sector contribution which stood at 25% at the beginning of this century, came down to 11.6% in 1950-51 and declined to 3% in 1980-81.
- Even in the 86% Government contribution, the share of all the State Governments put together is a modest 10%.

- In advanced countries the in-house R & D is substantial; it is around 60%. In India, the research is concentrated in a few major research institutions and in some of the University Laboratories.

A second area of weakness in dissemination is to be seen in the inadequate delivery system at the state level. If you look at the centre, you see a galaxy of departments associated with science and technology. The departments of Science and Technology, Environment, Ocean Development, Electronics, Space, Atomic Energy and the autonomous bodies like the CSIR[1] ICAR,[2] ICMR,[3] reflect an awareness that is hardly seen in the States. On persistent pursuasion from the Government of India, the State Governments established departments of environment, Science and Technology, and a State Council of Science and Technology. These have not become sufficiently effective to function as the state counterparts of those at the Centre. The situation is like constructing a dam across a river and creating a mas-

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1. Council of Scientific & Industrial Research.
2. Indian Council of Agricultural Research.
3. Indian Council of Medical Research.

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ve storage with a poor network f feeder canals, with the land maining unprepared for irrigation.

Knowledge generated, technology developed and opportunities created do not find adequate dissemination and distribution. Social and cultural obstacles, and low level of literacy block permeation.

The existence of a few large industries, a few prestigeous educational and research institutions does not make science a nation's tool for development. A carpenter in the village must use improved tools; even the cobbler who sits on the road side and mends shoes must use better needles. A potter in the village must use a smoother wheel; a housewife an oven that gives higher efficiency and produces less pollution.

Another area of weakness deserves mention. In the advanced countries, the universities constitute the main agency for basic research. In India, hardly 2.5% to 3.0%/ of the expenditure in research is incurred in the universities. University research must be augmented. I may here quote Dr. Kothari, the eminent scientist;

"When there is deficiency of competent men, it is wiser to invest them generally in the Universities, thus combining teaching and research."

"What is emphasized here is that in the main, the concept of team work in science has evolved most rapidly, and most effectively through university channels during the past forty years."

The university research is important not because of the eminence of the university academics. They may not necessarily be better than their counterparts in non-university research institutions. The universities have the unique advantage of a perennial flow of students which brings in the fresh minds of the youth. It is like a flowing stream that refreshes itself every moment. An educational institution inevitably keeps renewing itself continuously. In view of the location among the community and the continuous contact with young minds, the universities can, through extension activities, contribute to the dissemination of science and technology and the promotion of scientific culture.

There is another feature of research that is somewhat unique in India and it needs a review. When India became independent and wanted to launch a major industrialisation programme and development of science and technology, the universities then were not prepared for the task. We created research institutions under the CSIR, away from the universities and away from the industry.

Such a model is not found now in developed countries. It existed in the U.K. in the early years, but has been abandoned. *We must, while continuing these research institutions, slowly move, more and more basic research to the universities and applied research to in-house R & D establishments.*

I should make a brief reference to manpower forecast. In general it is difficult to make a long-term projection of the manpower requirement. A reasonably dependable estimate is possible in planned economies as in the East European Countries. It is somewhat difficult in a country like ours. Nevertheless, a projection must be made and it must be updated every year. There is at the centre the IAMR[4] which does the job. On the whole the position is not satisfactory. The data collection for manpower need must be done at the state level and then the national supply and demand position must be arrived at. An organisation similar to IAMR must be set up at the State level for collection, storage and retrieval of data on manpower in science and technology.

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[4] Institute of Applied Manpower Research.

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Science & Technology

Where we are and What we should do

DR. P. V. INDIRESAN*

EIGHTY years ago, in 1905, none had as yet heard of the nucleus, let alone that the atom could be split. Einstein was about to propound his special theory of relativity while his general theory was still to await another ten years. People had as yet the haziest notion of an electron and had encountered it only as beta particles. The amplifier was yet to be invented by Le De Forest. Radio communication, regarding which pioneering experiments had been conducted by Jagdish Chandra Bose, had barely been demonstrated by Marconi. The automobile was a curiosity and even the President of the United States had no telephone. The Wright brothers had just flown their aeroplane — for ten seconds. In fact, if Samrat Ashoka had come back to life, he would have noticed but few changes since his days, two thousand years earlier.

Suddenly, the situation exploded. By the time of our independence, an unbelievable transformation had taken place. For two thousand years people had not travelled faster than a horse, but, now, supersonic speeds were on the anvil. For

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* *Dr. Indiresan was a former Director of the IIT, Madras (1979-84). This article was the substance of a lecture he delivered at a seminar organised by the Madras Kendra of the Bhavan on 'The State of the Nation' on April 14, 1985.*

TABLE I

DISTRIBUTION OF PERSONNEL

	1973-74	1982-83
R & D Personnel	19,385	29,275
Auxiliary S & T Personnel	17,113	34,978
Administration Personnel	21,136	31,928
Total ..	57,634	96,181

TABLE II

INTERNATIONAL COMPARISON IN R AND D

Country	R & D Exp as % GNP	Per Capita R & D Exp (U. S. Dollars)	R & D Personnel per 1000 of population
India	0.85	1.52	0.19
Agentina	0.6	27.36	0.84
Japan	2.4	231	4.7
FRG	2.4	298	3.8
USA	2.5	304	2.8

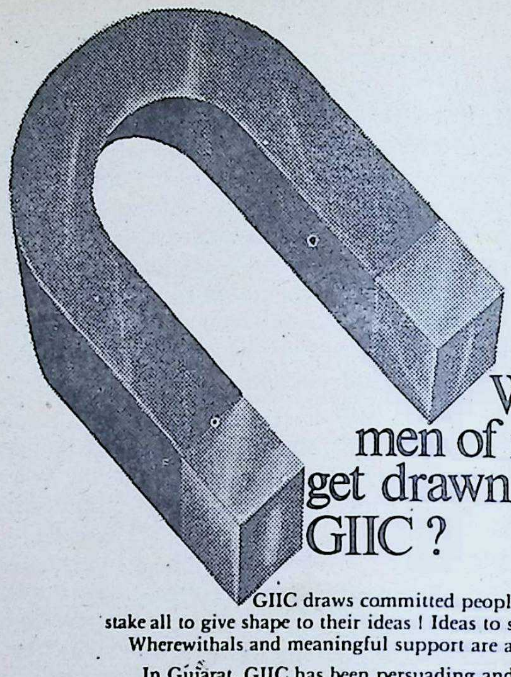
Per Capital the advanced countries spend 200 times as much as India does and India has relatively 20 times less number of personnel.

thousand years, the pigeon been the fastest courier; we have the telephone ich within a twinkling of the girdled the earth. For centuries, the largest mechanical wer any single man could ectly control was that of four rses; by now motors with ten usand horse power capacity, ntrollable at the touch of a tton, had become routine. With advent of penicillin and other tibiotics, many diseases and fections were suddenly and for first time, brought under eck and the world was launched on a population explosion of unprecedented magnitude. That was 1947, the year of waharlal Nehru.

Nehru, a lawyer by training, politician by profession was a ientist by inclination. Even in e-independence days, he had unusual honour of being ected the President of the dian Science Congress. Nehru, soon as he became Prime inister, brought in three great ientists, Bhabha, Bhatnagar d Mahalanobis, to lay the undation of science in free dia. The only engineer who d at that time a towering reputation was Visweshwariah. nfortunately, he was already o old and even then too independent minded to be acceptable in independent India. So, hile Bhabha established an viable programme in Nuclear Physics leading to developments in space and in electronics; while Bhatnagar constructed a plethora of research laboratories and Mahalanobis organised the Planning Commission, in technology itself, we never obtained a leader of unquestionable authority. *In consequence, the leadership in Science and Technology in our country has been monopolised by scientists and economists and technology itself had to be content with a back-seat.*

Today, India has numerically the third largest scientific manpower in the world but makes an insignificant contribution to Science and Technology with less than one per cent of the research publications published in the world and practically no significant contribution in science and/or in technology. This sad state of affairs has been a painful puzzle for decades and the dream of Jawaharlal Nehru has not been realised.

As table I shows, in our research institutions, we employ more administrators than R and D personnel. In fact, many of the so-called R and D staff, by themselves, essentially indulge in administration only, resulting in an overweighted, top heavy administrative bureaucracy. Unfortunately, it is the peculiar nature of any administrative bureaucracy that it will not do anything that is necessary unless compelled to do so, but will do



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l unnecessary things unless
rcibly prevented from doing
. This tendency becomes un-
trollable when the members
, the administration exceed an
timum limit — of around
en to eight per cent of the
nber to be administered. My
imate is, that the Science
ministration in India is four,
 times larger than the opti-
m size. Its overall contribu-
n is probably negative because
sees its role more as one of
cking the scientists than of
porting them.

Apart from this bureaucratic
tleneck, Indian science and
hnology effort is handicapped
 the following reasons:

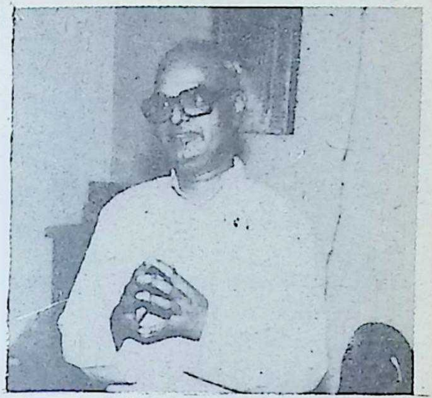
(a) *Its access to current developments is so slow that the Indian scientists are constantly out of date.*

(b) *Science and Technology need academically gifted people and the culture of independent India is strongly antagonistic to such gifted people.*

(c) *We have emphasized on the number of research workers but provide an economically small amount of financial support for them to work.*

) *In all these years, we are yet to establish an indigenous technological base of our own.*

Let us consider each of these points in some detail.



Dr. Indiresan

(a) *The time factor*:

"Out-dated knowledge is worse than ignorance." We all agree that we ought not to take out-dated medicines, eat stale food. If you want to dabble in the stock exchange, you cannot do so on the basis of last month's or last week's or even yesterday's quotations. Philosophy, like wine, may improve with age, but technology is, like women's fashions, valueless when out-dated. In technological knowledge we talk of what is called half life of knowledge. For example, in microcomputers, it is about two years. In other words, half the technique we have today were not known two years ago and half the technique we know now will be obsolete two years hence. As a thumb rule, knowledge must be replenished, knowledge must be updated at

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least ten times in a half life period — even then one may have barely 80- 90 per cent efficiency, resulting in an appreciable 10-12 per cent loss which may make all the difference between success and failure.

Contrast this with religious philosophy, where Shankara is valid even after a thousand odd years. You can profit by a hundred-year-old commentary on the Gita, but in microprocessors, a three-month-old information is as bad as last week's stock market quotation, of historical interest, adequate for arm-chair critics, but too dated for a person in the field.

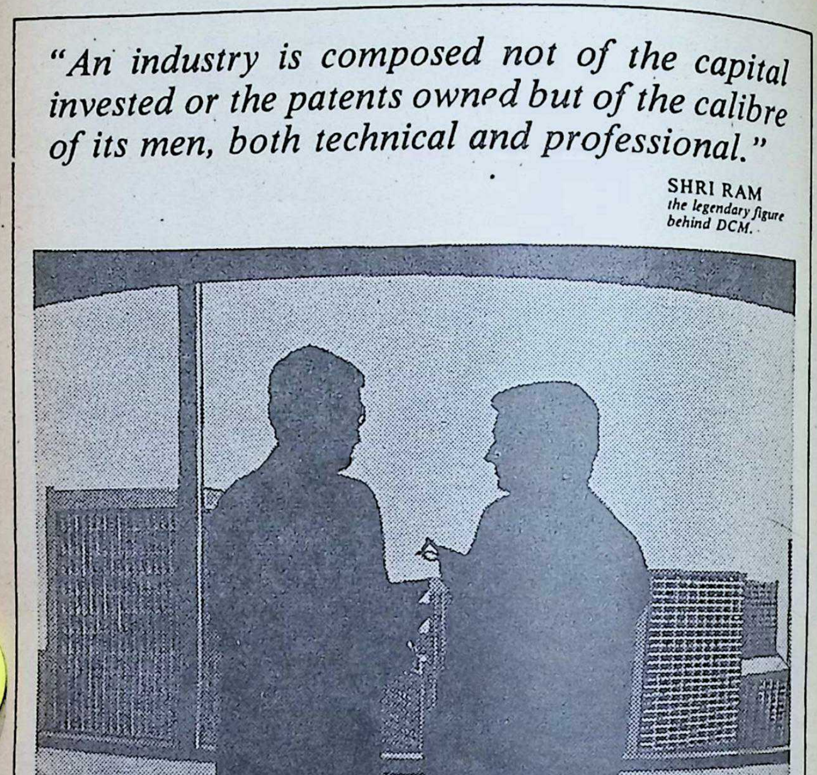
We get our scientific information, almost entirely through published literature. As it typically takes one year for any material to be written down systematically, another year for it to be published and yet another six months for it to reach us by sea mail, our scientists are typically two and a half years behind the modern laboratories. They are hopelessly out of date and in fact, the speed with which Indian scientists gather knowledge has not changed in a hundred years.

The world over, scientists keep in touch by physically meeting each other in each other's laboratories. I know of one case, where one of my students in Germany had a discussion on the transatlantic telephone with an American scientist (incidentally of Indian origin) for two and a half hours! That is how knowledge is pumped out by modern day scientists. Most Indian scientists would not know how to make a trunk call, even if the telephone works. In fact, how can a telephone work if even a scientist does not know how to use it?

Currently about 2500 scientists are being sent abroad for international conferences each year; this number is actually dwindling and as this mostly comprises science administrators, a typical Indian research worker gets a chance to meet his counterparts once in a life-time. It probably costs as much to send a scientist to attend an international conference as to maintain a chaprasi. Somehow we think that it is better to have an additional chaprasi or clerk or administrator than to depute a scientist to acquire first-hand knowledge. In this manner, our scientists wallow in ignorance and waste their efforts on matters of no moment.

(b) *A hundred goats cannot give as much wool as one sheep:*

We are not only interested in gifted people, we are opposed to them. As far as S and T is concerned, we need academically gifted people; incidentally, academic competence is only one of the several types of abilities



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one can have, as for instance in commerce, in politics, in art, in sports and in many other fields. No academic expertise is needed to shine in any of these fields. But for S and T, academic ability is crucial. What is more, in the upper reaches of human endeavour, it is the individual that counts.

For the Mahabharata war, Arjuna chose Krishna alone, one single individual to fight on his side while Duryodhana was happy to take the entire army of Krishna; we know who was wiser. Similarly, for selecting a cricket team, which would be better — to have one Shivaramakrishnan or a thousand school boys of indeterminate ability? In our country today, the opposition parties have a hundred leaders, with a new one coming up every day; yet the Congress party which has only one is immensely more successful. Somehow a gifted person can do what a hundred people cannot. This is a fact of life which we have to accept. But our present day culture is totally opposed to gifted people. In this connection, let me quote the comments regarding a research proposal for studying gifted people: Here I quote;

"Firstly, the moment you are thinking of identifying a category of 'gifted children' you are also creating a category of 'Ungifted Children'. Once the gifted children have been identified for their usefulness to the society, what do we do with the 'ungifted children'? Close the school doors in them? Discourage intermarriage between 'gifted' and 'ungifted' children when they grow up with a view to increase the intellectual potential of the people? Stopping short of the Nobel Prize Winners' Sperm Bank, will one of the latent policy implications be to encourage social intercourse among 'gifted' children only?

"Secondly, will not the identification of gifted children give rise to an elite group which will ultimately become part of the ruling group? Or do you share H. G. Wells' vision in *Time Machine* wherein a future society will be composed of 'those who work' and 'those who enjoy?'

"Thirdly, in a country where education is still not accessible to lakhs of children and where the quality of education varies among different categories of schools (public, society run and corporation schools), do you feel it is more appropriate to identify the 'gifted children' rather than raise the level of general education everywhere?"

These are not the comments of a rabid politician, but of an academic and administrator en-

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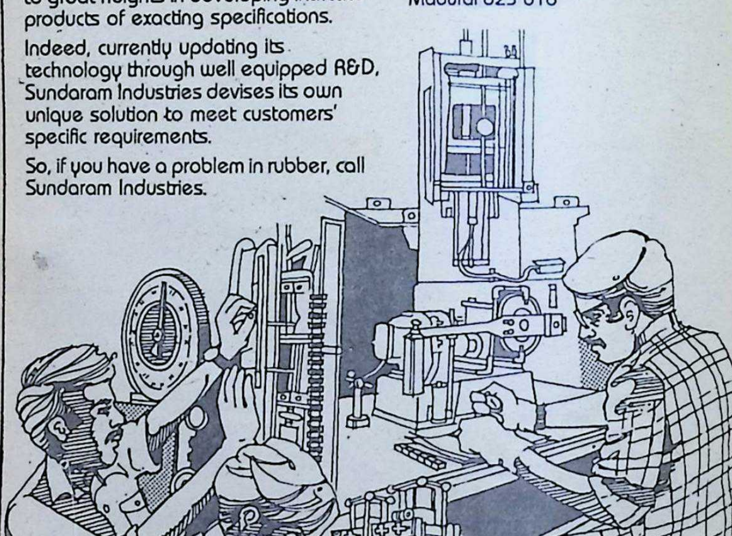

SAA/SI/1959

ted with the responsibility of anising research in social nces. These comments are cative of a sick society, sick y because it is medicating it- with outdated notions of ialism. Academically gifted ple need no privileges but ortunities. They need not n be paid more than that of unskilled worker but, they not be interchanged with any ers. We can have democracy consumption, but cannot do thout meritocracy in concep- n.

) It is better to select ten scientists and feed them well rather than have a hundred starving ones.

For this purpose, gifted people d to be nurtured with oppor- ities; but the opportunity t is high. In fact, this is al- dy happening. There are ny semi-skilled workers in industries who get paid more n a Professor in an IIT. But n if a labourer is paid more n a scientist, he may need y a shovel worth ten rupees his work, whereas the scien- may need a computer worth million times as much. As le II shows, India's investment on S and T on a per capita basis is still dismally small. A scientist in the U.S. has 200 times the resources of what ours can get here; in effect while a Western scientist can travel at jet speed of 600 miles per hour, our scientist can only walk at three miles per hour In this situation, even if we cannot increase our R and D investment, we could at least limit the number of scientists, but provide these few full-fledged support.

(d) Indian S and T is like a house of cards as it has no industrial base.

Finally, it is sad but true that we have no indigenous technological base. When we get the Maruti car, we do not improve our technology; we improve Japanese technology for they get first-hand experience of operating in a tropical country like India. Only when we start incorporating our own technological innovations, do we establish a base for our scientists and technologists. In spite of this sad state of affairs India is still one of the important technological societies in the world.

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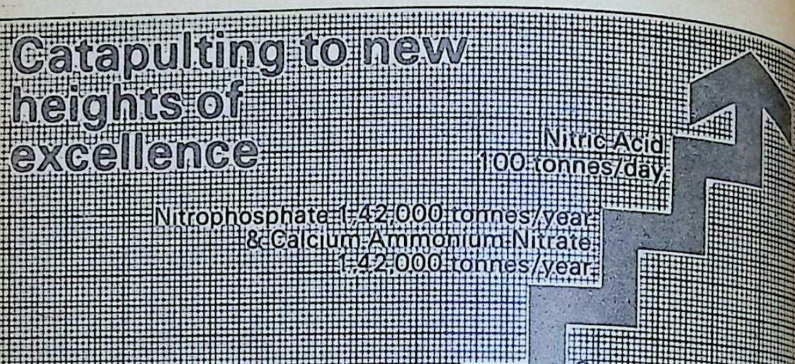
VIRAL HEPATITIS

DR. ASHOK B. VAIDYA &

DR. SATYAVATI M. SIRSAT

UNDICE is a common disease for which the modern system medicine has little to offer way of treatment. Ayurveda, the contrary, has several in- esting modalities of treatment. e most common cause of jaun- e is viral infection of the er – viral hepatitis. Viral atitis is being studied for the several years as a project of Life and Health Sciences t as per the Ancient Insights Modern Discoveries (AIMD) cept of the Bharatiya Vidya van. These studies have led national and international in- st in Ayurveda.

ith the inception of the mi Prakashananda Ayurveda earch Centre (SPARC) un- the auspices of the AIMD ject of the Bhavan, multi- ciplinary research on this demic and epidemic illness is an integral part of the pro- mme. One project forms part multicentric trials being conducted by the Indian Council of Medical Research (ICMR) on the therapeutic value of medicinal plants in viral hepatitis. Coincident to the visit of Prof. Baruch Blumberg, Nobel Laureate, who discovered the viral protein — Australia Antigen (HbsAg) in Hepatitis B,—a discussion seminar on Viral Hepatitis was organised by SPARC at the Kanji Khetsey Sabhagriha of the Bhavan on March 1, 1986. Leading scientists, physicians and vaidyas participated. The day of course had a dual significance, in that the SPARC was formally inaugurated that very evening by the Vice—President of India, Shri R. Venkataraman, who has always been very appreciative of the committment of the Bharatiya Vidya Bhavan to a resurgent India, deeply rooted in ancient cultural values and adaptable and innovative to new science.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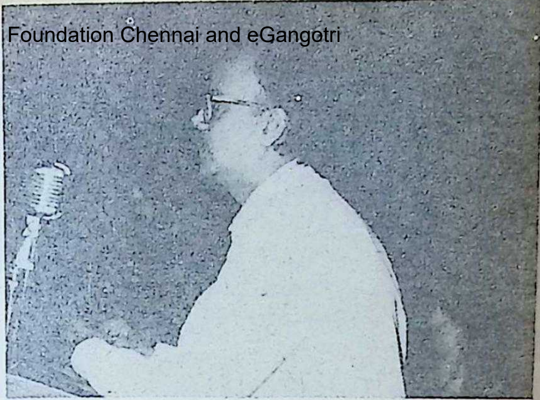
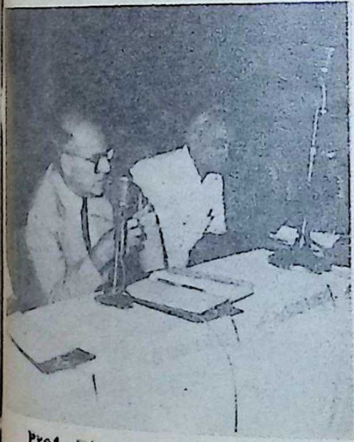
Dr. A. B. Vaidya dedicated seminar to the memory of late Dr. Arvind J. Baxi, an ent immunohaematologist o was associated with the van's project. The session s chaired by Dr. P. R ishnaswamy (Hon. Research rector, SPARC), who gave overall perspective to the me of the session, introduced the participants and conducted seminar in his usual gentle d erudite style. Dr. R.D. Lele Chief Physician, Jaslok Hosal & Research Centre) who s been actively associated with AIMD Unit of Life and ealth Science for several years ted that the critical evaluation Ayurveda would enrich odern science too.

Prof. Blumberg recalled his sociation of over 20 years with late Dr. Baxi who pioneered the simple diagnosis of Hepatitis B in India. He conveyed his sympathies to the family.

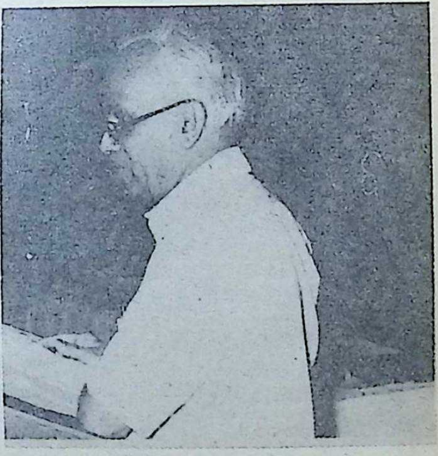


Dr. Ashok B. Vaidya

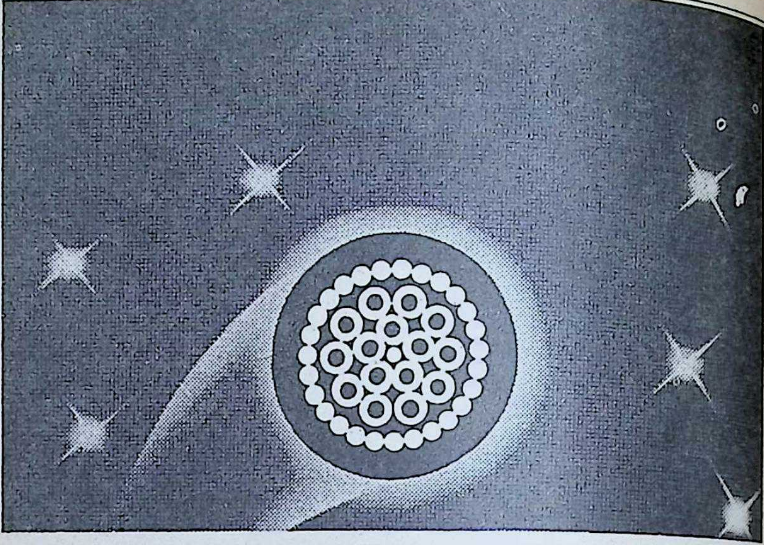
In his keynote address on "Search and Strategy for Traditional Remedies for Viral Hepatitis" Prof. Blumberg stated that scientific research is a heuristic process. The worth of new discoveries and findings lay essentially in their potential to gene-



Prof. Bharuch Blumberg



Dr. P. R. Krishnaswamy



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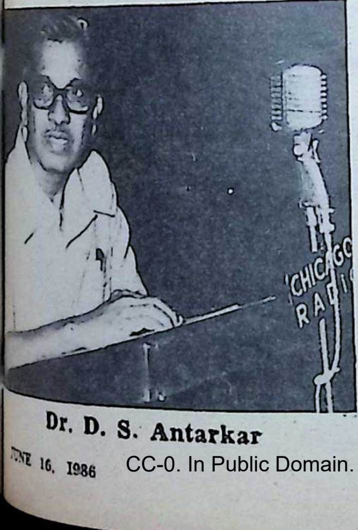
new meaningful questions. ing his studies on ethnobotany over the world, he had en- ntered many plant remedies drugs in folklore, which were imed to be useful in the treat- nt of jaundice. In his labo- ory at the Institute of Cancer search, Fox Chase, he had centrated on screening the iviral activity of some of se plants and their active nciples with an Indian league. Dr. Venkateswaran. rticularly, they found that the tract of *Phyllanthus niruri* humiyamalaki) inhibited the zyme DNA polymerase and glutinated the viral particles. s hepatitis B also led to er cancer, the potential of ch plants should be actively vestigated.

Vaidya D.S. Antarkar (Hon. ean, SPARC) then presented e group's experience on "Arog- vardhani on Liver Disorders."



Dr. D. S. Antarkar

In a phased programme, ayurvedic drugs were investigated for their hepato-protective effect in patients with acute viral hepatitis by a team consisting of an ayurvedic physician, a gastroenterologist and a clinical pharmacologist. The therapeutic activity was observed in various formulations such as Punarnavadi Kwath, Arogyavardhani, and Trikatu. Arogyavardhani was further studied in a double blind controlled trial. In a dose of 750 mg. three times a day, on the fourth day of the treatment, the serum bilirubin levels dropped significantly while in the group on placebo there was an increase in the bilirubin levels. Liver size and tenderness was also reduced markedly. Arogyavardhani as formulated by Nagarjuna in 600 B.C., and used all over India for several centuries, deserved further indepth study towards its hepatoprotective effect.

Dr. A. B. Vaidya (Hon. Jt. Medical Director, SPARC), talking on "Active Principles of Plants and Hepatotherapeutic Effects," initially traced the historical data on the use of plant products in hepatic disease and then went on to the structures of plant active principles with reference to their hepatotherapeutic effects. He also emphasised the need to conduct research at several levels of biological organisation. The data on *Picrorhiza kurroa* and picrosides I and

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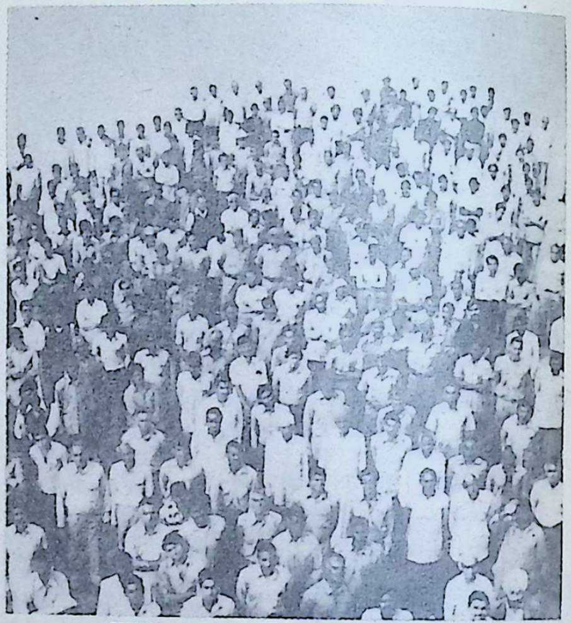
Build with people.



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Dr. G. V. Satyavati

ll on liver injury models were described.

Dr. Satyavati M. Sirsat (Hon. Project Director — Life Science, SPARC) presenting the topic "Ultrastructural Effects of Natural Products on Hepatocytes," described the ultrastructure of the normal hepatocyte, and reviewed the optical and ultrastructural pathology of viral hepatitis. The only two studies which reported ultrastructurally seen hepatoprotective effects were on silymarin and catechin.

Dr. Kusum Gupta (Dept. Clin. Pharmacol. KEM Hospital), talking on "Experimental Models of Hepatotoxicity for Screening." enumerated the different animal models in the laboratory which would serve to study the hepatoprotective effects of active plant principles. The two main rodent models available are CCL_4 and galactosamine induced hepatic damage, on which the protective effects of various plant principles can be evaluated at controlled stages of morbidity. Other species in which these plant principles could be evaluated were those with a natural spontaneous viral hepatitis — the Californian and Indian tree squirrel, and Pekin duck.

Dr. G.V. Satyavati (Sr. Dy Director-General, Indian Council of Medical Research, New Delhi) outlined the "National Research Approach for Ayurvedic Drugs in Viral Hepatitis." She enumerated the basic principles of disease classification in ayurveda, listed the main plants classically included in the ayurvedic pharmacoepia, as effective hepatoprotective agents, then went on to describe the current strategy of the ICMR in this field. Multicentric trials in different institutions in India (including SPARC) are supported by the council. These, in summary, consisted of evaluation, by controlled scientific parameters, the hepatoprotective effect of four plants in viral hepatitis. The council's interest in encouraging studies on the medical efficacy of natural products on viral hepatitis, assessed in contemporary terms, was evident in her presentation.

There was considerable discussion, after the formal presentations, the main discussants being Dr. M.V.N. Shirodkar, Dr. R. D. Lele, Prof. B. Blumberg, Dr. A. B. Vaidya and Dr.

Science without religion is lame, Religion without science is blind.

—Albert Einstein.

Example is better than precept 'Actions speak higher than words.'
Dream On ! Ye that are young !

Plans, institutions, organisations pass away : dreams live on !

Dreams are the life-blood of a nation ! The dreamers, not critics are the builders of history

—Sadhu T. L. Vaswani

Greed is a gateway to hell.

Empty your hands of silver and Gold and invoke the blessings of Him who purifies the poor in spirit !

—Sadhu T. L. Vaswani

The ancient culture of India developed no narrow nationalism : India's culture was inspired by profound reverence for humanity indeed for a forms of life.

—Sadhu T. L. Vaswani

Bernard Shaw, on being told by the doctors that he would die unless he ate some meat said, "My situation is a solemn one. Life is offered to me on condition of eating beefstakes. But death is better than cannibalism. My will contains directions for my funeral which will be followed not by mourning coaches but by oxen, sheep, flocks of poultry and a small acquarium of alive fish—all wearing white scarfs in honour of the man who perished rather than eat his fellow creatures. It will be, with the exception of Noah's ark, the most remarkable thing of the kind seen.

—Excelsior

He who worships me merely in the image; ignoring Me who dwells in every being as the Atman is pouring oblation in ashes, in sheer folloy.

—Srimad Bhagvata IIIrd Canto 29th Chapter 22nd Verse.

The meaning of life will not be revealed by mere contemplation. Mingling with life is necessary.

Fellowship with the poor is essential to spiritual progress.

—Sadhu T. L. Vaswani

Yunano Misr Ruma sab mit gaye jahan se,
Ab tak magar hai bequi namo nishan hamara,
Kuchh baat hai ke hasti mit—tee nahin hamaree,
Sadiyon raha hai dushman daure Zaman hamara. —Sir Modh. Iqbal.

Ancient Greece, Egypt and Rome have all lost their traces, But India survives as continuity. There is something in Our country that though for centuries we have been besieged by enemies, we still retain our identity.

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P. R. Krishnaswamy. Of considerable significance was the non-human primate hepatitis model, in the langur monkey, evolved and used meaningfully by Dr. M.V.N. Shirodkar (Dept. Virology, Haffkine Institute). In this endeavour, in a preliminary experiment, a total of twenty-seven langur monkeys (Presbytis entellus) were used. HBV appeared to replicate in the liver tissue of this species, the parameters utilized to demonstrate replication being clinical, virological, immunological, biochemical and histopathological. Intravenous inoculation of HIBOMA virus (Haffkine Institute, Bombay, Maharashtra Hepatitis B isolate) was followed by a clinical syndrome marked by anorexia and progressive emaciation. At biopsy and necropsy there was gross and histopathological evidence of chronic persistent hepatitis, not dissimlar to that seen in man. When a liver homogenate from these sick animals was inoculated intravenously into 2 fresh langurs one of the animals developed a clinical syndrome similar to that seen in the earlier group along with biochemical (raised SGPT levels) and histopathological evidence of liver damage. The langur monkeys also developed alopecia and ascites, became moribund and died.

The general consensus at the meeting was that there was need for active collaborative research on the many facets of this disease, with special reference to natural products as hepatotherapeutic agents. The multidisciplinary research areas, whether interpersonal or inter-institutional, would include projects on clinical trials, basic research on plant-hepatocyte interaction, phytochemical standardisation of active plant principles, and a total linking of the therapy to the disease, similarly to the strategies used in modern biomedical sciences.

Dr. Satyavati Sirsat

Dr. Kusum Gupta

The seminar was well attended by many experts in the field, and has stimulated much interest in the areas mentioned above, and many more. One result of the seminar was the formation of the Bombay Scientific Working Group on Viral Hepatitis, under the auspices of SPARC, which would follow up the positive leads suggested at the seminar in well-defined practical clinic and laboratory projects over five years.

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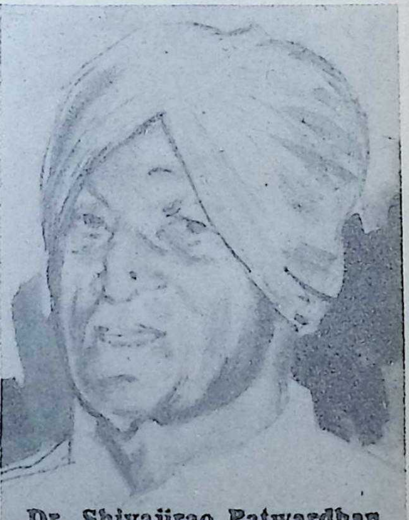
Here & There

V. S. R. K.

The Tapasvi of Tapovan

The sun that rose over Chandur, near Amaravati in the Vidarbha area of Maharashtra, on May 7, 1986, could not have easily pierced through the pall of gloom that hung over the air. The morning had seen the death of Dr. Shivaji Ganesh 'Dajisaheb' Patwardhan, patriot and social worker who had dedicated himself to the cause of eradication of leprosy. In Patwardhan's case, death did not come stealthily and shamefacedly; it was almost invited. Ninety-four-year-old Shivajirao was on a fast unto death voluntarily observed after he had realised that he had lived long enough.' For one like Shivajirao, who lived for others, it was not necessary to prefer death to life. Today, thousands are grief-stricken at his loss. He was a great benefactor to mankind, and the leprosy-patients in particular, whom he had helped to live with honour and dignity at 'Tapovan,' should feel orphaned.

Some men, observed the Paramacharya of Kanchi in one of his illuminating pieces entitled 'What Life Has Taught Me,' are born to serve others. Shivajirao Patwardhan's life was a shining illustration of this dictum — a dictum from the lips of a sage who himself has lived that life for over four-score years now. In voluntarily seeking death, Shivajirao followed in the footsteps of another saint of our times, Acharya Vinoba Bhave. Acharya Bhave undertook a fast unto death once he realised that he would not be useful to society



Dr. Shivajirao Patwardhan

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his body and mind did not
k in unison.

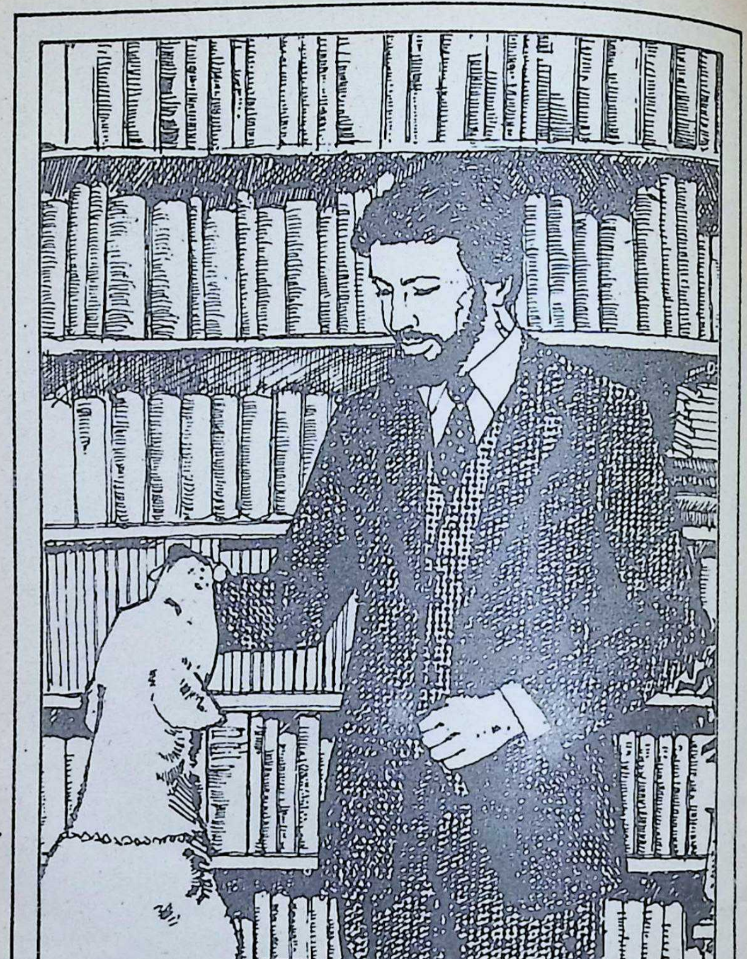
Shivajirao was born on Dec-
ber 28, 1892 at Asangi, a
age in Jamkhandi taluk of
nataka. He started serving
sick even at the age of 22
r he had formally qualified
nself to practise the homoeo-
hic system of medicine. In-
enced in his outlook on life
Gokhale and Tilak, Shivajirao
tially took to social service
d later plunged into the free-
m struggle — he was first jail-
in 1932 and later in 1942.
hile in jail, he came in close
ntact with Netaji Subhash
handra Bose. He turned to the
ief and rehabilitation of
prosy-patients after Indepen-
nce.

At Tapovan, where he set up
e Vidarba Maharogi Seva
andal, he developed a 500-acre
ngleland into a 300-acre farm-
d and along with it raised a
ultry farm and set up a print-
press and workshops for
ficial limbs, cots, chappals,
tebooks, carpets, bandage,
dsheets, readymade garments
d office files. At one time,
ere were about 2,000 persons
rking at Tapovan. One of the
eat moments of his life came
en 300 leprosy-patients en-
ged in illicit liquor distillation
ned the Tapovan to engage
emselves in constructive work.
sitors to the 'Ashram' have
oken of the spirit of service that could be felt in the air. Both at dawn and dusk, the Tapovan resounded with Vedic chants.

The lot of the social worker in India is not an enviable one. Recognition comes too late, perhaps grudgingly and haltingly. And so it happened in the case of Shivajirao too. An independent-minded person like him could not see his way to get along with the State Government (Maharashtra). He was finally forced to leave Tapovan in November 1984 and lead an almost secluded life at Chandur.

It is difficult to exaggerate the importance of leprosy-eradication and rehabilitation of leprosy-patients in India which has almost a third of the world's 12 million affected people. In Maharashtra, the prevalence-rate is about 5 per 1,000 and in the slums of Bombay, where about 50 per cent of the city's population of over 8 million are believed to live, it is around 12 per thousand. Apart from the sufferings of the affected people themselves, the hazards to health of others may well be imagined if it is realised that transmission of the disease occurs through repeated and close skin-to-skin contact as well as by droplet infection i.e. by sneezing, coughing, talking etc, by infectious patients.

Shivajirao Patwardhan, who was an occasional visitor to the Bhavan, was an impressive figure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, his colourful turban and ite clothes. He had a personay that evoked respect and awe stantaneously. Memories of n like him will always abide. s was a life that was a lesson , social service.

Redundant Chamber

The Tamil Nadu Assembly cided on the abolition of the egislative Council of the State y a 136-25 vote on May 14, 986. Only a few days earlier e news appeared in the press at the Government was con- idering such a step. It surprised any as there was no compell- g reason for the Government o abolish the upper chamber — olitical, financial or even ideolo- ical. Even Shri V.R. Nedun- hezian, the Finance Minister d Leader of the House who oved the resolution, gave no pecific reason. All that he could y was that the decision was t politically motivated and that had been under consideration r seven or eight months. The tate Minister relied on Dr. B. R. Ambedkar's state- ent that a second chamber s provided for in the Con- titution 'purely as an experi- ental measure' and that it could e got rid of at any time.

The D.M.K. Opposition in e State, which supported the ove for the abolition of the Andhra Pradesh Legislative Council years ago, now expressed its strong disapproval of the Tamil Nadu measure. Its democratic conscience was aroused and it made it out that democracy was being 'murdered' in the State. The Chairman of the Legislative Council, Shri M.P. Sivagnanam, patriot and scholar, who is in his eighties, pleaded for the retention of the Council as a 'symbol and legacy' of the freedom struggle. The Madras Council first met on July 14, 1937 under the Government of India Act of 1935. The Council has at present a strength of 42 though the sanctioned strength is 63.

Students of political theory know the text-book arguments for and against bicameralism. *For* — the upper house is a revisory chamber composed of intellectuals and others representing special interests like education, business, the arts etc; it is a check on hasty legislation passed by a lower house more likely to act according to the passions of the moment; its creation is justified by history (J.A.R. Marriot). *Against* — a second chamber is superfluous if it just approves of all measures passed by the lower house; the Committee system takes care of any haste or carelessness shown by the lower chamber and therefore there is no need for it; members of the upper chamber, far from judging legislative measures on merits, vote on party-lines

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d the voting more often than t follows the pattern in the er chamber.

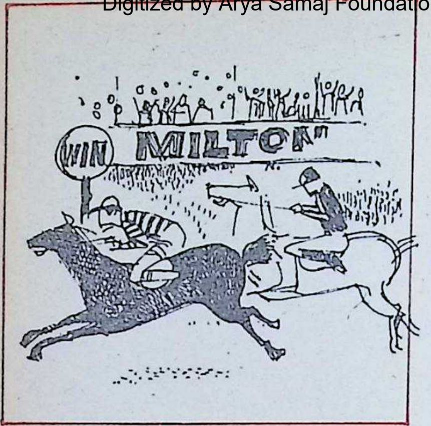
It must be conceded that much f the argument in favour of an per house has lost its strength f one goes by the performance f the second chambers in India th at the Centre and in the ates, more so in the latter. ven the political situation in e country with a single party lding on to power at the Centre d the Regional Parties having e upper hand in most of the States, there is little that the per houses can provide by way f superior wisdom. Both at the Centre and in the States, the cult f hero-worship is not only very uch in evidence but seems to e deliberately being encouraged.

One recalls, however, that ere was a time when the upper hamber helped to ensure stability of Government. This was the se in 1952 in Tamil Nadu here Rajaji became the Chief inister to tackle a house in ich the Congress had a rength of 152 out of 375 seats. ajaji did make a mark as the hief Minister but there were rsons and parties who did not e his assumption of office rough nomination by the Governor to the Council. One of them as Prime Minister Nehru himself who wanted the Chief inister to be democratically ected. Another was the well-own Tamil writer and journalist and a confidant of Rajaji, Kalki. He said that Rajaji's taking up the post was like Ramana Maharshi becoming the Chairman of the Tiruvannamalai Municipality! Rajaji had his own reasons for taking up office; and he was averse to seeking election as in his view "we have made our task difficult by relying on representative institutions far too much." The 'task' referred to is to make people feel that 'the show is theirs.' Rajaji was 73 when he became Chief Minister of Madras and the high office was clearly a burden on him. His was an exceptional case.

The elective support of the people, however, is to be any day preferred to nomination if the democratic spirit is to prevail and is to be cherished. Shri Pranab Kumar Mukerjee was not on strong ground when he cliamed parity as a Rajya Sabha member with a member of the Lok Sabha. His defence against critics for being a Finance Minister without being elected by the people, was rather weak.

Knell For The Tote

One of my early childhood memories of the horse is connected with the Madras 'Jutka,' that slow-moving but generally dependable vehicle of the middle class for journeys to and from the railway station. The Jutka-driver was anything but polite and if you happened to move



a little up or down the vehicle with the dry grass playing havoc with your bottom, he would let fly a volley of abuse and you had better grin and bear it. But when it came to talking about the poor, blinkered animal, all bones and no flesh, yoked to the rickety vehicle, he would be all sweetness and could give you a lesson or two in unabashed flattery. Pegasus would have blushed to hear it.

It was as an adult that I came to know about horse-racing. And of that two memories remain. One of them is concerned with a high official of the I.C.S. breed who, on every Saturday afternoon, dressed up in waist-coat and all, would rush to Guindy, where the races were held in Madras and which became a synonym for insolvency. I was told that he was going to the race-course and was occasionally making some money. The gentleman came of a humble family and was known to be of a studious bent of mind. (How else he could have passed the I.C.S. examination?) But his life-style gave little or no hint at all of the poverty of his early years or his interest in books. It was a wonder how he could find so much time to 'relax' at the race course or at the recreation club.

Another memory revolves round a milkman. He was known to be prosperous by the then prevailing standards. But whatever he earned he lost at the races. His wife used to be beaten and relieved of her ornaments one by one till at last nothing was left. Then one day came the news that the milkman's body had been found floating in the temple tank. The milkman, perhaps, was a symbol of the ruin wrought by the races in the lives of millions in Tamil Nadu.

There can be no doubt — if one knew something about the craze for betting on horses — that the abolition of horse-racing in Tamil Nadu from May is a welfare measure beyond cavil. The first Congress Government of Madras under T. Prakasam brought forth a bill for the same purpose as far back as 1947. But nothing happened till 1974 when the D.M.K. Government pushed through its legislation abolishing the races. The inevitable litigation followed resulting in stay of the operation of e Act. Eventually, thanks to e in-fighting in the management f the Madras Race Club itself, e law has come into force.

The instinct for gambling is rong in man and ingenious are s ways in finding the means to atisfy it. One of them was the otorious *barsat-ka-satta* that as a great rage in Bombay most a century ago. According o one account: "During the ur months of the monsoon, eople simply went mad. Ser- nts and clerks left their em- loyment, artisans gave up their allings, shroffs and merchants eserted their lawful trade, to ursue this vice of gambling, hich was the cause of ruin of any a family." It was betting n whether rain would descend t all in a given time. When louds appeared, one man would ay, "the rain would fall at half- ast two." Another would say, rain would fall between half- ast two and three." And so the etting would go on. It was stimated that more than Rs. 20,000 (perhaps Rs. 20 lakhs oday) changed hands on a ingle wet-day.

Whatever the form of gambling hat the Vedic hymn says is ue even today. The gambler's other-in-law hates him; his ife drives him away; he finds one to pity him; father, mother, rothers say of him: "We know im not, lead him away bound.' They find no more use in a gambler than in an aged horse that is offered for sale."

The hymn exhorts:

> "Play not with dice; ply thy tillage; rejoice in thy property; there are thy cattle, O gambler, there thy wife."

Our India

We have reached a stage where with the introduction of the five-day week in Government plus 31 days earned leave plus 12 days casual plus 20 days public holidays plus 94 Saturdays and Sundays plus 15 days sick leave, all on full pay, excluding of course also the half-pay leave, each one of which the Government staff take meticulously, it leaves a total of 181 working days in a year, which at 7.5 working hours makes a total of 1,357 hours in a year. This is the shortest working year in the world compared with about 1,700 to 1,800 in Europe and the U.S.A.

> *Shri P.L. Tandon,* Chairman of the National Council of Applied Economic Research, New Delhi.

If the real time worked in Government offices, viz, hardly three hours per day is taken into account, the effective working hours are 543 hours. In contrast an average Japanese works 2,180 hours a year. —*M. R. Pai*. Forum of Free Enterprise.

ഭക്തപ്രിയ

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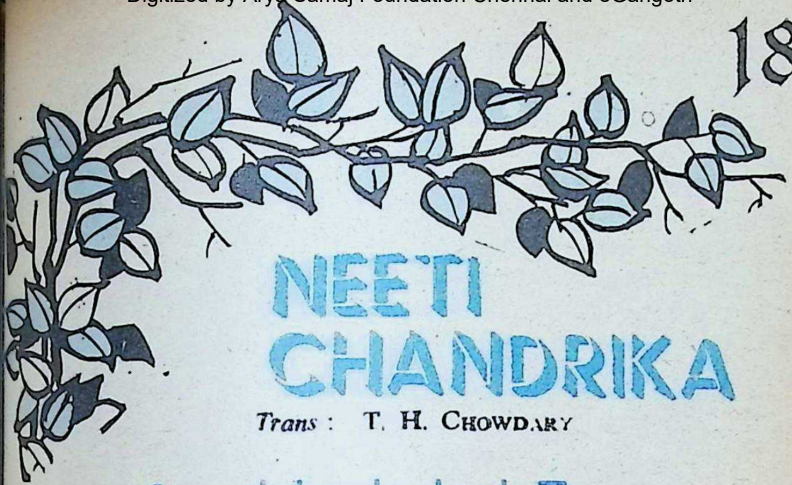

NEETI CHANDRIKA

Trans : T. H. CHOWDARY

Pingalaka Is Led To Suspect Sanjivaka

KATAKA and Pataka were two jackals serving the lion King Pingalaka. Because of a small offence they committed nce they were banished once. In bid to regain the King's grace nd service they approached njivaka, the new friend of e King.

Damanaka thought this uld afford an opportunity for n of a plan to drive a wedge tween the King and Sanjivaka. e sought Karataka's consent r executing it. Karataka said, That is skill by which a flower plucked and made to wither thout hurting and damaging e plant. There is no device in hich you are not proficient. ay you attain your purpose! ou may go at once."

Damanaka then went to Pingalaka, saluted him and stood still with a sad and careworn face.

Pingalaka asked, "Dear Damanaka! Why are you so distraught? You are near and dear to us. None who wishes to live long would dare think of any harm to you. Let us know the reason for your sadness. Speak up."

Damanaka said, "I was foolish and have committed a great blunder. Be kind and forgive me. A servant must let his lord know the offences he has committed. He who tries to hide them or cover them up would forfeit heaven and earth, too. Be it so. If some harm or danger comes to an exalted person who is responsible for the livelihood and welfare of several, it is a matter of anxiety and concern for all. Nothing happens if a lowly person like me perishes. The world would not be put to any loss. In the presence of the lord, the conduct of the servants and officials would be flawless, may be even praiseworthy. The King must, however, have the servants watched by spies and informants, regarding their conduct when not in the presence of the King. From the information gathered secretly, he should judge the servants, show favour or frown and so protect himself.

"Lord! Do not think that I am talking inconsequential words and so be inattentive. If you observe, Sanjivaka's conduct is not what it was. Falsehoods should not be told. His conduct was undoubtedly exemplary in the earlier days. We had appreciated and marvelled at his character and his devotion to you. He was serving you without any expectation of compensation or reward. To accomplish what you wanted he was unmindful of thirst and hunger, risk and pain, comfort and sleep. Should we take sugar and say it is bitter? Formerly he was all devotion to you. Maybe it is time's malevolent influence. He does not now appear to be the former self. Earlier he would talk well of you always and praise your qualities. He was ecstatic while talking of you or while hearing well about you. Then there was a gradual change. He would only say 'true indeed' when we talked of your Excellency's good qualities. Later we only noticed him expressing concurrence without any emotion. Then he would silently hear us praise you but not even express assent. These days when there is talk of you, there is only an artificial smile, no pleasure; no true respect.

"This conduct of his, his gradual coolness to your Excellency, are surprising us. My mind is restless trying to guess the reason for Sanjivaka's strange behaviour. Today, a few friends of mine casually told me that Sanjivaka could be seen in the company of Kataka and Pataka, those faithless fellows who were banished by you. I am also told that they are always scheming something. This circumstance gives me a clue to Sanjivaka's strange behaviour of these days. Would a person who truly longs for the prosperity, safety and glory of you think of striking friendship with traitors to you?"

Damanaka then looked in all directions, as if looking for the presence of others, cupped his hands round the mouth and in soft tones told the lord as though revealing a secret, 'All the servants and officials here know about it. Being afraid of

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jivaka, none may be daring talk about it. We may test truth. Just send for one enquire about this affair. en everything would be clear you, Sir.'

Pingalaka now experienced onrush of anger and sorrow called one of his servants asked,' "Are any of our rtiers seen in the company the traitors, Kataka and aka?'

The servant was terror-icken. He was hesitating to ak. "Don't fear any one. Tell the truth. No harm will come you," said Pingalaka.

Then the servant replied, "It pears that Sanjivaka keeps company of Kataka and aka."

Pingalaka bade him to forget question and his answer and d him not to speak about it where. He dismissed him from presence. He was extremely y that so trusted and valued friend like Sanjivaka had oped so low as to hobnob h the traitors. He was dumb-nded.

Damanaka found Pingalaka the proper state of mind to en to him and pressed it with ntage. He added "Going by behaviour, it appears that San-aka would not live with us in endship and goodwill. Since have come to know some of ways, we too cannot be our former selves in regard to him. He had stayed here in the royal court for long and has wormed his way into your heart. If a long-standing servant has committed an offence, maybe it is out of ignorance, folly or foolishness. He must therefore be pardoned. It is not proper to dismiss him as if he is a stranger. We must confront him with his offence; he should be made aware of the frightful consequences if he persists in his wrong ways; he must be guided to realise his offence and should be asked to beg the Lord's pardon. If he does so, he should be given a chance to mend his ways. To my mind this appears to be the best course."

Pingalaka heard Damanaka attentively, weighed his words and then said, "It is absolutely right to punish traitors. Even so, because of my long friendship, Sanjivaka has become my dear and bosom friend. I cannot bring myself to punish him. So let us do as you have counselled."

Damanaka, the artful jackal then said, "This is what appears to be proper to me at the moment. But as the learned say, nothing should be done in haste. You must get a second opinion, from whichever wise person you like. After that, we may do what your lordship decides to be proper. There is nothing wrong in thinking deeply. Nothing untoward will befall us in the meanwhile."

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Then Pingalaka said, "There none whom you do not know. ery one's ability and intelli- ce are also known to you. o suggest whom-so-ever you nk is best for consultation."

Damanaka looked upwards, sed his eyes as if lost thought and then said, "My other Kataka always longs r your well-being, safety and osperity. If you agree, we will ve him fetched."

Pingalaka agreed. A messen- r of the King brought Kataka the royal court. He was lcomed by the King. He sat the seat indicated.

Damanaka then talked of the st and present conduct of njivaka and gave a gist of the nversation between him and e King and the king's opinion, "You must now give your nsidered opinion as to what the proper course of action r his Excellency, our lord."

Damanaka pondered for a ile and said, "There is thing that the King does not ow of. Who are we to decide at should be done and what uld not be done. However, ce we are his ministers, it is r duty to tender the correct vice. A person who knows all e King's secrets and then in- lges in treacherous deeds uld not at all be let off lightly. let off, he does not realise d repent his misdeed. On the other hand, he would collude with the enemy and endeavour to take revenge. What could be nipped in the bud would then have to be felled with an axe."

"If we revert to former life of trust and confidence, then the person was foiled in his misdeeds by the discovery of his conspiracy would pursue his design again so well that it would meet with success. Can there be a greater harm than to keep such a person with the King? The king should not tolerate a servant who desires his doom."

Pingalaka said "Kataka! What you said is right. But because of long friendship, I am disliking the idea of harming Sanjivaka. What should I do?"

Kataka was ready with a convincing answer. "Just as a sick person takes the medicine prescribed by the physician, so should a leader who minds his survival, accept the advice of his servant. There is no subject, which is unknown to your Excellency. If only you think over again, everything would be clear to you. A King should only retain those persons as ministers who have been tested to possess Knowledge of Dharma, and who have not fallen a prey to greed and lust. Continuance of the untested would surely lead to great peril. Then he began to tell the story of a bug and lice.

(To be contd.)

Oh virtuous one,
who, by the strength of the glory of the grace
of the tongue of a Flame that is Civan
which reigns supreme in the holy place Atikai
famed for its sacredness,
becoming a true embodiment
of the experience of Reality
received the name of King of the Gift of Speech
that the light of the Faith of Civan
may flourish,
and who fittingly shoulders the hoe!
Oh wisdom of all the arts
indwelling my thoughts!
Oh merciful sea of gnosis!
Do will that I contemplate your feet!

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—G. Vanmikanathan

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BHAVAN'S CANNANORE KENDRA INAUGURATED

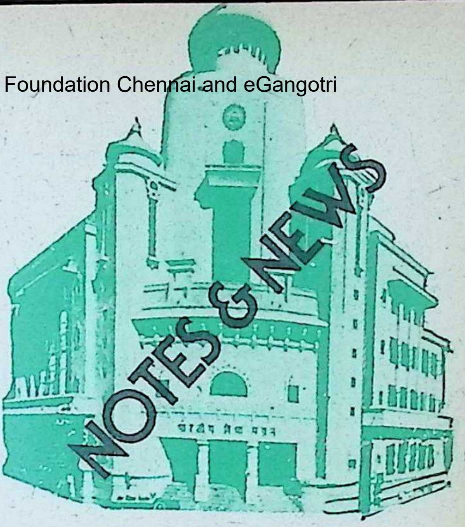
E 47th Kendra of the Bhara- a Vidya Bhavan at Cannanore s formally inaugurated by the ief Justice of the Kerala High urt, Shri V. S. Malimath, on turday, March 29, 1986.

The function, which was held the Municipal Town Hall, was ll attended. The guests were eeted by an elephant and ancha Vadyam' resounded.

The function started with the avan's prayer by Kumari ornima.

Shri K. V. Nambiar, District llector and Chairman of the nnanore Kendra, welcoming e gathering, said that the Bha- tiya Vidya Bhavan stood for e oneness of humanity and appealed for the whole-hearted co- eration of the citizens of Can- nore in the successful func- ning of the new Kendra.

e Chief Justice of the Kerala gh Court, Shri V. S. Malimath, ugurating the Kendra by ghting a lamp. Others in the cture are (L. to R.): Shri C. bramaniam, Shri K. V. Nam- ar, District Collector and airman of the Kendra, Shri S. makrishnan and Shri Girdharilal Mehta



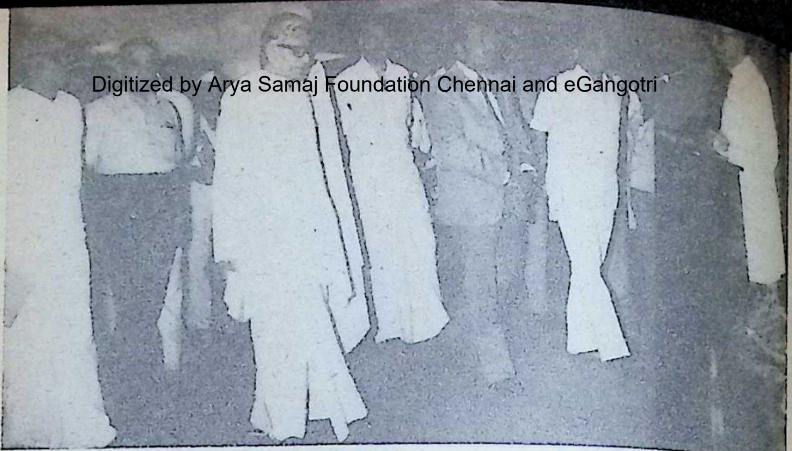
Dr. P. Sreekumar, Hon. Secretary of the Cochin Kendra, in his report, explained the multifarious activities of the Cochin Kendra for the last 15 years.

Shri C. Subramaniam, Vice-President of the Bharatiya Vidya Bhavan, and Chairman of Bhavan's Central Committee for Kendras, said that he was not a stranger to Kerala and Cannanore and he felt as if he was visiting the house of a married daughter. He recalled that he represented the then Madras Government at the official function at Trivandrum to hand over the District of Malabar to the new State of Kerala.

Shri Subramaniam said that material progress should have a base in spiritual strength. All our problems stemmed from our inability to comprehend the fundamental truth that spiritual values preached by all religions were the same. The Bharatiya Vidya Bhavan, he said, sought to spread these values.

Chief Justice Shri Malimath inaugurated the Kendra by lighting a lamp.

Shri Malimath said that Indian culture was based on Dharma,



The guests arriving for the inaugural function of the Kendra (L. to R.): Shri S. Ramakrishnan, Shri S. R. Venkatachalam, Shri C. Subramaniam, Chief Justice Malimath and Shri K. V. Nambiar (front row). (Right) Shri Girdharilal Mehta, President of Bhavan, speaking at the inaugural function

the emphasis being on duties. By practising our Dharma, we would become unselfish. Values could be enriched only by a broad vision based on total unselfishness; the concept of a duty conscious code of conduct in human relations needed acceptance. So the need for an organisation like the Bharatiya Vidya Bhavan was all the greater now than it was 48 years ago when Shri K. M. Munshi established the organisation.

Felicitations were offered by Shri Girdharilal Mehta, President of the Bhavan, Shri S. Ramakrishnan, Executive Secretary, Shri S. R. Venkatachalam, Secretary of the Bangalore Kendra and Shri P. Bhaskaran, M.L.A.

Shri Ramakrishnan read a message from the former Chief Justice of the Supreme Court, Shri M. Hidayatullah, conveying his good wishes to the new Kendra.

Shri P. P. Lakshmanan, Vice-Chairman of the Cannanore Kendra, proposed a vote of thanks.

The function concluded with 'Kathakali' depicting an incident in the life of Sri Rama.

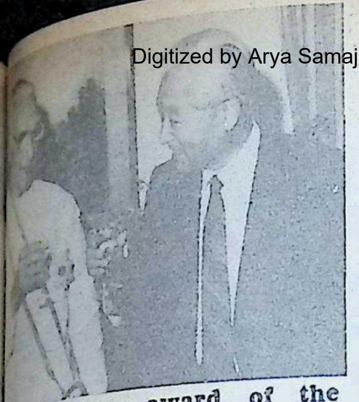
JAPAN HONOURS MEHROTRA

SHRI LALJI MEHROTRA topped the list of those who were honoured on the Japanese Emperor Hirohito's eightyfifth birthday in Tokyo on April 29, 1986.

Shri Mehrotra, a former Indian Ambassador to Japan and a businessman from Bombay, was honoured in recognition of his contribution for the promotion of Indo-Japanese relations.

He has helped in the creation of a national committee in India and Japan whose task was to devise ways to expand trade between the two countries.

Shri Mehrotra received the First Class Order of the Rising Sun, the highest honour the Emperor confers on anyone outside the imperial family.



e prestigious award of the
anese Government being pre-
ted to Lalji Mehrotra by Japa-
e Consul-General R. Sakai in
Bombay

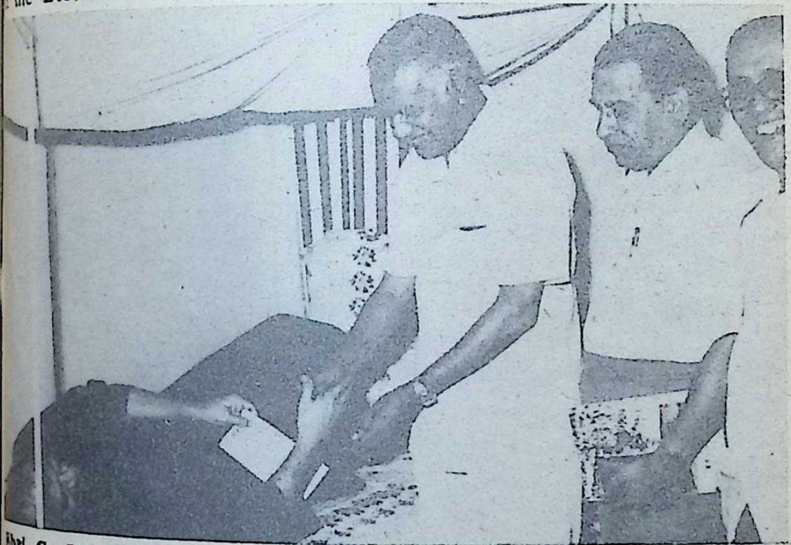
He shares it with the Japanese
litician, Shri Kenji Fukunaga,
former speaker of the Japa-
e House of Representatives,
e policy-making lower house
the Diet.

DROUGHT RELIEF IN KARNATAKA BHAVAN'S CONTRIBUTION

A CHEQUE for Rs. 55,800/- (Rupees Fifty Five Thousand and Eight Hundred only), on behalf of Bharatiya Vidya Bhavan, U.K. Centre, London, was presented to the Chief Minister, Shri Ramakrishna Hegde, towards the Chief Minister's Drought Relief Fund on Wednesday, the April 23, 1986, by Dr. G. V. K. Rao, Chairman and Shri S. R. Venkatachalm, Hon. Secretary of Bharatiya Vidya Bhavan, Bangalore Kendra. Shri Jayakumar Anagol, Bhavan's Committee member was also present.

J. R. D. TATA HONOURED

SHRI J. R. D. TATA has been awarded the Bessemer Gold



hri G. V. K. Rao, Chairman of the Bangalore Kendra, presenting a cheque for Rs. 55,800/- to Shri Ramakrishna Hegde, Chief Minister of Karnataka. Also in the picture are Shri S. R. Venkatachalam and Shri Jayakumar Anagol

J. R. D. Tata

Medal, the premier prize of Britain's Institute of Metals (IOM).

Presenting the award to Shri Tata in London, Sir Hugh Ford, President of the IOM, said Shri Tata occupied a pre-eminent position in India's industrial scene and had achieved worldwide recognition for his distinguished leadership of many enterprises.

The 50-millimetre-diameter, solid gold Bessemer medal dates from 1874, when it was awarded by the Iron and Steel Institute, later amalgamated into the Metals Society.

It is awarded annually for a paper of special merit, an original practical invention in the mechanical or chemical processes employed in the manufacture of iron or steel or in recognition of a major contribution to the benefit of the iron and steel industry.

KUM. MALATHI'S DANCE DEBUT

KUMARI G. MALATHI, a student of Sri Rajarajeshwari Bharatha Natya Kalamandir, Bombay, made her debut on the dance stage at the Dhanji Devshi Rashtriya Shala, Ghatkopar, Bombay on May 29, 1986.

Shri C. V. Radhakrishnan, Secretary-General of the Indian Cotton Mills Federation, Bombay, presided over the 'Arangetram'. A disciple of Guruji M. Vishwanath, 13-year-old Malathi gave an impressive account of herself with her flawless footwork, graceful 'abhinaya' and elegant 'nritta.'

Daughter of Shri R. Ganapathy and Smt. Mina Ganapathy, Kum. Malathi is the granddaughter of the late 'Chronicle' Chidambaram who was a well-known art and dance critic.

Young Malathi has enough talent to make a mark in the world of dance in the years to come.

Kum. G. Malathi

he World
f Books

Dead River

By Laxmi Narayan Mahapatra, Allied Writers, 233, Tagore Park, Model Town, Delhi-110 009, 1985, Price: Rs. 20.

Voices from within

(An Anthology of Contemporary Poetry)

Edited by Laxmi Narayan Mahapatra (Poetry), Time Publications, Giri Road, Berhampur-760 006, 1984, Price: Rs. 80.

HE compelling whispers of ad River lead us on in a sommbulist jaunt 'to recover our Y. The title poem relates xmi Narayan Mahapatra's aditic experience:

> **"What river is that?**
> **What meadow, what strand**
> **all the space points go vacant**
> **the great vault of space**
> **expands limitless**
> **total emptiness**
> **then the formless prevails."**

he Third World' and 'The an Song' register different ades of the same thought-pross. Carving in poetry one of ose eternal images on stone deately sculpted by the unknown alinga artists, 'Chitralekha' esents a fine visual; and the ing throb of life marks 'A tus in the Land of Snow' and arewell'.

The editorial generosity of axmi Narayan Mahapatra in oices from **Within**, however, has made the anthology somewhat unequal. Poems, old and new, original verse as well as translations, poems from India and abroad — literally Mahapatra has set up a versifier's bazaar. Nevertheless, the anthology presents a dignified foliage of lyrics. One moment sorrowing lies our heart as we walk on the roads of the megacity haunted by the ghost-like steps of Shanker V. Vaidya; another moment Sailendra Narayan Tripathy's 'Prayer' grips us by its bony fingers portraying the sorrow and struggle in time faced by the Hindu widow; presently, it is the ironic twist in Sitesh Aloke's 'The News-Worth'. Sometimes there is a confusion of introductions as in Lyle Glazier's translation of Baudelaire's 'Le Fleurs Du Mal' which is subtitled 'To the Reader 1984' with the "thrice-regal Reagan" putting in an appearance. All the same, the

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ology eminently succeeds in jecting the high determina- of the Indian poet not to up, come what may. This is only way to triumph over indifference exhibited by the mon reader.

Easily, the best poem in the thology has been authored by burudhan Pathak in Assa- se and translated sensitively Anita Panda. 'Mahanadi urns' images the river as a ther saddened by the feck- ness of her sons:

"I now take stock
of all who stole the smiles
all who spread the disease
and stained the white of
virtue in blood.
I look on the scenes of deso-
lation
as my water dries up,
my breast cracks in summer
heat,
as I wait for rains
when the thunder strikes".

—**Prema Nandakumar**

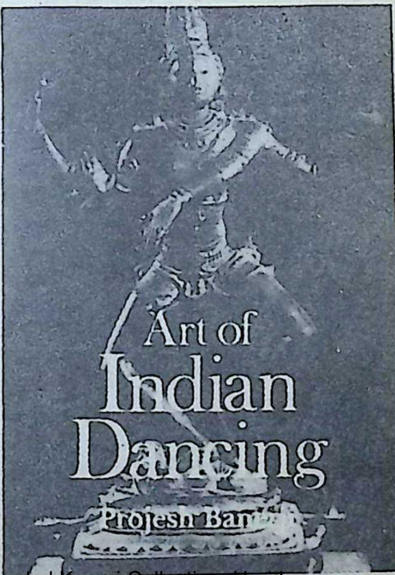
Art of Indian Dancing

By Projesh Banerji, 1985, Published by Sterling Publishers (Pvt.) Ltd., New Delhi-110 016, Pp. 164, Price: Rs. 175/-. Jacket Design by S. D. Beri.

DISTINGUISHED journalist, late Shri Projesh Banerji authored several works in- ding 'Dance of India,' 'Folk nce of India' in English; Shikshaprada Lok Nritya' in o volumes and "Sangeet eethika" in Hindi. 'Art of dian Dancing' is his posthu- ous publication.

The author, who had 40 years research to his credit, makes comprehensive study of all the pects of Indian dance. Begin- g systematically with an in- duction, he has classified his rk into three parts, dealing spectively, with 'Historical erspective and Range', 'Schools d Styles', and finally, 'Presen- tion and Stagecraft.'

In Part I, Banerji traces the igin and history of dancing th emphasis on Shiva, the smic Dancer, as the initiator. Further, he portrays Lord Krishna's dance with the gopis d dances by other deities (Ganesha, Kali, Kartikeya, Vishnu as Mohini etc.). The author then gives us an insight into the Ancient Dance Classification and also the basis of



dance — "Rasa , and Bhava" along with the gestures and postures involved.

Part II is wholly devoted to the elucidation of the various forms, schools and styles of Indian dancing (classical) viz., Bharata Natyam, Kathakali, Kuchipudi, Odissi, Manipuri and Kathak. The author, being from Bengal, has a better insight into the Tagore school and the Uday Shanker school of dances too.

The best part of the book is the author's in-depth study of music, timing and rhythm in relation to all styles of dances. He has also covered the aspects of costumes, modern trends in stage lighting and choreography.

The drawing of the body postures by the author's son, Shri P. S. Banerji, and the sketches of the hand gestures by his younger brother, Shri N. Banerji, are very neat and impressive.

Reviewed by
Jaya Iyer

The jacket designed by S. D. Beri portrays a beautiful photo of a Nataraja in a classical posture, the epitome of Indian dancing.

A book recommended for all art-lovers and particularly dance-lovers. It will be a source of inspiration and delight to them.

Manorama year Book, 1986

Published by Manorama Publishing House, P.B. No. 26, Kottayam-686 001, Kerala, India, Price: Rs. 25/-.

THE Manorma Year Book, 1986, is now in the 21st year of its publication. That it has maintained its continuity for over two decades is evidence of its popularity. This handy Year Book provides information on a wide range of subjects, with emphasis on science and sports. There are four special features — 'Beyond the Speed of Light, 'The Star Wars', 'Communication 21st Century' and 'Boris Becker, the Tennis Prodigy.' Outstanding personalities, interesting events and significant statistical data are given special treatment by being 'boxed.' India's ace-sprinter P. T. Usha, is thus given a prominent place; her art-profile, however, does not come off well. 1985 is described as the 'Year of Accords' and the review of T.V.'s progress is aptly captioned 'Television's Jubilee Jump.' It is good to note that suggestions are acted upon e.g. the history of the Congress is dealt with more elaborately than in the previous issue. The publisher's daily in Malayalam, 'Malayala Manorama', it is mentioned, has a circulation of about 6.33 lakh copies, the largest for a daily in India. Another interesting fact is that 'Mangalam' a Malayalam weekly, has a circulation of 12.86 lakhs leaving far behind the popular English fortnightly, 'India Today', which has a fourth of this circulation.—V.S.

Edited by S. Ramakrishnan, Printed & Published by him for the Bharatiya Vidya Bhavan, Munshi Sadan, Bombay-400 007 at Associated Advertisers & Printers, Bombay-400 034. Mg. Ed. J. H. Dave; Associate Editors: K. Subbarayan and V. Sivaramakrishnan, Artist: Sharad B. Navarange.

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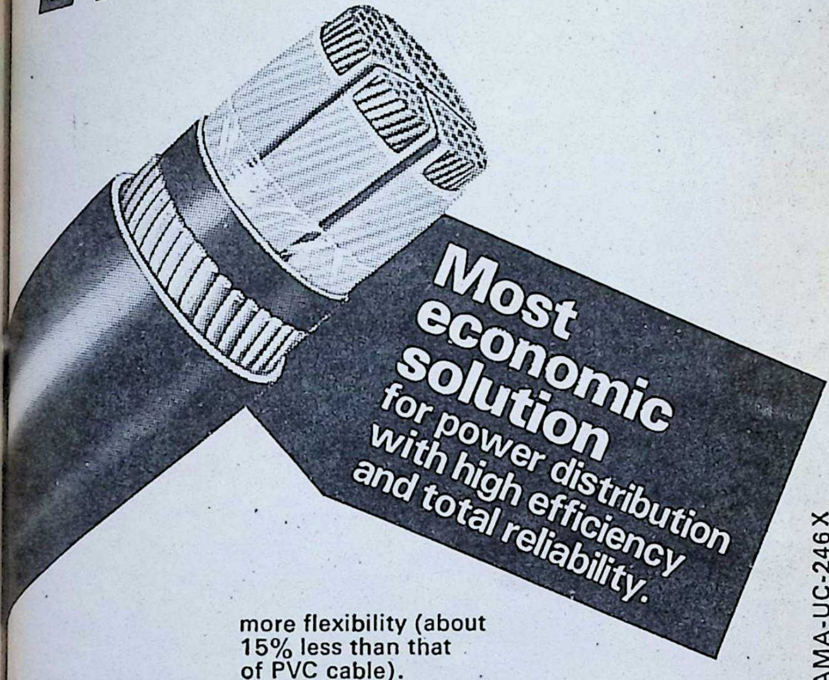

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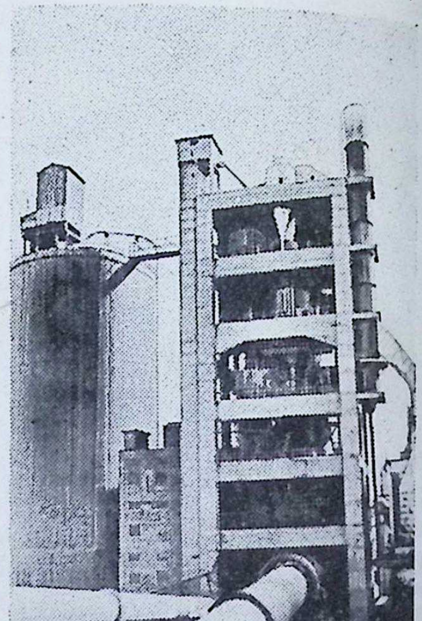

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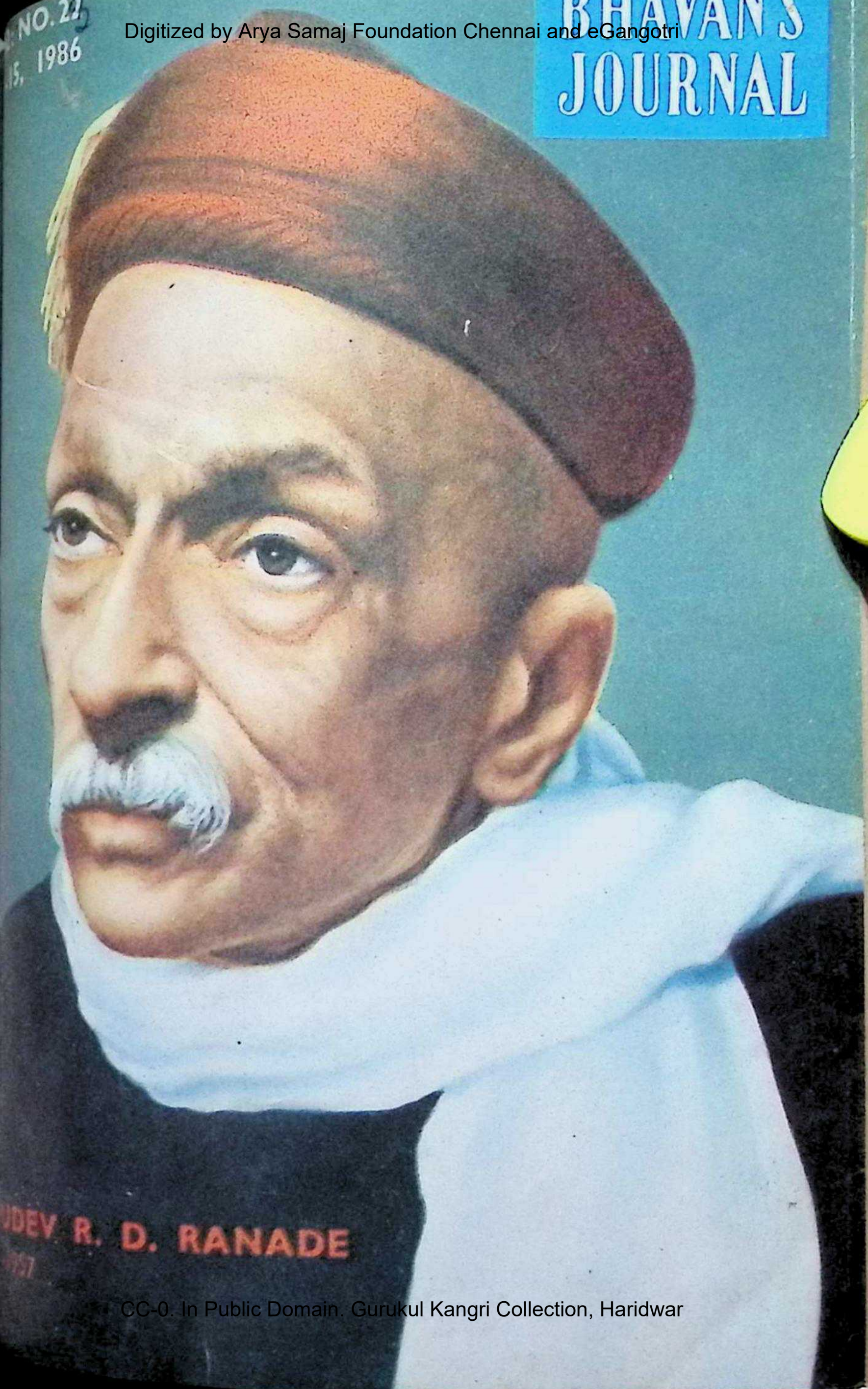

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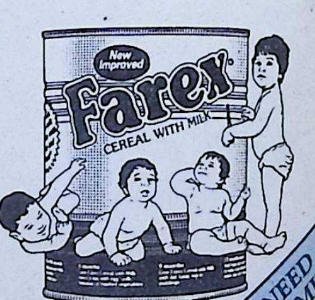

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and, therefore, feeling compassion towards it,
render help to it,
I learnt that all the actions of such upright men
are, indeed, the actions of the Holy Grace.

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of that infamy-free sacred code of life ;
my mouth is aquiver to sing their glory!

—**Saint Ramalingar**

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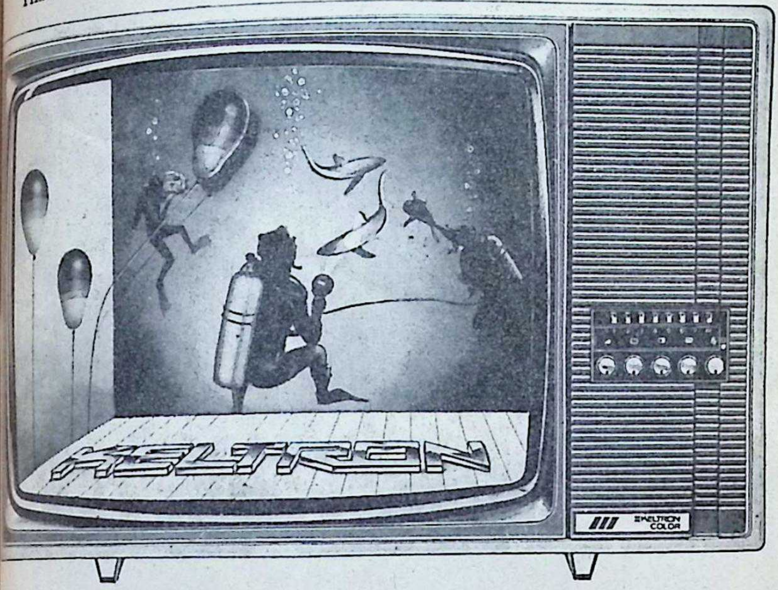

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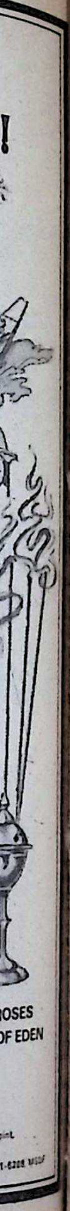

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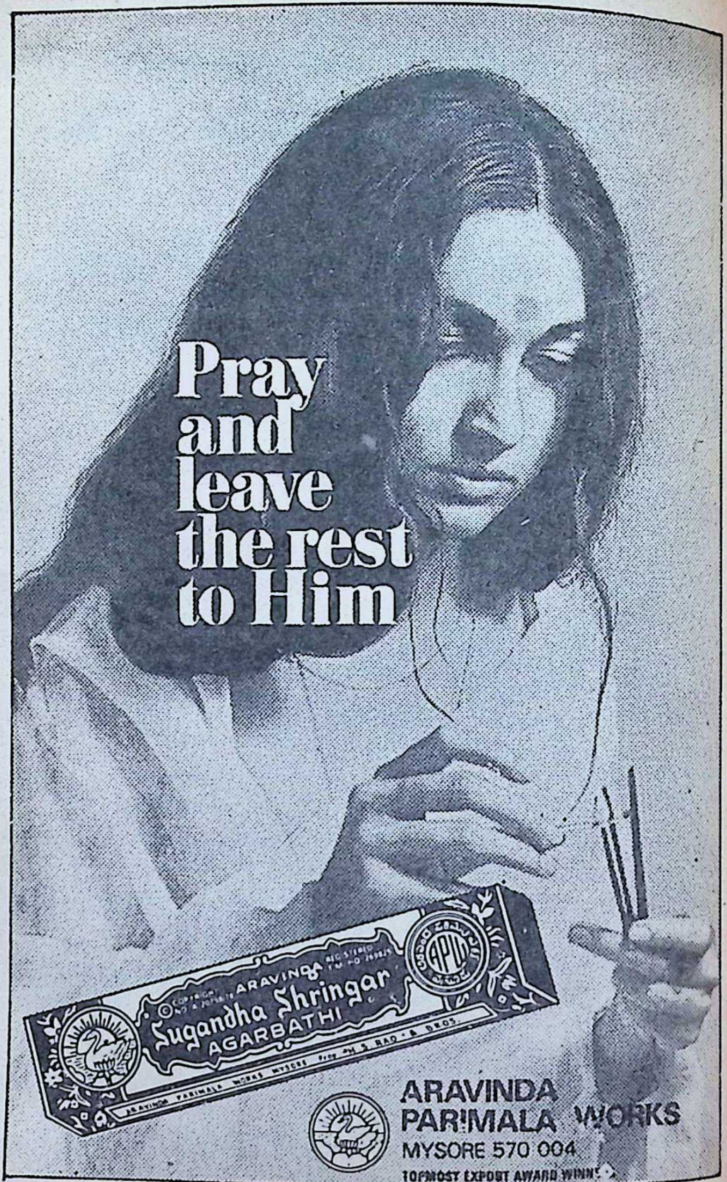
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the rest
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आ नो भद्राः क्रतवो यन्तु विश्वतः
A no bhadrāḥ kratavo yantu viśvataḥ
Let noble thoughts come to us from every side
Rigveda 1-89-i

PRAYER

मा प्राक्षं क्षीणपुण्यान् क्षणमपि भवतो
भक्तिहीनान् पदाब्जे
मा श्रौषं श्राव्यबन्धं तव चरितमपास्या-
न्यदाख्यानजातम् ।
मा स्प्राक्षं माधव त्वामपि भुवनपते
चेतसाऽवह्नुवानाम्
मां भूवं त्वत्सपर्याव्यतिकररहितो
जन्मजन्मान्तरेऽपि ॥

Let me not see, even for a moment, the unfortunate who are devoid of devotion to your feet; let me not listen to pleasant stories other than those of yours; O Madhava, Lord of the Universe, let me not even think of those who deny you; and in this and my future lives, let me not be deprived of opportunities of worshipping you.

—Kulasekhara: The Mukundamala

BHAVAN'S
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The Tradition of Mysticism

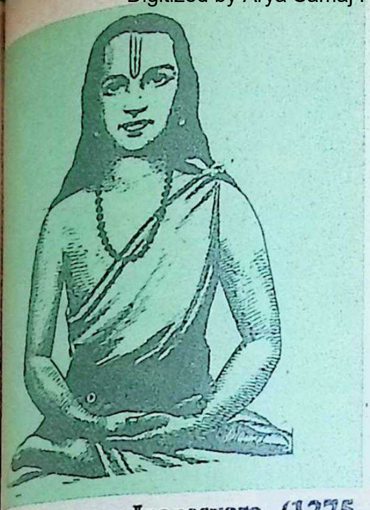
Gurudev Ramachandra Dattatraya (Dattopant) Ranade was a unique combination of philosopher and mystic, whose writings flowed not only from his study and contemplation of the best in Eastern and Western philosophical thought but first-hand experience as a mystic. His scholarly mind ranged far and wide over the vast sea of mysticism and found affirmation to his own experience in the lives of the mystics of all ages and climes. He wanted 'rational mysticism' to be accepted as part of philosophy, standing up successfully to the test of reason and the rigours of logic. He found five factors common to the mystics of the world: Incentives to spiritual life, moral preparation, God in relation to the saints, the beginnings of the pilgrimage and the highest ascent.

One of Gurudev's great legacies is the vast literature on mystics he has left. He traced the germ of mysticism to the Vedas themselves and in book after book, he dealt with the lives and work of the mystics. He explored the path trodden by the God-intoxicated saints of Maharashtra, the Hindi-speaking region and Karnataka elaborately and wanted other scholars to make similar explorations into the paths of saints of other regions. He did touch upon their lives, if only to help us pursue his line of enquiry, विचार. He rejected mysticism with erotic suggestions.

As a tribute to the great scholar-mystic on the occasion of his birth centenary celebrations, we present in the following pages brief sketches of the lives of the mystics of the Indian, Western and Islamic tradition. The study is necessarily selective owing to constraints of space and no offence is meant by the exclusion of any.

Let us light our penny-worth candles in the light of the great mystics.

—V.S.R.K.



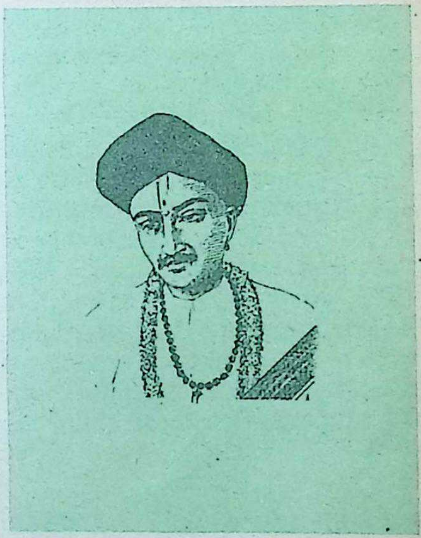
Jnanadeva or Jnanesvara (1275-1296 A.D.):

Born of Vitthalpant and Rakhumabai in 1275 A.D. at Alandi in Poona District of Maharashtra. Initiated into spiritual life by his own brother, Nivrittinatha. Struck up spiritual friendship in 1293 with Namadeva, another great saint of Maharashtra, at Pandharpur, a great pilgrim centre with its temple dedicated to Purandhara-Vitthala and Rakhumai. Took 'Samadhi' at Alandi in 1296, in front of a temple.

Even during his short span of 21 years, Jnanesvara became the celebrated author of 'Jnanesvari', a commentary in about 9,000 verses on the Bhagavadgita, which has mystic undertones. His other works include 'Amritanubhava', a philosophical treatise on the nature of 'Atman', 'abhangas' (religious lyrics) and the 'Changadeva Pasashti', being Jnanesvara's advice to Changadeva on advaitic experience. According to Dr. R. D. Ranade, Jnanasvara's contribution to the philosophy of mysticism is his doctrine of asymptotism. The word 'Asymptote' is a mathematical term describing a curve and an axis approaching each other infinitely and meeting at infinity. Jnanesvara has said: "The devotee attains to the Godhead, falling just short of His entire Being."

Namadeva (1270-1350 A.D.):

Namadeva was the son of a tailor, Damaseta, who lived at Narasingpur (Maharashtra). He developed the sampradaya of Pandhari as no other single saint of Maharashtra ever did.



Namadeva saw God in every creature and composed 'Abhangas' in ecstatic devotion of God. In one of his 'abhangas', he said: "As a bee's heart might be set upon the fragrance of a flower, or as a fly might seek honey, similarly does my mind cling to God."

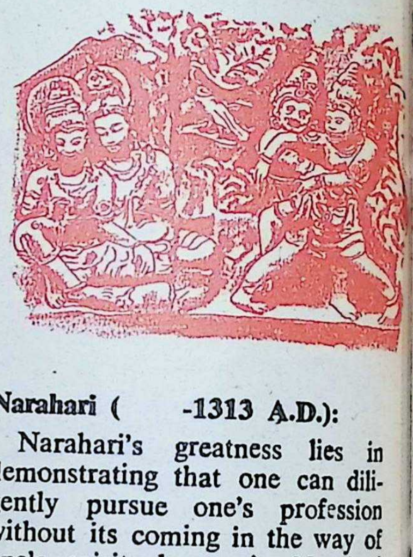
Eighty of Namadeva's 'Abhangas' are included in the 'Guru Granthsaheb' of the Sikhs. A small temple dedicated to him exists near Hoshiarpur in Punjab where he was much revered.

Gora Kumbhar (1267-)

A potter by profession, Gora Kumbhar was of such spiritual eminence that he is said to have tested the spiritual attainments of contemporary saints like Jnanesvara and Namadeva as a potter would test his pots. His 'abhangas' are full of rustic charm and deep religious fervour. He tells us of his emancipation even during his life and of the joys of life as a 'Jivanmukta'. He was so filled with God devotion that he once did not know that he had trampled his child in clay under his feet, while he was dancing in joy. But by God's grace the child was saved.

Samvata or Savata (-1295- A.D.):

Savata wanted all 'to bid goodbye to fear and deal a blow on the head of Death.' The garden in which he worked and the well from which he drew water to tend the plants are shown to visitors at Arnagaon in the Miraj District of Maharashtra. He says in one of his 'abhangas': "Garlic, chilly and onion are all my God. The water-bag, the rope and the well are all enveloped by my God. Savata is cultivating a garden and has placed his head on the feet of Vithala..."



Narahari (-1313 A.D.):

Narahari's greatness lies in demonstrating that one can diligently pursue one's profession without its coming in the way of one's spiritual pursuit. Narahari calls himself a goldsmith who deals with the name of God. He makes his body the melting vessel (the crucible) of the soul, which is the gold therein. In the matrix of the three gunas — serenity, passion and inertia — he pours the molten gold of God. Hammer in hand, he beats away the impurities of anger and passion. With the scissors of discriination, he gives shape to the olden leaf of the Name of God d with the balance of illumination, he weighs the golden leaf, e Name.

hokhamela (-1338 A.D.):

Chokhamela's life proves beyond doubt that birth, rank or cial status does not come in the ay of God-realisation.

Belonging to Mangalwedha of angli District, Maharashtra, hokha was a great devotee of e God of Pandharpur. He sings one 'Abhanga': "A sugarcane ay be crooked but its juice is in way crooked. A river may ave many twists and turns but e water has no such defect. hokha may be an untouchable ut his heart is not untouchable."

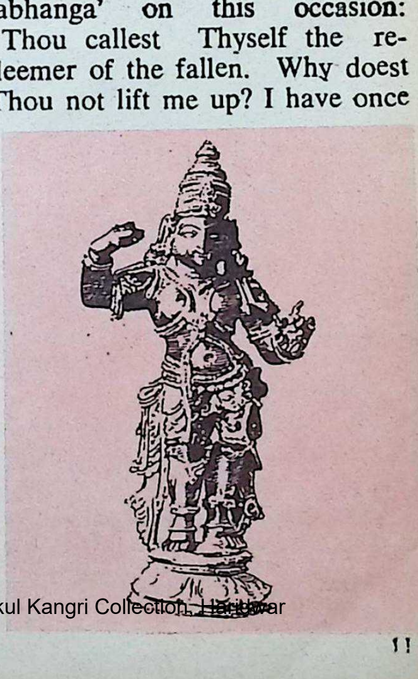
ena (Circa 1448 A.D.):

Sena was in the service of the ing of Bidar as a barber. It is aid that once he gave no heed the king's command to shave im as Sena was engaged in meditation. In one of his 'abhangas' e refers to his own profession as spiritual **Sadhana** like Savata. We are greatly skilled in the art f shaving. We show the client he mirror of discrimination and se the pincers of dispassion. We pply the water of tranquillity to ead and remove the hair of egotism. We pare the nails of passion nd are a support to all the four astes."

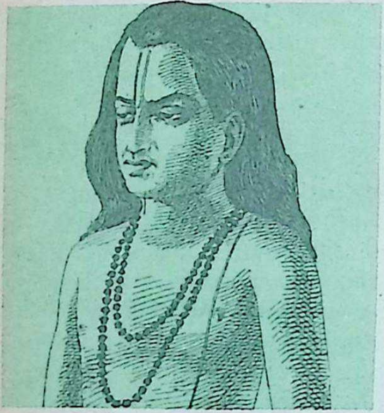
Janabai (Date ?) and Kanhopatra (C. 1468 A.D.):

Janabai was the greatest of the female disciples of Namadeva. She takes her place among the women saints of Maharashtra, next to Muktabai, the sister of Jnanadeva. In one of her abhangas she says: "As a bird flying in the sky still thinks of its young ones, or as a mother engaged in household duties still thinks of her child and as a she-monkey leaping from tree to tree does not lose its young one clinging to her bosom, we should also always think of Vitthala."

Kanhopatra, a dancing girl, spurned the invitation of the king of Bidar to visit his court. Devoted to God, she said in an 'abhanga' on this occasion: "Thou callest Thyself the redeemer of the fallen. Why doest Thou not lift me up? I have once



called myself Thine. If I am obliged to call myself another's, on whom would the blame rest? If a jackal were to take away the food of a lion, who would be blamed?"



Eknath (C. 1533-1599 A.D.):

Born in Paithan to the devoted couple Surya Narayana and Rukminibai, Sant Eknath was a householder saint who lived an exemplary life, transforming the lives of many including that of his own son who suffered from scholarly pride.

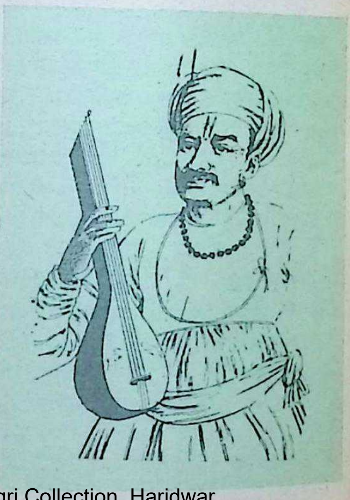
He found his Guru in Janardana Swami whom he served for six years. It was at his Guru's behest that he married Girijabai, an ideal wife, who helped her husband in every way to lead an ideal householder's life.

The text of Jnaneswari as it exists today is the version redacted by Sant Eknath following a vision in which Sant Jnaneshwar directed him to do so. This was done in 1584 A.D.

While this single work is enough to ensure the fame of Eknath for all time, he has also to his credit many Abhangas and other devotional literature, the chief of which is his commentary on the 11th Chapter of the Bhagavata. The "Bhavartha Ramayana" is another major work of his in Marathi which was completed by his disciple Gavaba. It is said that Gavaba, like Totakacharya, was a dumb boy made eloquent by the grace of the Guru. Himself a Sanskrit scholar, Saint Eknath was keen on spreading the message of God's glory among the masses in the vernacular as had been done by Sant Jnaneshwar.

Sant Tukaram (C. 1598-1650 A.D.):

The most popular of the saints of Maharashtra is Saint Tukaram,



a Dehu-born small trader whose fame made even Chhatrapati Shivaji go to him for spiritual solace. It was Tukaram who directed Shivaji to Sant Ramadas.

Like Eknath, Tukaram was also a householder with this difference that his wife Avlibai had the unsavoury reputation of a termagant.

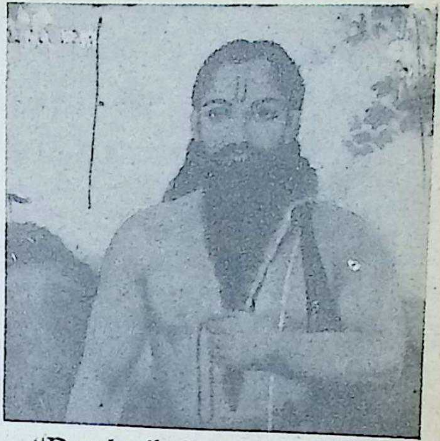
Tuka's heart was all given to Panduranga who did not smile on him so easily. Heart-rending are the 'Abhangas' of Tuka where he pleads with and even remonstrates against Vithala. But with God-vision or spiritual re-birth, Tuka's doubts were all dispelled and he became the spokesman of God."

Of his God-vision he sings: "How blessed am I that I have seen Thy feet today! How much have the saints done for me, O! God! Today's gain is indescribable. Its auspiciousness is beyond measure. Tuka wonders how so great a fortune should have fallen to his lot."

Samartha Ramadasa (1608-1680 A.D.):

Famed as the spiritual mentor of Chhatrapati Shivaji, Sant Ramadas was a saint cast in a heroic mould.

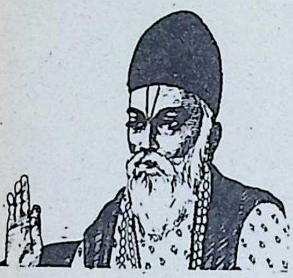
At the end of a 12-year penance in a cave, he had a vision of God in the form of Sri Rama, and from then on he became Ramadas. His original name was Narayana.



"Dasabodha" is the most important of Ramadasa's works. According to Prof. R. D. Ranade, "It is the outcome of the fullest experience of the world by a person who had attained to the highest spiritual experience." His "Manache Sloka", verses addressed to the Mind and 'Karunashtakam' are also very famous and popular works. Equally significant is another composition, "Janasvabhavagosavi" — Pseudo-saints — which exposes the wiles of the tricksters who pretend to be saints.

Like all other saints of Maharashtra, Ramadasa is also never tired of stressing the efficacy of chanting the name of God. "There is no distinction of caste in the utterance of God's name. Small men as well as great men, the dull as well as the intelligent, have been saved by the power of the Name. We must take care that while we utter the name of

God, God's form is also present before us."



Kabir (1380-1460 A.D).:

Kabir, a simple weaver of Benares (Varanasi), though brought up in a Muslim home, became a devotee of Rama. He was influenced by the teachings of Ramananda (1299-1410) who preached the gospel of 'Namajapa'. His was the voice of compassion and universal brotherhood. He poured out his heart in 'Dohas' or two-line verses in Hindi.

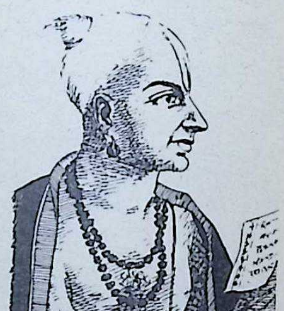
In one of his songs he said:

> **I am a child of Ram and**
> **Allah,**
> **I accept all gurus and pirs.**
> **O God — whether called**
> **Allah or Ram —**
> **I live by Thy holy Name**
> **I live by Thy holy Name**

Dr. Ranade says of Kabir as a mystic: "His insistence on the idea that the end of music should be the propitiation of God, and not mere sensual or sensory enjoyment, his doctrine of limited human freedom in the manner of William Jones, his acute observations in regard to the question of the fulfilment of a devotee's desires, and his suggestion that the saint might be regarded as the Personal and God as the Impersonal aspect of Reality, might easily be taken to be his chief contributions to the Philosophy of Mysticism .... His concept of बेहद or Infinite marks him out as a philosophic mystic of the first order".

Tulsidas (1646-1737):

It is said that there is hardly a home in the Hindi-speaking areas of the country where 'Ramcharitamanas', the work of Tulsidas telling the story of Sri Rama with unsurpassed devotion and great literary merit, is not kept. Tulsidas was well read in the

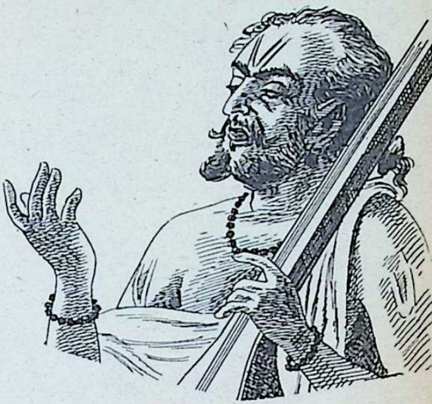


scriptures. To his scholarship was added his devotion to his deity, Sri Rama. Tulsidas wrote his magnum opus in a language which is a mixture of Avadhi and the Brajbhasa and thus set the seal upon what was later accepted as standard Hindi.

Though there are not many great mystical utterances in Tulsidas, he uses expressions almost in a mystical sense. "His remarkable exposition of the relation between such fundamental conceptions as Nama, Rupa, Saguna, Nirguna and Dhyana, marks him out as a thinker of a very high order. His insistence that Name and Form are only the Attributes of God may be regarded as Tulsidas's great contributions to Indian Philosophical Thought." (Dr. Ranade)

Surdas (C. 1478-1583 A.D.):

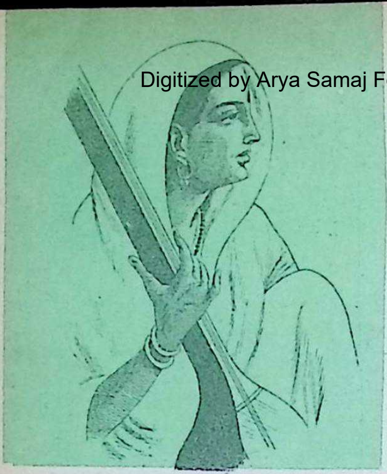
Surdas was born blind in a village called Siri on the outskirts of Delhi. He lived most of his life at Gau Ghat between Mathura and Agra on the banks of the river Yamuna. He had a musical voice and, on the advice of Vallabhacharya, sang of the Lord's Creative Play (Bhagavad Lila). He emphasized pure devotion and simple faith as the sure path to the highest religious experience. His major poetic compositions are 'Sur Saravali', 'Sahitya Lahari' and 'Sur Sagar', all suffused with 'Krishna Bhakti'.



"It was said of Homer and Milton that they wrote poems about heaven when they could not see things even on earth, both being blind men. Even so Surdas. He was physically blind, but from the inside, he had the vision of a great seer. Hence there was nothing very impossible for him by way of the apprehension of God." (Dr. Ranade)

Mirabai (1498-1546 A.D.):

Mira takes her place in the front rank of Indian mystics. Rajasthani, Gujarati and Vraj-Hindi are enriched by her poems (hymns). Daughter of a royal chieftain and married into a royal family (Rana Kumbha of Chitod), Mira showed no inclination towards earthly things. Her heart was given to her Girdhar (Krishna) from early childhood. She survived many attempts on her life and merged ultimately

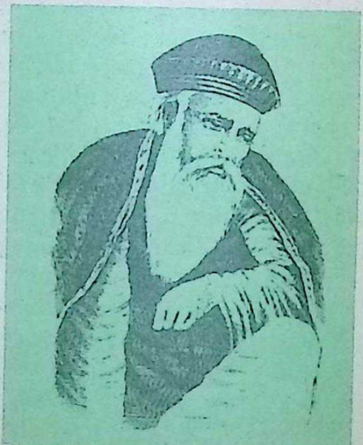


with her Girdharilal. She excels in 'Prema Lakshana Bhakti' and 'Madhura Bhava' so highly eulogized by Chaitanya and Vallabhacharya. Dr. Ranade attributes two doctrines to her: 'Theos' becoming a 'Pantheos' and the doctrine of Approximationism. These, he says, are enough to outwit the intellect of any technical philosopher.

Guru Nanak (1469-1539 A.D.):

Founder of the Sikh faith. Guru Nanak was born at Talwandi in Lahore District. At the age of 20, he left his home on a long pilgrimage, which extended to Mecca, for 40 years. Advaitic in outlook, a follower of Kabir, he took his teachings freely from Hinduism and Islam and made a collection of prayers called 'Japji'. Nanak was a poet par excellence and wrote in what is called 'Sudha Bhasha' — a mixed language with Punjabi as the main one. "He accepts the basic tenets of the Indian view of life — self-surrender against self-assertion, idealism against mere existentialism; a democratic spiritual temper so as not only to tolerate, but also appreciate and, if possible, integrate another's point of view; spiritualism against materialism." (Dr. Gopal Singh). Dr. Ranade observes: "Nanak is at his best in earnest appeal for turning every moment of our life to spiritual use, as well as in his description of the multifarious efficacy of the company of the saints. By a philosophico-mystical insight, he sees the internal and the external God, as well as perceives God in all things and all things in God."

Among the other great mystic saints of the Hindi-speaking area, Dr. Ranade in his book, 'Pathway to God In Hindi Literature', mentions Ramanand, Raidas, Dharamdas, Charandas, Dadu,



Matsyendranath, Gorakhnath, Mansur, Rahim, Gulal and Bahiro.

Chaitanya Mahaprabhu (1485-1533 A.D.):

Born in Nadia in Bengal, Chaitanya was both a scholar and a mystic. He came under the influence not only of the followers of Madhva, Nimbarka and Vishnuswami but the grand singers, Chandidas and Vidyapati. He became a sanyasin and spent most of his time in dancing and singing and preaching to the people that ecstatic love of Krishna was the crown of all religion. His life was an expression of the eternal longing of the human soul for the Infinite. It was a powerful commentary on the entire Radha-Krishna cult. "Chaitanya's flaming experience throws light for us on that mysterious figure, Radha, who, arising out of a few casual words in the 'Bhagavata Purana' took captive the hearts of innumerable men and women and becomes the heroine of thousands of songs, poems and dramas and, what is more astonishing, the live centre of more than one theology and the queen of more than one Paradise." (Prof. D. S. Sarma). Chaitanya left no books but his biography 'Chaitanya Charitamrita', written by six of his immediate followers called 'Goswamis', is a treasure of mystic experience.

Dr. Ranade could not write on the mystics of Bengal though he acknowledged their greatness. Among the great Bengali mystics are: Ramaprasad, (1718-1775 A.D.), Sri Ramakrishna Paramahamsa (1836-1886 A.D.), Swami Vivekananda (1863-1902 A.D.), Sri Aurobindo Ghosh (1872-1950).

Sankaradeva (1449-1568 A.D.) of Assam and **Jayadeva** of Orissa are also great God-intoxicated souls.

Narasimha Mehta (1414-1480 A.D.):

Narsi Mehta was born at Talaja, a village near Junagadh, Gujarat. It was while wandering with singing **Sadhus,** when he was about 15, that he had a vision of **Rasalila,** the dance of Krishna with Gopis. This mystical experience made him a man of God. Narsi had his share of life's tragedies. But he got over them all. Narsi has many autobiographical poems. His lyrics or 'padas' have

as their theme Krishna and his 'lila'. His lyric, 'Vaishnav Janato' — 'Who is a true man of God?' was Gandhiji's favourite 'bhajan.' "Who venerates each one in every world; who speaks ill of none; whose speech, whose senses and whose mind are disciplined ...... whose ambitions have been abandoned; to whom all women (other than his wife) are mothers; whose tongue slips not to utter untruth; whose hand does not stretch forth to touch what is not his own; him we call a Vaishnava. In his pure self are all the places of pilgrimage."

Purandaradasa (1480-1564 A.D.):

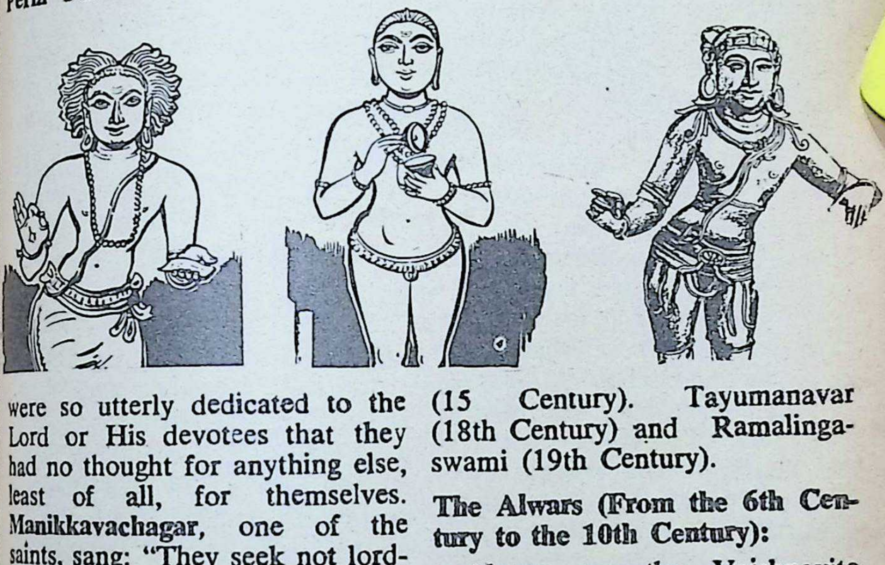
Born near Poona, Srinivasa Naik, as he was first known, was a rich man. He renounced all his wealth and became a Haridasa, servant of Lord Hari. A prolific composer, he laid in his songs (padas) the foundations of the Karnataka system of music. The songs are remarkable at once for their literary merit, reformist zeal, devotional fervour and philosophical teachings. In one of his songs he says: "For the milk-made delicacy of Rama's Name, the sugar is Krishna's name, and the name of Lord Vitthala, the ghee; mix, put it in your mouth and see the taste. Take the wheat of Ego, put it into the mill of dispassion and pound it into soft flour and prepare it into fine vermicelli, boil it, put it into the vessel of your heart, fill it with the water of feeling and cook it with your intellect; take it on a plate and eat; and when you get a belching, think of the Lord Purandara Vittala, who is of the form of joy.

The other Karnataka saint-singers and mystics are: Kanakadasa, Vijayadasa, Jagannathadasa, Vasudevadasa, Basaveswara, Akka Mahadevi, Mahalin-

garanga, Mahipati, Narasappa, Nijagunasivayogi, the saint of Nimbargi, Revanasiddha, Rudrayaswami, Siddheswara and Akhandeshvara.

The Nayanmars (From the 5th century A.D. onwards):

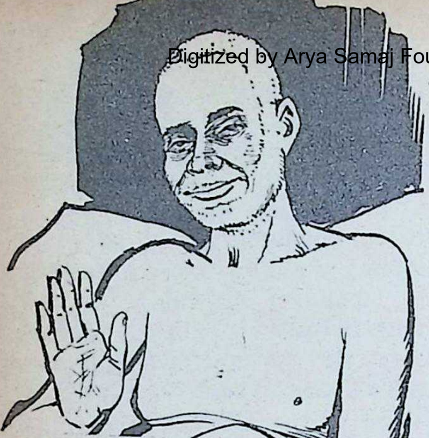
The Nayanmars are devotees of Siva and sixty-three of them are well-known. Their lives are chronicled in three popular works, one of which is justly famous — **Peria Puranam.** The Nayanmars were so utterly dedicated to the Lord or His devotees that they had no thought for anything else, least of all, for themselves. **Manikkavachagar**, one of the saints, sang: "They seek not lordly life; they seek the company of none except that of devotees, even if they were to lose all worldly prosperity thereby, and they accept to stay even in hell, should the Lord will it that way." Several miracles are associated with **Jnanasambandar**, **Tirunavukkarasar** and **Sundarar**. The lives of these saints are said to illustrate the basic principles of Saiva Siddhanta, especially the course of religious discipline known as Charya, Kriya, Yoga and Jnana. The discipline leads the aspirant to communion with God. The hymns of the Nayanmars are sung in temples according to 23 melody-patterns (Puns). 'Thevaram' and 'Tiruvachakam' hymns have been in vogue for more than 1000 years. Other mystics and hymnists include Arunagirinathar (15 Century). Tayumanavar (18th Century) and Ramalingaswami (19th Century).

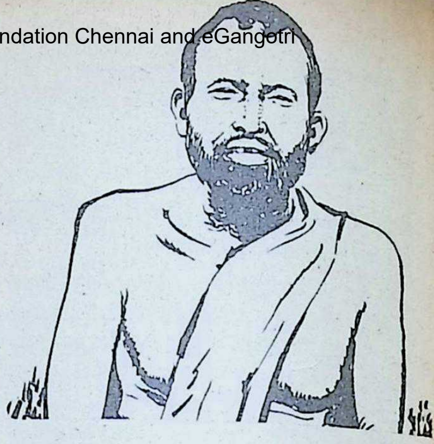


The Alwars (From the 6th Century to the 10th Century):

Alwars are the Vaishnavite saints 'immersed' in the love of God. There are twelve of them, namely:

Poigai, Bhutathalwar, Peyalvar, Tirumazhisai, Kulasekhara, Perialwar, Andal, Tondaradippadi, Tiruppan, Tirumangai, Nammalwar and Madhurakavi.





The work of the Alwars is known as the 'Nalayira Divya Prabandham' (The Divine Four Thousand). All the Alwars except Madhurakavi sing of God. To them, God is not an idea but a presence. Their poems are mystical and religious in content. There are in the works of the Alwars a number of exquisite lyrics in the Madhura-bhava or the nayika-nayaka-bhava, that is to say, lyrics that illustrate the path of bridal mysticism. The Alwars believe in incarnations (avataras) and in the world being God's Virataswarupa (manifestaticn). The Alwars speak of the 'interpenetration of heaven and earth, of God and man, not as an idea forged by the intellect but as an experience lived in the deepest reaches of the human spirit. (Prof. A. Srinivasa Raghavan).

Innumerable are the 'siddhas' and saints of Tamil Nadu who have had mystic experience. Thyagaraja (1767-1847 A.D.) and Bhagavan Ramana (1879-1950) come in this long and luminous mystic tradition.

Today, living in our midst and symbolic of this tradition, is the Paramacharya of Kanchi H. H. Chandrasekharendra Saraswati.

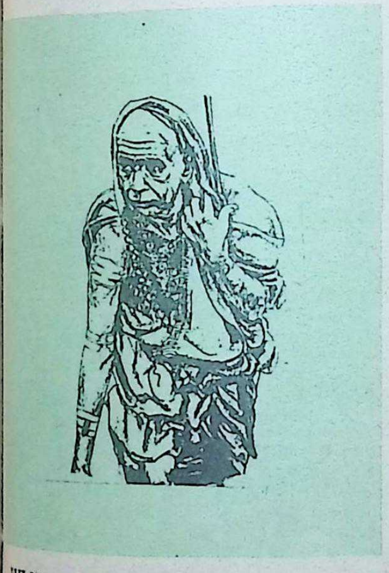
Bhadrachala Ramadas (17th Century):

Born of Linganna and Kamamba, Gopanna became Ramadas because of his devotion to Sri Rama. As Tehsildar of Bhadrachalm in Andhra, Ramadas renovated the Rama temple at Bhadrachalam and decorated the deity with jewels. At the same time, he failed to remit the revenues to the ruler Tani Shah of Golconda. He was imprisoned for 12 long years. Whatever the amount he owed, it is said, was paid to the king by Rama and

Lakshmana disguised as servants of Ramadas. To Ramadas nothing mattered except his Sri Rama. He sang many songs in fervant devotion to Sri Rama. "My poetry is fit for dedication to God alone. I will not let myself down by employing it for the flattering of man," he has said. Thyagaraja, another Rama Bhakta, refers in one of his songs ('Kshirasagara Sayana') to Ramadas as having been liberated while in prison by Sri Rama.

The Telugu Desam (Andhra Pradesh) has its share of glory in producing saints of great spiritual merit. Foremost among them was Vemana whom Dr. Ranade compares to Herakleitus of Greece. Vemana's bon mots, he says, have mystico-psychological tenor. They are also didactic.

Sri Sathya Sai Baba of Puttaparthi blazes the trail of the great mystics of Andhra.



Kerala, at the land's end, has also thrown up great bhaktas — Ezhuthacchan, Poonthanam, Narayana Bhattathiri, Bilvamangal, Kurur Amma and Sri Narayana Guru. Their works reflect their spiritual attainments.

Anjam Sri Madhavan Nambudiripad, who is happily in our midst, spreads the message of bhakti and emphasizes the potency of God's Name through his 'Bhagavata' discourses.

Swami Ranganatananda, Swami Siddhinathananda, Swami Chinmayananda among other innumerable sanyasins, through their writings and speeches, have kindled interest in the study of our scriptures and have made us proud of our spiritual heritage.

Western Mysticism

The literature on European mystics is vast and the European mystics are scattered through all such countries as Greece, Germany, France, Italy, Spain and England.

Plotinus (A.D. 205-270) is the greatest of the Neoplatonists and his "Enneads" are an embodiment and a visible manifestation of his mystical, literary and philosophical powers. St. Augustine (A.D. 354-430) is another whose 'confessions' constitute another great landmark in the history of mysticism. Dionysius, the Areopagite (A.D. 475-515), is also a great name in the history of mysticism.

After Dionysius, there are two women mystics in the persons of St. Hildegarde (A.D. 1098-1179) and St. Gertrude (A.D. 1182-1226). The point of contrast between them is that while the one combined mysticism with practical life, the other busied herself in her subjective experience.

St. Francis of Assisi (A.D. 1182-1226) is another great name in the history of mysticism. So far as his ethical qualities are concerned, he reminds us of the great Buddha.

Angela of Foligno (A.D. 1248-1309) was converted from a sinful life to a spiritual life.

Thomas Aquinas (A.D. 1226-1274) is known more for his philosophy than for his mysticism though, according to Dr. Ranade, from the undoubted influence that he left upon Dante, we cannot deny to him a niche in the temple of mysticism'.

Dante (A.D. 1265-1321) combined extraordinary powers of rhythm, imagination, and spiritual experience, so as to be able to unfold the pathway through the Inferno and the Purgatorio to the Paradiso, where one might enjoy the Beatific Vision of God.

There are three great German ystics, Meister Eckhart (A.D. 260-1320), Tauler (A.D. 1300-361) and Suso (A.D. 1300-365).

Ruysbroeck (A.D. 1293-1381) the mystic of Flanders. Richard olle (A.D. 1290-1349) starts e line of English mystics but his terest in mysticism is not philophical but practical. Lady lian of Norwich (A.D. 1343-413) is one of the greatest of nglish female mystics and her Reverberations of Divine Love" Sixteen Revelations of Divine ove", "Visions and Voices ouchsafed to Lady Julian" are roofs of her mystic attainments. About the merits of Thomas A. empis (A.D. 1380-1471) as a ystic, opinions vary.

Two great Italian female myscs are: Catherine of Siena (A.D. 347-1380) and Catherine of enoa (A.D. 1447-1510). Ignaus Loyola (A.D. 1491-1556) under of the Society of Jesus, as his mystical greatness hidden n account of the active propaandist work that he did. St. eresa of Avila (A.D. 1515-582) is again one of the greast of the mystics of all ages. St. ohn of the Cross (A.D. 1542-591) was the greatest of St. eresa's disciples. The German oe-maker, Jacob Boehme (A.D. 575-1621) is the type of a mysc who sprang from a lower ass and has analogues in hokhamela, Raidas and others from the stream of Indian Mysticism.

Madame Guyon (A.D. 1648-1717) the second great Quietistic mystic, was a prolific writer. John Smith (A.D. 1616-1652) is a typical Cambridge Platonist who in his "True Way of attaining to Divine Knowledge" tells us how faith must become vision, and how a consciousness of sins produces in one the working of an Aetna or a Vesuvius. **Bunyan,** the great Puritan writer (A.D. 1628-1688), describes in his "Grace Abounding" how he passed through a soul-shaking experience, which entitles him to the name of a mystic. George Fox (A.D. 1624-1690) the founder of the school of the Quakers, made a crusade against mere formality in religion and trusted to the 'Inner Light' alone. William Blake (A.D. 1757-1827), painter, poet and mystic, made a remarkable combination of colour, rhythm and spiritual experience.

Of other English mystics mention may be made of John Keble, Wordsworth, Browning and Tennyson, Carlyle and Emerson.

Islamic Mysticism:

Islam has a long tradition of mystic saints called sufis. Founded by the learned son-in-law of the Prophet, it was perfected by poets and saints like Ghajali, Rumi, Fakyabi, Ibn Sina and Abdur Quadir Jilani. Dr. Ranade mentions Jalaluddin Rumi as 'one of the greatest of the mystics of all ages and countries.' Among the great Indian Sufis are Baba Farid (1200-1280 A.D.), Nizamuddin Auliya (14th Century), Amir Khusrau (1253-1325 A.D.), Sarmad (17th Century), Bullah Shah (1680-1752), Najir (1735-1846 A.D.) and Khwaja Ghulam Farid (1845-1901).*

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* The issue of Bhavan's Journal of April 16-30, 1984 carries an article on the Sufi Saints by Shri K. K. Khullar.

PHILOSOPHY AND RELIGION

The problem of supreme importance to mankind is the problem of the existence of God and His relation to Man and Nature. Philosophy and Religion both concern themselves with the solution of this problem, but while philosophy engages itself in the intellectual side of this solution, Religion concerns itself with the practical side. Philosophy without the content of Religion would be empty. Religion without the guidance of Philosophy would be shapeless and amorphous. It would thus be necessary to combine the dictates of Philosophy and Religion in the interest of the highest solution of the problem.

By religion we mean the direct, first-hand relationship of Man and God. Religion is for all humanity; its manifestations are for different races and climes. Religion is a matter of eternity; its forms have only existence in time. Religion concerns itself with the essential; its forms with the accidental. Religion is the embodiment of the universal; its forms are individual manifestations of it. The relation of the One and the Many is nowhere better exhibited than in the relation of Religion and its various forms. Religion to deserve its high function must be criticised and systematised religion. Religion has to steer clear of the Scylla and Charybdis that surround it on both sides. For, on the one hand, there is the danger of Superstition which is an unworthy view of God. True religion has to steer itself clear of both these dangers and it is only the helm of Philosophy which can steer it to a safe and happy haven ... Hence we must combine a philosophic view of reality with an empirical study of faiths, so as to be able to find a reasoned justification for our religious aspirations and attainments.

—Gurudev Ranade

THE HIGHEST ASCENT

GURUDEV RANADE

MYSTICISM denotes that attitude of mind which involves a direct, immediate, intuitive apprehension of God. It signifies the highest attitude of which man is capable, namely, a beatific contemplation of God, and its dissemination in Society and World. The surest criterion of Mysticism is the reality of the experience as enjoyed by the Mystic himself. It is known only to him and his Maker. Before it there is no appeal; for it there is no criterion. It is this personal-divine aspect of a mystic's spiritual realisation which stamps it with a peculiar halo and worth. It is in this sense that mystical experience has been regarded as ineffable.

It has been very often supposed that, for mystical experience, no separate faculty like intuition need be requisitioned, but that intellect, feeling, and will might suffice to enable us to have a full experience of God. Now it is a matter of common knowledge that even for heights to be reached in artistic, scientific, or poetic activity, a certain amount of direct, immediate intuitive contact with Reality is required. Far more is this the case in the matter of mystical experience. Intuition, far from contradicting intelligence, feeling, or will, does penetrate and lie at the back of them all. Intuition would not deny to Mysticism a title to philosophy if intellect requires it. As it connotes a determinative effort towards the acquisition of reality, it implies a definite, prolonged and continuous exercise of the will. As feeling brings the subject and the object into more intimate contact than any other phychological process, it also becomes a vital part of the process of realisation. Thus it seems that intelligence, will, and feeling are all necessary in the case of mystical endeavour. Only intuition must back them all. It is this unique character of mystical experi-

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3	Sri R. P. Goenka, Calcutta	Rs. 10 lakhs
4	Sri Eswara Prasad Poddar, Calcutta	Rs. 10 lakhs
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Date : 31-3-1986

Executive Officer

nce, namely, its intuitive and in- ffable character which has serv- d to make all God-aspiring umanity "a common and hidden ociety" the laws of which are nown to themselves, if at all.

A man who aspires after the ystical life must have an un- altering and penetrating intellect; e must also have a powerful hilosophic imagination. Accu- ate intellectual thought . . . is a ure accompaniment of mystical xperience. It is true that there re temperamental differences etween mystics. Not all mystics eed be philosophers, not all ystics need be activists, not all ystics lead a life of emotion; but herever true mysticism is, one f these faculties must predo- inate, and unless we see in a ystic a full-fledged exercise of at least one of these faculties, we may not say that he is entitled to the name of a mystic at all. Another criterion of the reality of mystical experience is its capacity for the definite moral development of the individual and society. A true life of Mysticism teaches a full-fledged morality in the individual and a life of general good in the world.

A mystic is of supreme service to humanity by calling their attention from moment to moment to the perfection and greatness of God. In fact, no mystical experience is possible unless we have a plenitude of finer emotions all tuned to the experience of God. A mystical life is — supremely emotional; only the emotions ought to be — controlled by intellect. ☐☐☐

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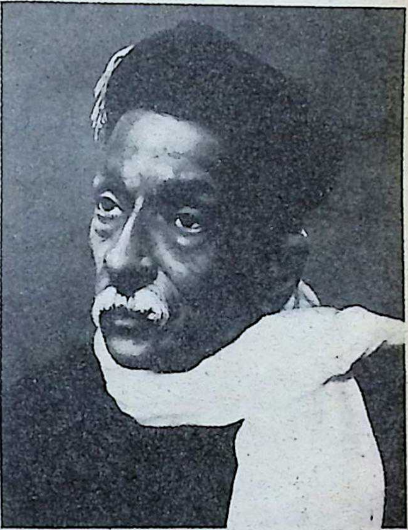
What Gurudev has done for Sanskrit

PRO: B. R MODAK

GURUDEV RANADE was a lover of Sanskrit from his boyhood. Even when he was a student at the High School, his knowledge of Sanskrit was profound. He studied advanced Sanskrit classics even while he was studying in Standard VI. At that time the Rajaram High School at Kolhapur was regarded as an advanced school. Hence it was customary in the P. B. High School at Jamkhandi to ask the students in the Matric class to answer question-papers set in the Rajaram High School. Accordingly when such a Sanskrit paper was set for Matric students, Ramachandra answered it even when he was reading in the Pre-Matric class, and topped the list.



Ramachandra stood first in Sanskrit at the Matriculation examination and secured the 'Jagannath Shankarshet Scholarship' in Sanskrit. In the Intermediate Examination of the Bombay University, he not only secured the rare first class, but also got the Varjivandas Sanskrit Scholarship. At the B.A. examination he won the Bhau Daji Sanskrit prize. Such was his proficiency in Sanskrit grammar and literature.

Once his maternal uncle said

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to him: "I hear that you know Sanskrit well. Will you explain a Sanskrit verse which I now recite?" Ramachandra agreed. When the maternal uncle recited the verse, Ramachandra could give five different interpretations of that verse. The maternal uncle was highly pleased with his erudition.

Ramachandra learnt, just out of curiosity, some portion of Patanjali's Vyakarana Mahabhasya from the Shankaracharya Pitre Swami of Karavira Pitha.

Gurudev Ranade came to know that the son of a Shastri in Bijapur was preparing for the Jagannath Shankarshet Scholarship. Ranade said to the Shastri: "That is very good. Ask your son to learn by heart at least one or two thousand verses from the five Maha-kavyas in Sanskrit." When young boys came to see Gurudev, he used to tell them to read regularly the Bhagavadgita and to recite the Rama-raksha every day.

Once Shri Kaka Karkhanis asked Gurudev: "How much time do you require to learn a poem by heart?" He replied: "When I understand the meaning, it automatically remains in my memory."

After Dr. R. G. Bhandarkar passed away, Gurudev was sitting one day in his Adhyatma Bhavan at Pune. An idea struck him that there should be a good memorial for the outstanding personality of Dr. Bhandarkar. Gurudev went to Dr. Belvalkar and conveyed his idea regarding a Research Institute. Dr. Belvalkar liked it and with the help of Dr. Gune he founded the Bhandarkar Oriental Research Institute, which is rendering great service to the cause of Sanskrit.

Greek and Sanskrit

A remarkable article by Gurudev is 'Greek and Sanskrit: A Comparative Study'. His original thinking and aptitude for research are clearly seen in that article. Gurudev had learnt the Greek language in order to study Greek philosophy in the original. In that article Gurudev brings out "the very close resemblance existing between the two noblest languages of the world — Greek and Sanskrit." He points out that when Western scholars first began the study of Sanskrit, they deemed that an entirelv new and unoccupied field had opened up before them; and it is to the European study of Sanskrit that the origin of comparative philology is to be traced. Gurudev has placed before the readers as clearly and simply as possible the many points of resemblance between the two languages.

The Greek alphabets are very near to the Sanskrit alphabets, much nearer than to the Latin, German and French alphabets. The accents form an integral part

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in the Vedic system. They were for the sake of preventing text-corruption, by compelling a particular accent for a particular word, especially when the literature could only exist on the lips of people. There are accents in the Greek language also. In both the languages ordinarily there is only one acute ('udatta') accent in a word. But there are some short pronominal forms and particles which do not claim their due of an acute accent.

In the Vedic Sanskrit there are words like the 'Devata Dvandva' compounds which have two acute accents in them. Such is not the case in the Greek language. In Sanskrit the acute never changes and holds always its imperial place; in Greek it changes into circumflex ('svarita') and even to grave ('anudatta'). The only accents which change in Sanskrit are the grave and the dependent circumflex.

Combination (sandhi) takes place both in the case of vowels and in the case of consonants in both the languages, and the combinations are also identical. It is only the Greek which shows the existence of Article. It is absent in Sanskrit and in Latin also.

Of all the languages in the world, Sanskrit shows the largest variety of cases; other languages show comparatively a smaller number in the declension of nouns. Thus while Sanskrit shows eight cases, Latin shows six, Greek shows five, and German and French only four; while there is absolutely no declension proper in English, and there are no cases. The function of these is served by the prepositions therein. The Genitive Absolute in Sanskrit is similar to the Genitive Absolute in Greek, but there is no Locative Absolute in Greek as the Locative case does not exist in Greek.

With regard to number it may be noticed that Greek and Sanskrit are at one in having a Dual, and in this respect they differ from all other languages. The origin of Dual is to be traced to the necessity of characterising things which necessarily go in pairs, as the eyes, the ears, the hands and the feet; and as these cannot be pluralised, it was found necessary to invent a new

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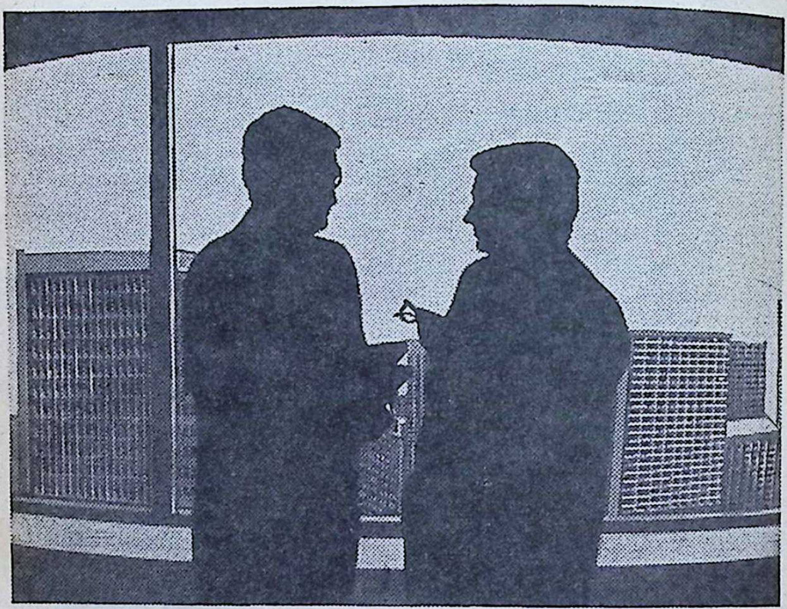

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kind of number altogether. When once the Dual was introduced in the case of nouns, it was necessary to introduce it in the case of verbs also, as otherwise a dual subject will have a plural verb. Hence we find dual even in the case of verbs both in Greek and Sanskrit.

In the comparison of adjectives again, we meet with resemblances which are extremely noteworthy. The similarity noticed in numerals has been one of the stock arguments of philologists in favour of pointing out the common origin of languages. When we come to conjugation of verbs, we see even greater similarities. In Greek, as in Sanskrit, the terminations of the Middle (i.e. Atmane-pada') and the passive are exactly and always identical. Even the senses that are to be conveyed by the Active (i.e. 'Parasmai-pada") and the Middle voices in Greek and Sanskrit are identical. Thus in either languages the Active was meant to have a transitive meaning, as throwing the action on to the others, and the Middle was meant to have a reflexive meaning, as throwing the action on to oneself. This meaning is absolutely clear in the very significant epithets 'Parasmai-pada' and 'Atmane-pada' that were invented by Sanskrit grammarians.

In Greek there are two varieties of Future, two varieties of Perfect and two varieties of Aorist; in Sanskrit, similarly we have two varieties of Future, two varieties of Perfect, but classically speaking, the appalling number of seven varieties of Aorist. The cause for this large number of specialised tenses is to be found in the fact that the languages were widening and it was necessary to restrict and group the tenses under different classes.

There is one mood in Sanskrit, which does not occur in Greek and Latin, and it is the conditional लृङ्. It is used when things might have, but have not happened. In both the languages the Perfect is formed by reduplication, a feature which marks Greek and Sanskrit as cognate with each other as apart from other languages. The genesis of reduplication is to be found in its utility as a mark of completed action, which is the meaning given to the Perfect in both the languages. Reduplication is used also for Frequentative in Sanskrit, but it has no parallel in Greek. Similarly causal form and Benedictive mood (आशीर्लिङ्) do not exist in Greek.

There is a subjective in Sanskrit, corresponding to the Greek Subjunctive, but it is only to be found in the Vedas (लेट्). In classical Sanskrit literature, it has almost disappeared; but in Greek it retains its full vitality. In point

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of syntax also there is a great deal of resemblance. In either language the duration of time is expressed by the Accusative. The particle can not begin a sentence.

In Greek there are no compounds as in Sanskrit. In the Vedas we find few and simple compounds. It is in later Sanskrit that the compounds become more and more complex and we find long strings of words joined together. The compounds have this virtue in them that they enable writers to express themselves very briefly. The compounds are serviceable within a certain limit, but there is always the danger that the limit may be crossed.

Gurudev Ranade, in his concise and clear statement regarding the similarity of Greek and Sanskrit, has put forth the above salient points that are based on an independent study of the two languages.

The seed of genuine love and regard for Sanskrit, which was sown in his mind by the teachers when he was studying in the High School, grew into a mighty tree when he was studying in the college. Later, it brought forth fruits in the form of his writings on the Upanishads, the Vedanta Sutras and the Bhagavadgita. Thus Gurudev Ranade has rendered yeoman service to the cause of Sanskrit. ☐☐☐

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Parmenides, it is also clear that the doctrine of becoming preceded the doctrine of being, and Hegel's contention that the logical category of becoming must follow that of being is not historically justified".[10] Though Prof. Ranade is all praise for Aristotle on some counts, he censures him on others. He himself holds a brief for the deductive method and for system building and therefore cannot agree with Aristotle who treated Eleatic philosophy slightly.

He observes that Aristotle "fails to appraise correctly the mportance of the deductive method in philosophy, which Melissos was one of the earliest o formulate and to carry to perfection".[11] "Xenophanes certainly had a right to be treated more leniently by Aristotle for his umanistic importance".[12] All he judgments testify to Prof. Ranade's mature understanding nd evaluative genius.

se of Synthetic Method

The teaching of Plato's dialogues by the synthetic method was nother special feature of Prof. Ranade. We gather this from a student's notes. When he taught the dialogue, Phaedo — the dialogue which contains the account of the death of Socrates which has few parallels in the history of world literatuae — he used the synthetic method. The theme of the dialogue is immortality of the soul. Prof. Ranade collates arguments for pre-existence and post-existence of the soul. He cites parallel arguments from Plato's other dialogues like Republic, Phaedrus and Laws, and compares them with Christian ideas. When it is established that the soul is immortal, the next question is about its fate after death. He then deals with the subject by drawing comparisons from Dante who indicates different regions for different types of souls. He concludes by pointing out that Plato's idea that a philosopher is free from incarnation is antitheti-

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5. Philosophical and Other Essays, Part I, P. 48.
6. Ibid, Pp. 61-62.
7. Ibid, P. 80.
8. Ibid, P. 86.
9. Ibid, Pp. 14-16.
10. Ibid, P. 5.
11. Ibid, P. 71.
12. Ibid, P. 30.

cal to Christian concept but similar to the Indian standpoint.

Inter-disciplinary Study

Let us pass on to Prof. Ranade's contribution to Greek thought through an inter-disciplinary understanding of mathematics and philosophy. All students of Greek Philosophy are familiar with Zeno's puzzles.

Zeno who wanted to defend the monistic philosophy of his master, Parmenides, put forth a number of arguments against multiplicity and motion. For example, he said that the flying arrow must be regarded as at rest. At any moment during its motion, it is at rest and a sum of restful positions cannot constitute a motion.

Zeno's argument against motion can be dealt with only by considering time and space together. Zeno accepts that space and time are continuous, but forgets that motion is something totally different from both and is qualitatively new. His question is: How can you say that the arrow moves when it is at rest at a particular point? The answer is that movement is not an addition of particular distances, nor is it a successive counting of moments either. It is a spatio-temporal relation where both time and space are involved but where the result is totally different either from space alone or from time alone. The process of the formation of green colour from the combination of two basic colours, viz. blue and yellow, can be cited as an example. Green is neither yellow nor blue but a third different colour. So too time and space in combination give us motion.

Zeno speaks of space but keeps silent about the spatio-temporal relation. The analysis of motion into static points of space or time which Zeno attempts is incorrect. There are no static spaces nor static moments in motion; and, therefore, to say that an arrow which moves is static at every point is irrelevant.

The question involved in most of Zeno's Sophisms is whether an infinite number of very small units gives us a finite number. He says that a bushel of corn does not make a noise as one grain of corn does not produce an audible sound. A very slight sound is inaudible, and another very slight sound is equally inaudible; and so two inaudibles or even a hundred inaudibles cannot give an audible sound. But the very supposition that a very slight sound is inaudible is wrong; it is a very small unit but not a zero unit; it is not 'nothing'; it is 'some thing', though infinitesimal. The perceptions that arise out of very weak stimuli are called petite

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13. Ibid, Pp. 61-63.

Physiology	Psychology	Ethics	Sociology
Liver	Appetite	Temperance	Worker
Heart	Spirit	Courage	Soldier
Brain	Reason	Wisdom	Legislator
Body	Soul	Justice	Philosopher

rceptions — (small perceptions) y Leibnitz. They are incapable f being heard singly, but defiitely audible if they come in rge numbers.

Psychologically speaking, a rge number of perceptions hich are severally below the hreshold of hearing, are above he threshold when taken in comination. Mathematically an ininite number of very small units ives us a finite number, and so hough a single unit of corn in Zeno's example does not make a oise, a sound is produced when he whole bushel is poured. That a large number of infinitesimal nits can give a finite quantity has been shown by Prof. Ranade y applying the laws of Infinitestimal Calculus.[13] By this the round of puzzles of Zeno is aken away. People wondered at Zeno's arguments which seemed o be absurd, but insoluble. They riticised him. Philosopher-mathematicians like Weirstrass even tried to re-establish his sophisms. But it was Prof. Ranade who alone gave a mathematical solution to these so-called insoluble problems.

One more example of inter-disciplinary comparisons may be cited from his Student's notes.

Plato's ideas put in such a tabular form explain the 'physiologico - psycho - ethico - Sociological parallelism.'

Conclusion

Thus we find re-interpretation of many a Greek thinker. There are comparisons of Greek concepts with Indian and European concepts, both ancient and modern; there are evaluations and judgments, with a couple of mathematical ideas thrown in. We have to study and re-study Prof. Ranade's writings to derive benefit from his studies. □ □ □

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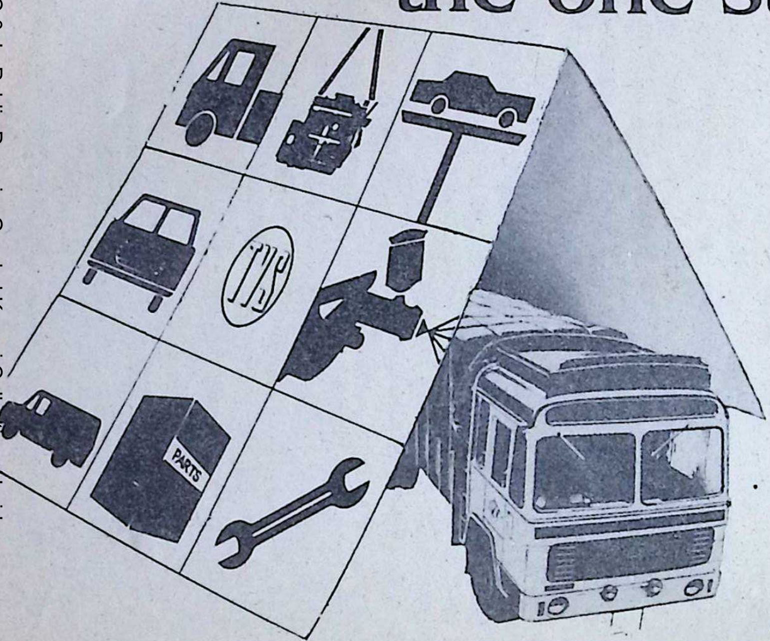

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The Sage of Nimbal

"Dr. Ranade has been touched with the Grace of God. We merely talk philosophy while he actually lives it. With Ranade philosophy is the pursuit of wisdom, not a mere intellectual exercise. It is for him meditation on spirit, a dedicated way of life."

—Dr. S. Radhakrishnan

This tribute by one of the great philosophers of India to another equally distinguished brings out the essence of the greatness that was Ramachandra Dattopant Ranade. Dr. R. D. Ranade, 'Gurudev' to all those who were privileged to be taught by him or were drawn towards him by his spiritual effulgence, was both a scholar and a saint. His scholarship was massive and his saintliness authentic. As a scholar, he was an intellectual Colossus like Carlyle, the Sage of Chelsea, whom he greatly admired.

If Dr. Radhakrishnan enriched philosophy by his comparative study of Eastern religions and Western ethics, Dr. Ranade brought Indian mysticism into the mainstream of world philosophical thought.

To Dr. Ranade religion and philosophy were but two approaches to the mystery of God and His creation. While philosophy sought to get at the heart of the mystery through intellectual analysis, religion showed the way for a direct apprehension. Philosophy without the content of religion was empty and religion without philosophy was shapeless and amorphous. Dr. Ranade's distinction lay in experiencing the Divine in himself and communicating that experience (of his own and that of the saints of the land) in Western philosophical terms. 'Rational mysticism' was not a contradiction in terms to him; he wanted, and strenuously tried, to make it acceptable as a truism. His writings evoked the appreciation of scholars all over the

Guruvayur temple is one of the most renowned temples in India. It is 29 Kilometres from the nearest railway station Trichur (Southern Railway). The presiding deity is Sri Krishna, the Divine cowherd of Brindavan and Lord of the Bhagavad Gita. The deity known as

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Guruvayur Ekadasi (December) : The Ekadasi celebrations begin 30 days in advance. Chembai Music Festival is conducted during the last four days of the Festival.

Annual Utsavam (February & March) : The most remakable features of the 10-day festival are Anayottam (Elephant race) on the inaugural day, the grand Utsavabali on the eighth, the Pallivetta on the ninth and the Arattu on the final day.

Elephant Camp at Punnathurkotta : The Devaswom is maintaining 36 elephants of its own. The elephants are stationed at Punnathurkotta, 4 km. from Guruvayur. Pilgrims are permitted to visit the place and see the elephants.

General : The administration, control and management of the temple are vested in the Guruvayur Devaswom Managing Committee constituted under the Guruvayur Devaswom Act, 1978.

Administrator,
Guruvayur Devaswom, Guruvayur (Kerala)

orld; his followers still practise is method of study and contemplation.

Destiny brought Dr. Ranade arly in his life, about the age of 5, under the spiritual influence f Sri Bhausaheb Maharaj, a saint t the Nimbargi Sampradaya, at amkhandi (now in Bijapur Dt. f Karnataka) in 1901. Meditaion on the Name of God (accordng to the Sampradaya) was part f the routine of his life for many ears and, after a stage, became he very substance of his life. His wn experience of the 'Vastu' form of the spirit) led him to the tudy of the lives of the mystics ll over the world. In his magum opus 'Indian Mysticism: Mysticism in Maharashtra' (1933)* he makes a comparative study of such sweep and depth that it takes one's breath away. Defining 'mysticism' as an 'attiude of mind which involves a irect, immediate, first-hand intuiive apprehension of God,' he compares Jnaneswara to Plotinus, Augustine, Eckhart, Dante and St. John of the Cross; Muktabai, Janabai and Kanhopatra to Julian of Norwich, Catherine of Sienna and St. Teresa of Avila. About others, he says: "Of the untouchable mystics, Chokhamela naturally stands comparison with Bohme, the shoe-maker .... Tukaram has his comparison, firstly, so far as the personalistic element in mysticism is concerned, with the great Suso ....; Tukaram's mystical experience brings to mind the two stages through which .... Bunyan passed from his "Pilgrim's Progress" to the "Grace Abounding ...." ...... Finally, Tukaram could be very well paralleled to the brilliant European mystic Dionysius the Areopagite; Ramadas has his comparison with European mystics like Pythagoras, Ignatius Loyola, Ruysbroeck."

In his numerous lectures and books, the central idea is that the mystic vein is traceable to the Vedas and that the beautific vision had been enjoyed by all the mystics. At the age of 29 (1915) he delivered a series of lectures on the Upanishads which were later collected and published in book form in 1926 as 'A Constructive Survey of Upanishadic Philosophy.' Here, the emphasis is on the word 'constructive', as distinguished from 'comparative.' For he takes up the Upanishads unbiased by any theological commentaries, and presents them in all their 'richness and variety' to show that "the Upanishads contained not one system of philosophy but systems of philosophy rising one over another like Alps over Alps, and culminating in a view of Absolute Reality which was worthy

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* Later published in 1961 by the Bhavan under the title 'Pathway to God in Marathi Literature.'

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f the fullest consideration of our ontemporary philosophers of the Vest." In his Basu Mallik Lec- ures brought out in book form nder the title "Vedanta the ulmination of Indian Thought" elivered at the Calcutta Univer- ity in 1928** he reviews Bada- ayana's teachings and establishes hat Vedanta finds its consumma- ion in mysticism. The 'Pathway' ooks (on the saints of Maha- ashtra, the Hindi-speaking region nd Karnataka) of Dr. Ranade re a class apart which, to use his wn words, are 'lamp-posts' hown by the Guru for the pil- rim set on the goal of self-rea- isation. "The Bhagavad Gita as philosophy of God realisation' Bhavan's Publication 1964), ontains the lectures delivered by Dr. Ranade in 1928 (when he was 42) at the Nagpur Univer- ity. Dr. Ranade takes us here hrough 'the labyrinth of modern nterpretations' and points out hat in the Gita, 'the Moral, the Sublime and the Divine merge in ne consummate Philosophy of Spirit.' The book includes a chap- er on 'Methods of Meditation', which serves as a practical guide o seekers.

In 1922, after his second marriage,*** Dr. Ranade built a house for himself at Nimbal in Bijapur District of Karnataka, in order to pursue the path of devotion without any distraction. He also resigned from the Deccan Education Society owing to differences of opinion with the management; Dr. Ranade was in favour of vigorous research while the Society attached importance to teaching. From Nimbal, where he set up an Academy of Philosophy and Religion, he published his 'A Constructive Survey of Upanishadic Philosophy'. The book attracted the attention of Pandit Ganganath Jha, Vice-Chancellor of the Allahabad University, who 'passionately desired' to appoint Dr. Ranade as the Head of the Department of Philosophy. The learned Pandit wrote in one of his letters: "It does not matter if you don't deliver a single lecture. I want to enter your name in the list of professors of our University." Dr. Ranade yielded to such a loving invitation and in 1927 joined the University. He was to spend the next 18 years at the University, first as Professor for seven years and the next 11 years as Vice-Chancellor. This period not only saw Dr. Ranade becoming a Scholar Extraordinary but the

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** The book was written mainly from the notes left by Gurudev by Prof. B. R. Kulkarni, an ardent disciple. Prof. Kulkarni is closely associated with the Bhavan.

*** His first wife died at a very young age in 1918 influenza epidemic which swept over Maharashtra.

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centre of a devoted band of students totally dedicated to him and treading the luminous pathway to God.

After his retirement from the Allahabad University in 1946/47, Dr. Ranade repaired to Nimbal and stayed there for the rest of his life of about a decade. He occasionally went out on pilgrimages or on lecture tours. His disciples increased in number and Nimbal became, what Carlyle's Chelsea was to literary London, a nest of spiritual seekers of India. Carlyle, Dr. Ranade held, was a mystic from the beginning to the end of his literary career. According to him, Carlyle lived in the Divine Idea of the World. And so did the Sage of Nimbal himself totally unconscious, like the true bhakta or jnani, of being a light unto others, of his and the generations to come.

One Culture

Article 25 of the Indian Constitution provides for freedom of conscience and free profession, practice and propagation of religion. This was a controversial article especially that part of it which related to the propagation of religion. Dr. Ambedkar, himself a convert to Buddhism from the Hindu-fold, strongly defended in the Constituent Assembly the right 'to profess, to preach and to convert.' Though hedged in by restrictive clauses, this freedom to propagate or convert has been taken advantage of by some communities. Occasionally, there have been violent eruptions of communal tensions. States like Madhya Pradesh and Orissa, have already enacted laws for preventing conversions through foul and fraudulent means. The Venugopal Commission, which inquired into the communal clashes that occurred in 1982 in parts of the Kanyakumari District of Tamil Nadu, has in its report recommended similar legislation in the State. The State Government's decision to accept some of the recommendations of the Commission was announced recently. This is good as far as it goes in view of the conversion activities reported from Tamil Nadu from time to time. Besides proposing a common civil code as envisaged in Article 44 of the Constitution, the Commission has rightly suggested amendment to the Foreign Contributions (Regulation) Act so that money flowing in from Indian expatriates abroad will not be misused for proselytization. The Ahmedabad clashes in recent months were partly attributed to such misuse.

While the general tenor of the recommendations of the Commission is to be welcomed, some of its observations could have been avoided. While coming down heavily on the R.S.S. the Commission has said that the R.S.S. ideology and philosophy 'are

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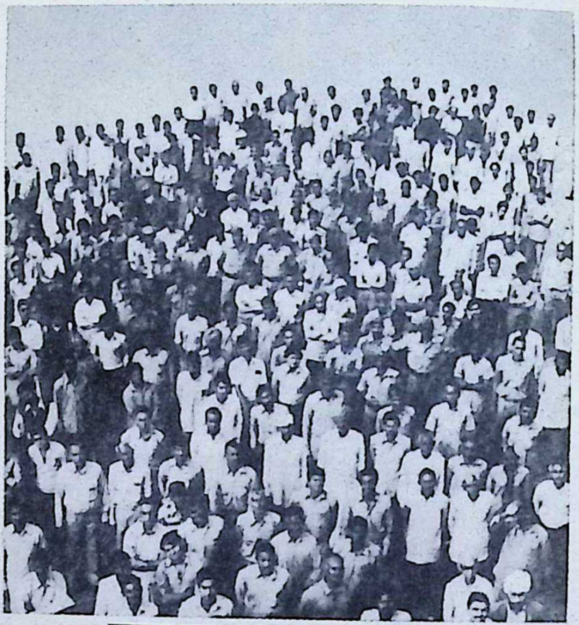

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foreign to our great Dravidian culture and tradition.' While the Commission is entitled to have its own views about the R.S.S. it passes one's comprehension as to why it should make a reference at all to the 'Dravidian culture and tradition.' India has one culture and any attempt to project any other is bound to affect the unity and integrity of the country.

Shri Venugopal is a retired judge of the Madras High Court and his words are bound to have some influence on the minds of the people. The judges in this country are already under fire — from, ironically, some ex-judges themselves for reason both judicial and non-judicial. The Madras Assembly Speaker, Shri P. H. Pandian, deplored the other day at a meeting what he called 'the despotism of the judiciary;' recently, Shri Pandian almost caused the annulment of the judgment of the High Court in a particular case. One expects our judges, sitting or retired, being learned and wise, not to harp on divisive forces but to emphasize wherever possible, the supreme need of national unity and communal harmony.

Signs of the times

The Tamil Nadu Public Service Commission recently invited applications for the posts of Assistant Librarians in the law colleges of the State. An advertisement that appeared on May 30, 1986, says:

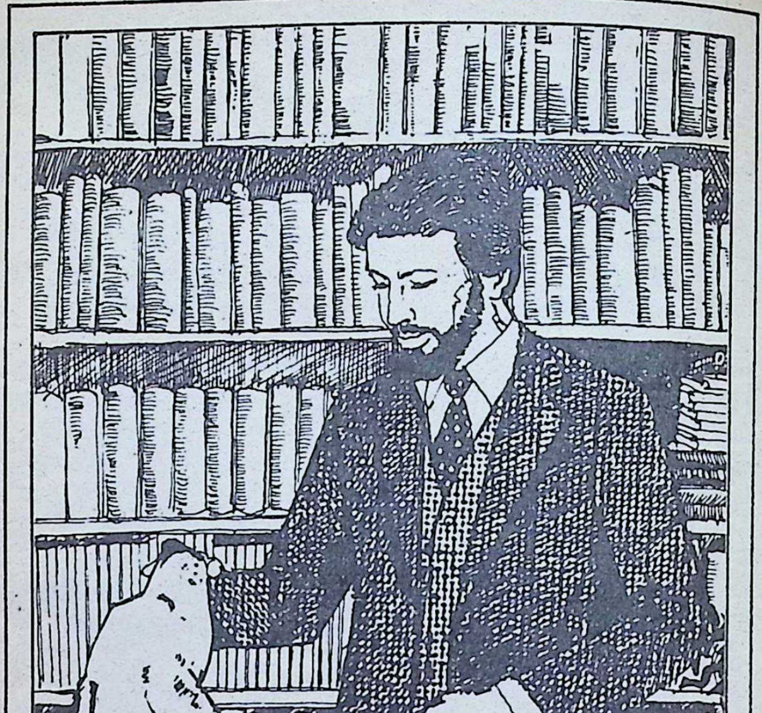
"The recruitment would have normally been made on the basis of a competitive examination comprising an oral test in the shape of an interview only. Since the number of applications received from the candidates is large when compared to the number of vacancies, the Commission has decided to hold a written examination to restrict the number of candidates to be subjected to the oral test."

Here is something for the critics of examinations, including the U.G.C.. to mull over.

Our India

A monkey died while sitting in the posture of a devotee offering prayers before Hanuman at Hanuman Dhara, in Chitrakoot in U.P. Hundreds flocked to the temple and took out a big procession. The body of the monkey was buried according to Hindu rites. A 'Mrityu bhoj' (feast given after death) was also given to the public for the peace of its soul.

—**A Newspaper Report**
June 15, 1986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'Ex oriente Lux' — 'From the East comes light' — is a famous observation. India is in religion, the earth's central shrine.' What a glorious tribute to the orient from the occident!

The true test of a civilization is the kind of men it produces. India is the birthplace of great men of spiritual eminence, chosen instruments of the divine who sound the clarion call in times of distress and decline, enrich the human mind with their ripe wisdom and pave the way for a spiritual renaissance.

Prof. R. D. Ranade is one such a spiritual and intellectual luminary on the Indian philosophical firmament. Prof. Rambhau as Prof. Ranade is popularly known, is a name held in high esteem. He was gifted with a sharp and subtle intellect and deep spiritual learning.

Right from the age of 14, he tells us, he began having spiritual experiences.

His achievements at school and university were outstanding. Beginning his career as a lecturer in English he rose to the position of Vice-Chancellor of the Allahabad University. That even as a young professor he was asked by Sahitya Samrat Shri N. C. Kelkar to write a series of three articles on Lokmanya Tilak's 'Gita Rahasya', and his interviews with eminent philosophers of the East and the West, speak highly of his erudition and competence.

Men like Prof. Ranade belong to a superior class of personalities who excel by their moral, intellectual and spiritual heights. They are endowed with some super-subtle faculty, be it intuition or inspiration that enables them to grasp diverse aspects of Truth beyond the reach of the intellect.

In Prof. Ranade, the divine awareness reached a high level of consciousness lending him a

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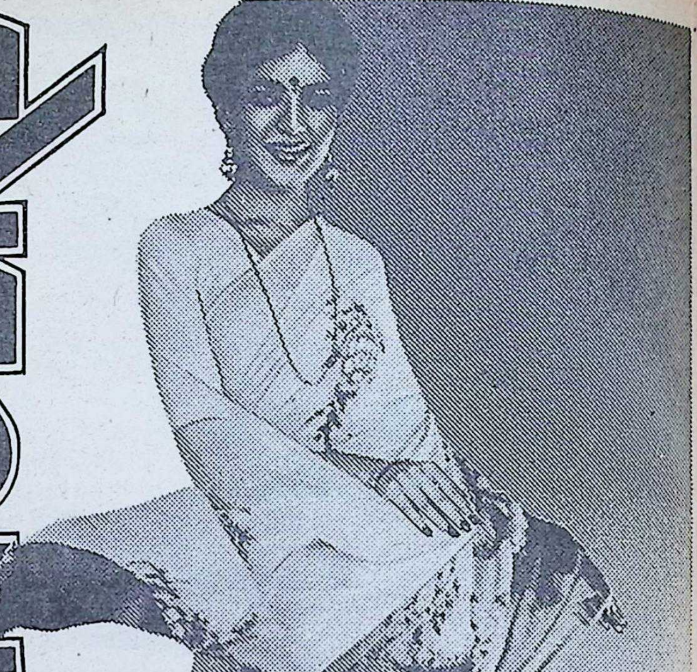

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divine influence over those who came within the range of his influence. He was a teacher of great power and zeal who won the hearts of his students. Disciples who had sincerity and devotion were blessed with a divine name' and they returned home with a contented heart. With a treasure embalmed for purpose to a life beyond life.'

Prof. Ranade is a fine synthesis of what is best in the East and the West. Great in mind and great in spirit, intellectual vigour and direct spiritual experience coalesed in him. He was a man of universal outlook who transcended the limitations of caste, creed and nationality. **He represented a great link between Karnataka, Maharashtra and the Hindi speaking areas, to reinforce the friendly relations in the interest of the cultural integration.**

His books in English on mysticism dealing with the Kannada, Marathi and Hindi saints speak of his command over many languages. His cultured mind, his mature intellect and sublime vision combined with a clarity of expression is rarely to be seen in philosophers. He made plain, subtle and recondite philosophical truths. He drew profusely on the revelation and reasoning of the East and the West to provide the necessary weight and breadth to his thought.

His style is remarkable. His sentences are logically constructed and his writing are marked by a fine cohesion and rare charm. The parallels he draws between the philosophers and philosophies of the East and the West reveal his wealth of comparative knowledges. He is candid and fearless. His expression is simple, direct and forceful enough to make 'a weighty dish of thought digestible for minds unused to hard philosophical fare.' His monumental works on the Upanishads, Bhagavad Gita and other subjects have won for him world-wide acclaim.

These words of humble tribute are but a poor reflection of the warmth of feeling his name evokes in the hearts of his admirers and disciples. When a human being attains illumination it is not easy to describe him or his light. Rightly Drink-water points out —

When the high heart we
magnify
And worship greatness
passing by
Ourselves are great.

His luminous presentation of abstruse and baffling doctrines with copious explanations justifies the description of the poet —

How charming is divine
philosophy
Not harsh, nor crabbed as dull
fools suppose
But musical as is Apollo's
lute.

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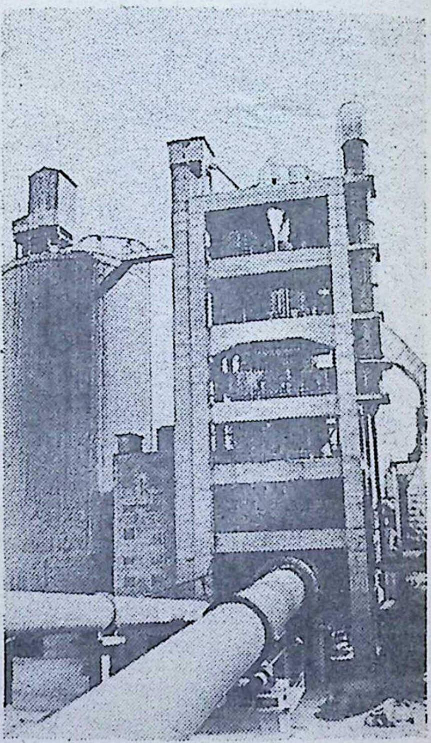

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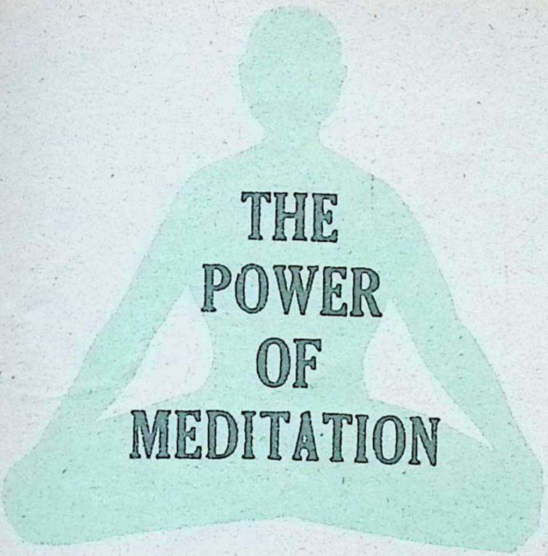

THE POWER OF MEDITATION

DR R. H. KARMARKAR

URUDEV R. D. RANADE is the rare example of one who attained intellectual eminence mystic vision. He achieved ellence in different fields — as cher, thinker, author and spiril benefactor.

He taught Philosophy in Fer-sson College, Pune, and later at lahabad University. He was the ean of the Faculty of Arts of University for a decade and o its Vice-Chancellor for somee.

If we were to pinpoint the ient features of his personality, may do well to refer to his ok on Hindi saints. People ve written on Kabir and Mira-i. There are scholarly works on Tulsidas and Surdas. But a topicwise and systematic treatment of Hindi saintly literature was something unique.

In his monumental work "Pathway to God in Hindi Literature," Gurudev Ranade enumerates the moral virtues of one who has realised God. All these characteristics could be seen in this God-intoxicated philosopher, Gurudev Ranade.

A saint's spiritual experiences are all his own; but how is the world to know them? And how is the world to profit by them? A saint's mystical experiences must have social relevance. A mystic is not a mystic if he is not socially useful; that is the conviction of

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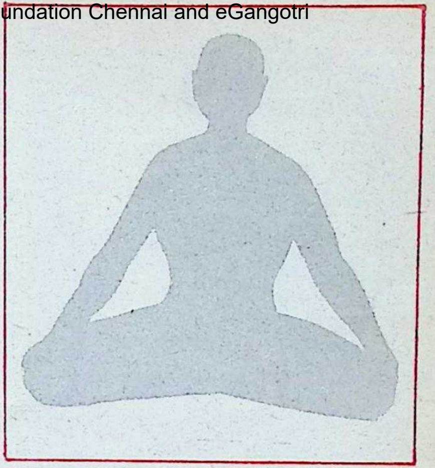
rudev. He discusses the cha-
cteristics which distinguish a
l saint from others. These
cluded **mauna**, humility, equa-
nity,. self-surrender and al-
ism. Those who have seen
rudev would remember that he
s an embodiment of these vir-
s.

The first virtue of a saint is
una or **silence.** The saint re-
ins silent because he is all the
ile merged in God and is en-
ing the vision of God. He pal-
bly feels God's presence and
d's power and as a result, all
ech comes to an end.

Closely connected with this is
next virtue of **humility.** The
nt is silent about his own great-
s; in fact he is not even con-
ous of it. The sense of egoism
totally eliminated. The more
rned a man is, the more hum-
he is. There is no exhibition
learning.

Who has ever heard Gurudev
king about his achievements,
study, his books or his experi-
ces? He never referred to the
tinction he had won — the
gannath Shankarshet Scholar-
p or the Chancellor's Gold
dal. He scrupulously avoided
ntioning his own books. He
not recommend his book, **"A
nstructive Survey of Upani-
dic Philosophy"** to M.A.
losophy students in Allahabad
iversity. When the students
me to know from another Pro-
sor that Prof. Ranade had himself written a book on the Upanishads, they approached him and enquired; 'Sir, why did you not recommend your own book on the Upanishads to us'? And he replied: 'Why should I recommend my book when I myself am teaching?' So great was his humility. And when we come to spiritual experiences, they can only be indirectly inferred from his references to experiences of saints and sages, his authentic treatment of them and his judgements on them. It can easily be made out that these judgments are an outcome of his own experiences.



Another mark of a God-realised person is his **equanimity.** He maintains balance in the face of miseries because he is sure of the constant support from God and his Spiritual teacher. As Kabir says, the Sadguru is like a potter and the Shishya is like a pot. The potter gives continuous strokes to the pot from outside to remove

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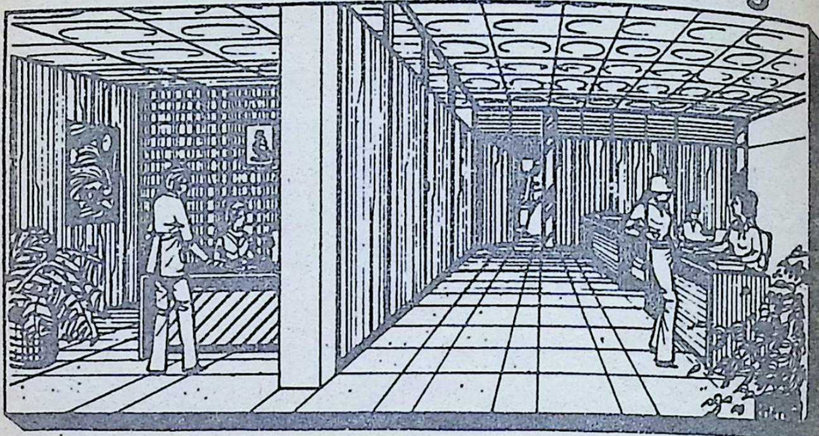

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its angularities and at the same
e gives it unfailing support
m within. In the same way,
rudev found himself over-
elmingly assured of the Grace
God and of his Teacher. He
not leave his academic and
itual pursuits in the midst of
amities like the illness and
th of his mother and his wife.
could remain unperturbed
could keep to his schedule
engagements even when he
rned that his only son had
sed away. His had the supreme
fidence that God always sup-
ts the devotee, protects him
vindicates him.

Such a conviction automatical-
leads to the fourth virtue,
nely, **self-surrender.** Whatever
ongs to us — power, prestige
possessions or our very feel-
s and emotions, should be
ected to God. We should de-
h our mind from all these and
ach it to God. Nishkama
kti or disinterested love of
d is another name for this
tude.

Lastly, a saint is known by his
ue of altruism. After realisa-
n, the only function for a saint
to confer spiritual benefaction
humanity.

Everyone knows that people
d to approach Gurudev when
icted with wordly difficulties,
llectual doubts, or moral and
itual set-backs. He comforted
m all, removed their doubts
guided them on their spiritual path. His ultimate aim was their spiritual upliftment. These virtues were the effects of Gurudev's unitive meditation on the name of God.

Meditation was first and foremost in Gurudev's life. He remained God-centred in the midst of all activities. Then came study and the teaching of philosophy. This, he says, enhances one's intellectual grasp and makes one socially useful. Study of philosophy, however, never made him averse to humour. His movements were swift, his bearing lively and his attitude, cheerful. His very presence was inspiring. Spiritual gatherings at Nimbal were a source of joy. High and low, educated and uneducated, the village rustic and the sophisticated urbanite, were all the same to him. His simplicity knew no bounds; his affection for others knew no barriers. The sublime thought of One God, One World, One Religion which he expanded in his lecture on the Spiritual Life of Mahatma Gandhi, under the auspices of Gujarat Vidya Sabha, Ahmadabad, was put into practice at Nimbal.

His teachings and his life stressed the importance of earnest meditation. The ordinary rung of humanity has yet to realise the power of meditation.

Meditation heals and energises; it soothes and inspires; it gives peace and bliss.

Psychologists tell us that prayer

has a definite therapeutic effect. Saving experiences come, from where we do not know. Prayer taps some unknown sources of energy which would otherwise remain unused.

Prayer must be heartfelt and sincere, whether offered by the ailing person himself or by someone genuinely interested in his wellbeing.

Visitors to Nimbal would testify that though Gurudev showed signs of fever or pain before he went for meditation, there would be no trace of any bodily ailment after he completed his meditation. There are a number of instances when his meditation came to the succour of ailing persons. His life was God-centred and it is no wonder that there was always his protecting grace for his associates. This was Gurudev Ranade. Employing Plato's terminology, we can say that Gurudev was the justest, the noblest and the best. □□□

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"It is our own experience that matters, and it is that experience that makes Reality real"—Dr. Ranade

Dr. Ranade's Approach to the Theory of Truth

OF. N. L. SHARMA, Head of the Philosophy Dept. University of Jodhpur.

HE problem of Truth is doubtless the central problem of ilosophy. Two distinct quesns are involved in this problem :, what is the meaning of uth? What is the criterion of uth? But the philosophers have ldom kept this distinction in w while discussing the prom. Gurudev Ranade did not pound any deliberate doctrine Truth as such. Mysticism had en the subject close to his art. He emphasised this fact at end of his autobiographical ay 'The Evolution of My Own ought' where he writes, "Spiril life has been my aim from beginning of my philosophic reer; let me hope that it would its culmination also".

It is with this central purpose of justifying spiritual life philosophically that he made a deep study of Indian and European philosophies. As a consequence of this study, he formulated his own views on some of the main issues which were "on the anvil" of the Contemporary Philosophy in the fields of Metaphysics, Ethics, Psychology and Religion. The peculiarity of these formulations of Gurudeva is that, instead of presenting his views directly, he presents them through a process of criticism of the doctrines of other philosophers; and hence his views emerge obliquely to our view. A discerning eye which can read between the lines of Gurudev's works can separate his doctrines from the views of other philosophers discussed by him in his inimitable style.

Gurudev Ranade is indeed a God-intoxicated philosopher for whom God (variously called as the Absolute, Spirit, Atman or Self-consciousness) is the only Reality. Truth is only one and it is in God. Thus Truth, which is an epistemological concept, is identical with Reality which is ontological — Thought and Being are one. In his monograph on "Aristotle's Criticism of Eleatics" Gurudev propounded this fundamental idealistic thesis while giving his own interpretation of the philosophy of Parmenides, the great Greek ontological philosopher. He rejected the materialistic interpretation offered by Burnet, appreciated the Spinozistic interpretation given by Gomperz, and finally proved beyond doubt that the "Poem" of Parmenides makes sense only when we understand its implied identification of the real with the rational. He argued that "As from the logical point of view, Parmenides asserted the unity of subject and predicate, so, from the metaphysical point of view, he asserts the unity of thought and being." The Parmenidean identification of Thought and Being seemed to him to be quite analogous to the Vedantic identification of "Sat" and "Cit".

Law of Relativism

Gurudev held that the meaning of Truth can best be explained when Truth is regarded as the epistemological counterpart of the metaphysical reality of God. Truth is, therefore, absolute and one. There is no place for relativity and the so-called "degrees" of Truth.

Gurudev made this aspect of his doctrine of Truth clear in his classical monograph on Herakleitos. Herakleitos propounded the Law of Relativism by saying that there was no absolute distinction between night and day, between life and death, between good and bad. But Gurudev saw that "there was a point at which relativism broke, namely at God, a fact acknowledged by Herakleitos himself". After arguing that the First Principle or God like man is subject to Realativism and is also beyond Relativism, Herakleitos concludes cryptically that "God is both day and night, war and peace, surfeit and hunger; but He takes various shapes, just as fire, when it is mingled with spices, is named according to the savour of each."

Everyone gives God the "name he pleases". Gurudev agrees with Herakleitos in this respect and formulates his view that the Law of Relativism is only applicable to the phenomenal world. So far as the Divine Life is concerned it transcends Relativism. In this context, Protagoras was criticised by Gurudev for his failure to see the inapplicability of the Law of elativism to God. Relativism in-itably leads to scepticism in the iled of value and truth, for here would be no difference be-een the judgment of the physi-an and the judgment of the norant quack in regard to a dis-se; similarly, it would be equal- true to say that "two plus two ake four" and "two plus two ake five".

The denial of differences of alues among things and of truth mong judgments constitutes the **ductio ad absurdom** of Relati-ism. So Gurudev says, "Truth is e, absolute, and immutable, d that is in God." From this oint of view, it would be wrong say that there are "degrees of uth". Absolute Truth being the orm (e.g., "two plus two make ur") any judgment that deviates om it would be more or less roneous. Thus there would be degrees of error" — "two plus o make five" is less erroneous an "two plus two make a thou-nd".

Having considered Gurudev anade's doctrine that Truth is e, absolute and immutable, and identical with Reality or God, e now come to his views regard-g the criterion of Truth. The estion of criterion is very diffi-lt. Gurudev recalls how "bat-s royal" have been fought con-rning the criterion in the fields Indian as well as European ilosophy. "In Indian philo-phy we have fought for Pratyaksa (direct evidence), Anumana (inference), Upamana (similarity or analogy), Sabda (authority) and so on. In European philosophy they fought in ancient times for catalepsia, self-consciousness, the unity of thought and being, apperception. absolute idea and so on.

In Contemporary Philosophy we have so far three great schools of thought, each battling with the other, in regard to the nature of the criterion. "The realistic criterion is correspondence, the idealistic criterion is coherence, and the pragmatic criterion is utility". However, leaving aside all these controversies among philosophers on the question of criterion, Gurudev Ranade clinched the issue by pointing out that ultimately "it is our own experience that matters, and it is that experience that makes Reality real". When Truth lies in Reality or God who is revealed in mystical experience, then it is the "mytical criterion" that must be regarded as the supreme touchstone of judging Truth. Gurudev has explained this criterion in its various significant aspects in all his important works.

Mystical Criterion

The mystical criterion is the supreme criterion of the truth of our experience of Reality or God because God being "unique" in relation to the phenomenal world (दृश्य विलक्षण) infinite in time and space, being the very perfection of knowledge and beatification is "not understandable by word or mind" (अवाङ्मनसगोचर). Gurudev, therefore, agrees with Badarayana, the author of the "Brahma-Sutras" and also with Nijagunasivayogi, the great Kannada saint that the existence of this unique, Saccidananda-svarupa Reality can only be established on the authority of the scriptures (शास्त्रयोनित्वात्) and their collaborative statements (तत्तुसमन्वयात्). The secret of Reality should be learnt from the Spiritual Teacher, who has himself become one with that Reality. The Upanisadic mystic Aruni Uddalake for instance, imparted this knowledge to his son Svetaketu in the form of the Mahavakya "Thou art That" (तत्त्वमसि) But Herculean moral and religious effort is needed before the secret Truth taught by the Spiritual Teacher is experienced directly by the disciple who is thereby able to declare "I am Reality" (सोऽहम्).

However, this unitive mystical experience is to be tested with the help of the mystical criterion which has been elucidated by Gurudev while explaining the famous line in the Bhagavadgita: (प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम्) IX.2. Firstly, mystical experience would be true, only if it becomes an object of प्रत्यक्ष or supersensuous perception or intuition. Secondly, genuine mystical experience is (सुसुखम्) or is accompanied by beatification or bliss. 'This bliss is as much above what we call happiness as happiness is above pleasure. The bliss of a saint is as much above the happiness of Socrates as the happiness of Socrates is above the pleasure of a pig'. Thirdly, true mystical experience must be (अव्यय) continuous, growing and permanent, and must pervade all the states of consciousness, namely, (जागृति) (wakeful state), (स्वप्न) (dream state), (सुषुप्ति) (state of deep sleep) and (तुर्या) (state of super-consciousness). An experience that occurs today and is lost tomorrow is no real experience at all. The mystical experience or [illegible] we say, the Anahat

abda we hear must not desert
s.

It would be a fitting conclusion o this paper if a mention is made f Gurudev's unique doctrine of he Asymptotic Approximation o Reality. Reality being infinite n every way, man, the finite reature, can only approximate to t more and more in his search or Truth. Though ontologically Truth is identical with Reality, et epistemologically or from the view-point of man's knowledge or xperience of Reality, it can only o on asymptotically approaching Reality and is able to meet it at nfinity. "The hyperbola never neets the asymptote, but goes on pproaching it continually and neets it at infinity." Similarly, the nystic goes on progressively approaching God; even at highest tage of his approximation he alls short of the infinity and perfection of God. As Jnanesvara, he greatest among the mystics, ays: "There is that difference etween the fourteenth-day Moon nd the full Moon or between the 4-carat piece of gold and the 4-carat piece of the same netal." Commenting on the epistemological significance of this octrine of Gurudev, Prof. V. H. Dave says, "Professor Ranade's octrine of Asymptotic Approximation to God or what can also e called as the theory of Approximation to Godhead is not so much a via media between two

schools of thought which hold respectively that none can know God, and that God can be known in His entirety, as a synthesis of the thesis that God can be known entirely and its antithesis that God cannot be so known by any human being."

However, it must be noted that apart from its being a synthesis of the thesis of full-fledged Gnosticism and the antithesis of Agnosticism, Gurudev Ranade regards his doctrine of Asymptotic Approximation as a criterion of the Truth of mystic experience in the sense that it should grow from day to day and from year to year, and the ultimate result of this growth would be a sort of an asymptotic approximation to Reality. Mystic experience which does not continually grow may not be a genuine experience.

That I may bring under the fold
of the Society of the True Path (to the Godhead)
all the people of the world,
who are black at heart
but white exteriorly
by reforming them in this world,
and that they may here on earth itself
gain the hereafter (mukti)
and rejoice.
for this sole purpose
God brought me down in this age
and I arrived here
and grace gained."

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Spiritual Life :
My Aim

Dr. R. D. Ranade

I was inclined from early days to spiritual life; I thought in the course of my study of philosophy, that a co-relation between Indian and European philosophy was not only possible but necessary in the interest of the development of philosophy in general. I soon sympathised with the doctrine that relativism failed at God. I regarded Truth to be one and its existence to be only in God, while all other things were full of error. Then the ontological strain of thought interested me. I thought that a place must be made for motion and change even within a static philosophy. I believed that there were ethical and mystical sides to the problem of Self-realisation and that intuition was the only faculty by which this Self-realisation could be attained. Finally, I came to think that mystical experience had no meaning apart from moral development. These were the problems that affected my thoughts till I took up my position in the Allahabad University in 1928. I am much indebted to the opportunities which I have had there, to widen my philosophic horizon during the last few years of my stay. These years have opened out a new intellectual vista before me, enabling me to define more accurately to myself my own position in philosophy, from the side of contemporary developments in Metaphysics, Ethics, Psychology and Religion.

Spiritual life has been my aim from the beginning of my philosophic career and let me hope that it would be its culmination also."

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THE BHARATIYA VIDYA BHAVAN is pleased to announce an Annual Essay Competition in Hindi for students of the age-group of 18-25 years. The subject of the essay for the year 1986 is:

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The essay should be written in Hindi language and should not exceed 10 pages in ordinary hand-writing. It should be hand-written in double space and sent in duplicate.

Contesting students should send their Essay through their respective Principals/University Professors/Head of the Bhavan's Institutes, who will forward them to the Executive Secretary of the Bharatiya Vidya Bhavan, Attn: Prof. R. A. Kashyap, Dr. K. M. Munshi Marg, Chowpatty, Bombay-400 007 (India) so as to reach him not later than 15th September, 1986.

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The student whose essay is adjudged the best will receive 'The Bharatiya Vidya Bhavan's Bhagwat Swaroop Aggarwal Memorial Essay Competition Prize' which will be a Cash Prize of Rs. 500/-. His/Her essay with his/her photograph will be published in the issue of Navneet during November, 1986.

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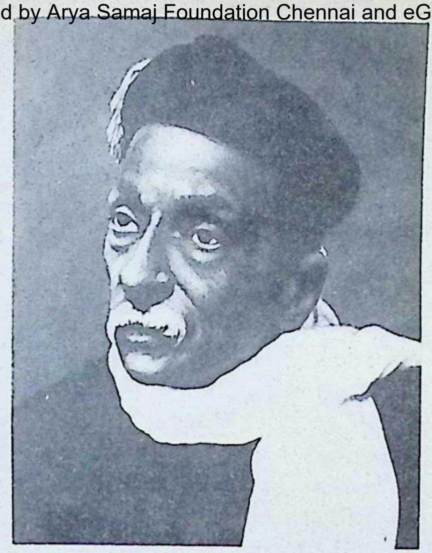
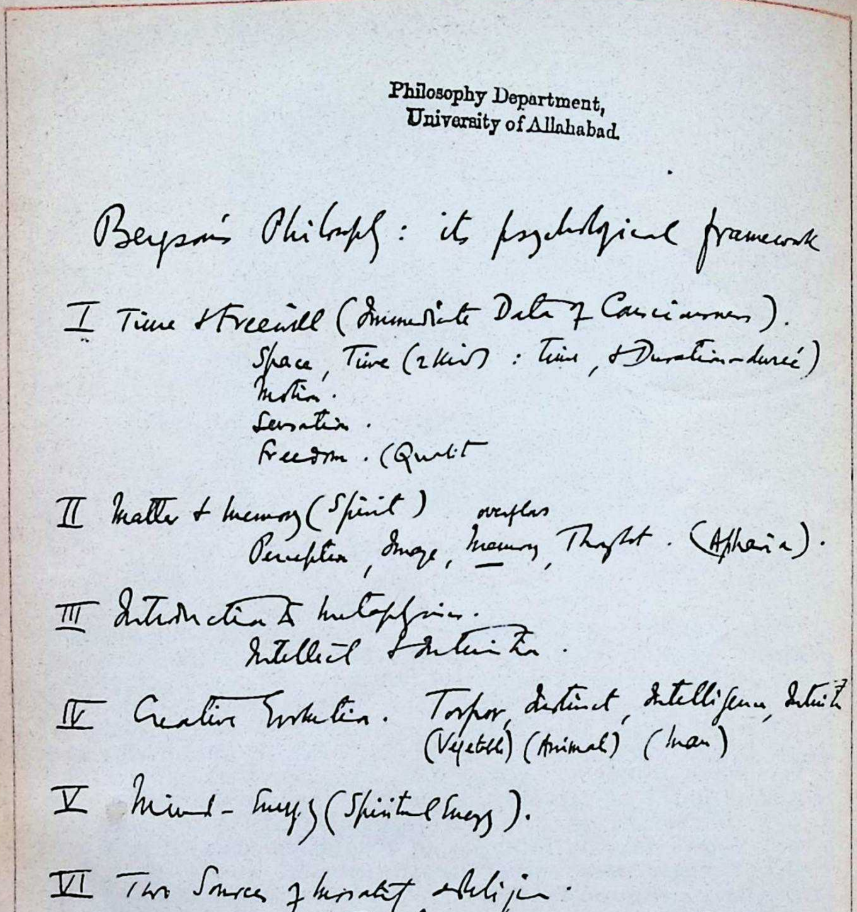


MORALITY AND MYSTICISM

Gurudev Ranade

The problem of the relation of metaphysics and morality has been a much-debated problem from very ancient times; nor is the problem of the relation of morality and mysticism in any way a less important problem. For, just as it is very hard to decide as to which of the two — metaphysics and morality — should receive the primacy in the discussion of the development of man's consciousness as a whole, similarly, it is equally hard to decide which of the two — morality and mysticism — plays a more important part in that development. If we take into account, however, the integrity of the man's consciousness as a whole, it would seem absolutely impossible, in the interest of the highest development of which man's consciousness is capable, to sunder the intellectual from the moral and the moral from the mystical element.

Intelligence without the moral backbone might only degenerate into the cleverest forms of chicanery, and a mystic without morality, if such a one were possible, might only be a hideous creature who is a blot on the spiritual evolution of man. And, again, just as morality to be ratiocinative, must be firmly linked to the intellect, similarly for its consummation, it must end in the mystical attitude, which alone is the end and goal of the life of man. In short, Metaphysics, Morality and Mysticism are as inseparable from each other in the interest of the highest spiritual development of man, as intellect, will and emotion are inseparable for his highest psychological development.



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Space, Time (2 kinds: Time, & Duration-durée)
Motion.
Sensation.
Freedom. (Quality

II Matter & Memory (Spirit) overflow
Perception, Image, Memory, Thought. (Aphasia).

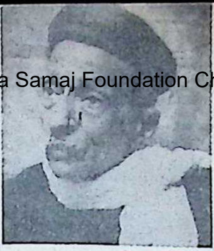
III Introduction to Metaphysics.
Intellect & Intuition.

IV Creative Evolution. Torpor, Instinct, Intelligence, Intuition
(Vegetable) (Animal) (Man)

V Mind-Energy (Spiritual Energy).

VI Two Sources of Morality & Religion.
Two Moralities: social, mystical.
Two Religions: Religion, & Religion.

Facsimile of Gurudev's Handwriting



Calendar of Events in Gurudev's Life

July 3, 1886: Birth.

1895: Joins Sir Parashuram Bhau High School, Jamkhandi.

Nov. 25, 1901: Initiation into spiritual life by Shri Bhausaheb Maharaj, Umadi.

1902: Matriculation examination. Receives Jagannath Shankersett Scholarship in Sanskrit.

1903: Joins Deccan College, Poona.

1907: B.A. Receives Bhau Daji Scholarship.

1907: Dakshina Fellow in Deccan College.

1908: Visits Annie Besant at Benaras. The venerable lady attentively heard all the details of the spiritual experiences of young Ranade and asked whether he was initiated by a Master. On getting a reply in the affirmative, she asked whether he had with him a photo of his Master. Young Ranade handed over the photo of his Master which she eyed as with a search-light and exclaimed: You are in safe hands.

1908: Serious illness of Ranade. The Master assures his mother: 'Weep not mother. Your son shall have no fear of death till sixty years. He has to carry on a great mission of the Lord."

1911: Tutor in English, Fergusson College, Poona.

1912: Curator in Deccan College, Poona.

1914: M.A. Awarded Chancellor's Gold Medal.

1914: Professor of Philosophy in Fergusson College, Poona.

1915: Lectures at Bangalore on the Philosophy of the Upanishads at the time of the foundation of Sanskrit Academy.

1916: Publication of a Critical Edition of Carlyle's Signs of the Times and Characteristics.

Correspondence with Sri Aurobindo Ghosh who on reading Gurudev's writings on Greek Philosophy observed: The perfect writer and scholar ...... possesses in a superlative degree the rare gift of easy and yet adequate exposition and leaves us charmed .... enlightened and satisfied. A complete history of Greek Philosophy by this "perfect writer and scholar would be a priceless gain."

1917: Lokamanya Tilak asks Ranade to enter politics. On getting a reply that he had an inherent liking for religion and spirituality, Lokamanya said: 'Arvind Babu also is a mystic like you."

1922: Came to stay in Nimbal.

1924: Started Academy of Philosophy and Religion. Launched upon the scheme of the Encylopaediac History of Indian Philosophy in sixteen volumes.

Started the quarterly: 'The Indian Philosophical Review', with Professor A. Widgery.

1926: Publication of 'A Constructive Survey of Upanishadic Philosophy.

1926: Publication of —

(i) Jnaneshwar Vachanamruta
(ii) Tukaram Vachanamruta
(iii) Ramdas Vachanamruta

1927: Publication of 'Sant Vachanamruta'.

1927: Publication of History of India Philosophy Volume II: The Creative Period (in collaboration with Dr. S. K. Belvalkar).

1927: Invited to the Chair of Philosophy, Allahabad University by Dr. Ganga Nath Jha. Vice-Chancellor.

1928: Delivered Basu Mallik Lectures on Vedanta under the auspices of Calcutta University which were later published under the title: 'Vedanta the Culmination of Indian Thought'.

1928: Delivered Rao Bahadur Kinkhede Lectures under the auspices of the Nagpur University which were later published under the title: "The Bhagavad Gita as a Philosophy of God-realisation."

1930: Started the Quarterly Review of Philosophy and Religion.

1933: Publication of 'Mysticism in Maharashtra'.

1937: Presided over the XIII Indian Philosophical Congress held at Nagpur.

1947: Awarded D.Litt degree honoris causa by the Allahabad University.

1947: Delivered Koushik Endowment Lectures at Poona presided over by the then Chief Minister, Shri B. G. Kher who said: "I shared with Prof. Ranade the Sanskrit Prize at the University Examination. What a great good fortune would it be if I were to share his spiritual prize as well!"

1947: Delivered Lectures at Ahmedabad under the auspices of Gujarat Vidya Sabha on (i) The Spiritual Task Before New India and (ii) How Humanity Can be One? These were later brought out in a book form under the title. 'The Conception of Spiritual Life in Mahatma Gandhi and Hindu Saints.'

1952: Lectures at Rashtrapati Bhavan and Constitution Club, New Delhi.

1954: Release of Paramartha Sapan (Hindi Source Book) by Dr. S. Radhakrishnan who observed: 'I enjoyed Sri Ranade's friendship and affection from the first time I met him. His simplicity, his integrity, his sweet and affectionate nature impressed all those who came into contact with him. Dr. Ranade lived philosophy and was touched by the Grace of God. My life is richer for having known him.'

1954: Publication of Pathway to God in Hindi Literature. The book was released by Dr. Rajendra Prasad at Rashtrapati Bhavan who said: "So the philosophy which we have inherited from the past now lives in him."

1954: Lectures at Karnatak University, Dharwar which were later published under the title: 'Pathway to God in Kannada Literature."

1955: Publication of एकनाथ वचनामृत

1956: Publication of Philosophical and other Essays Part I.

1956: 70th Birthday celebrated at Jamkhandi.

1957: Niryana.

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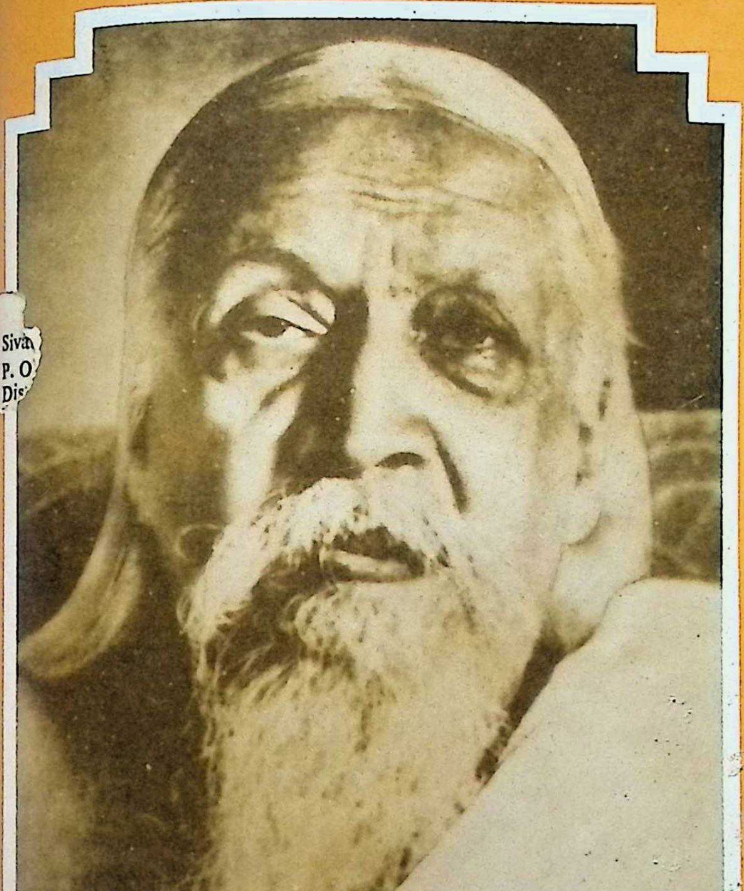

"India of the ages is not dead; nor has she spoken her last creative word; she lives and has still something more to do for herself and the human race."

Sri Aurobindo

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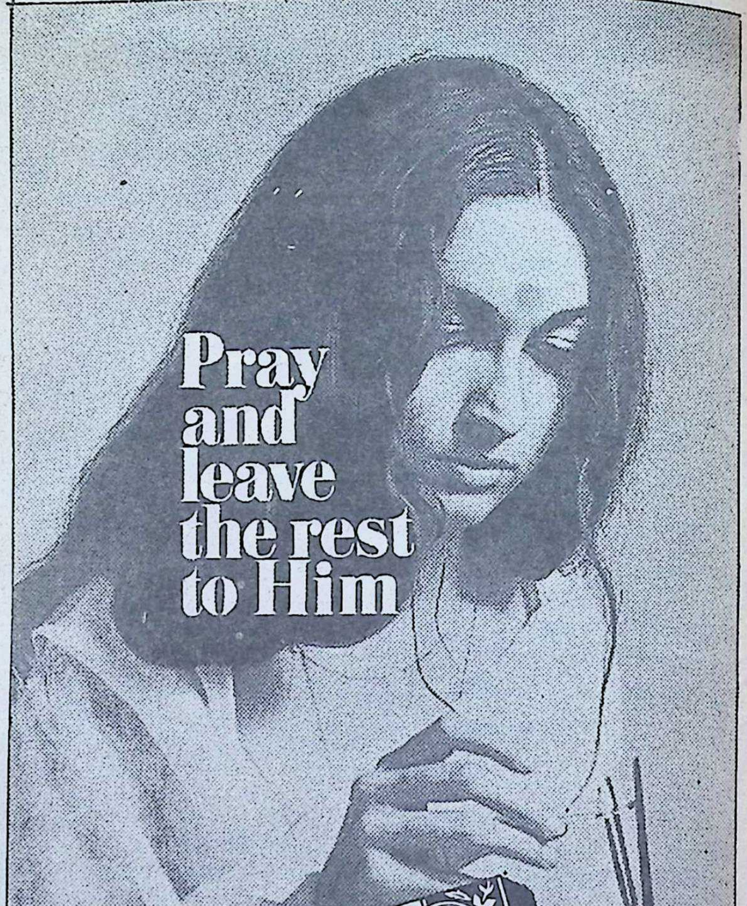
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ATIYA VIDYA BHAVAN

BHAVAN'S JOURNAL

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OVER COVER:

SRI AUROBINDO

(Sri Aurobindo attained Samadhi on December 5, 1950)

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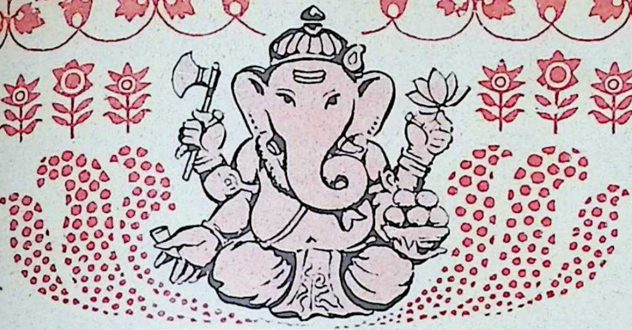

आ नो भद्राः क्रतवो यन्तु विश्वतः
Ā no bhadrāḥ kratavo yantu viśvataḥ
Let noble thoughts come to us from every side
Rigveda 1-89-i

अणीयसे विश्वविधारिणे नमो
नमोऽन्तिकस्थाय नमो दवीयसे ।
अतीत्य वाचां मनसां च गोचरं
स्थिताय ते तत्पतये नमोनमः ॥

Obeisance to you who are at once atomic and the supporter of the entire universe, obeisance to you who are both far and near; obeisance again and again to you who are the Lord of speech and mind, but who are beyond the reach of both.

— Bhavani: The Kivatarjuniya.

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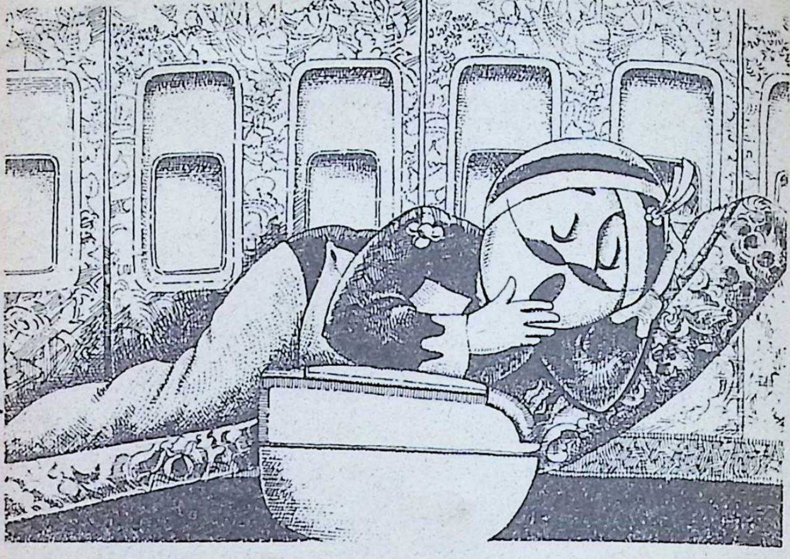

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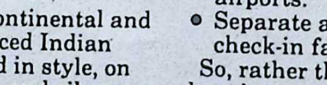

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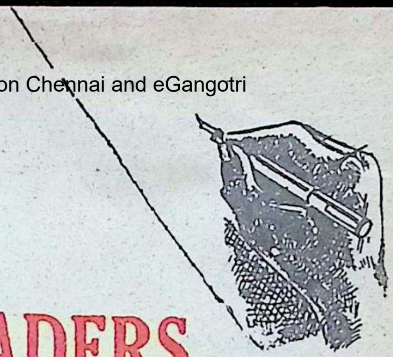


FROM OUR READERS...

MAHARAJAPURAM'S MAGNIFICENT MUSIC

I HAVE read the article by Prof. T. V. Ramanujam on the legendary musician, Maharajapuram Sri Viswanatha Iyer in the BJ, April 16-30 issue. However, I am afraid the author has not tried, except generally, to bring out the salient features of Maharajapuram's music.

Maharajapuram should be described as a "Swayambu" because he didn't go through the mill of Gurukulam except for a very brief spell. He was a very original musician of a rare kind who was envied very much for the unique greatness of his music by no less than the Hindustani maestro, Sri Paluskar.

It is said of Viswanatha Iyer that he was endowed with an absolutely sruti-unison voice. This was tellingly evident from the "karvai" (long-note) he used to say on with no flagging of his voice, much to the delight of his listeners.

Viswanatha Iyer had flair for Hindustani ragas which used to figure in almost all his concerts. In treating them — like Darbarikanada, Jolpuri, Bimplas, etc., he was equally at home with his restless, perennially flowing, rich imagination and voice. He had a supple voice with a highly 'musically finished' nasal. So it came in handy for him to exploit it fully in whipping up his imagination and in scaling every octave up and down (arohana-avarohana sanchara) with that of the down-the-slope ease literally in one breath, churning out spirals of thick and thin sangatis in a most natural way.

His masterpiece ragas like Mohanam, Arabhi, Atana, Durbar, Durbarikanada and Sindhubairavi would go on with creative idioms bubbling at his throat — if not at his hands! I would say that he had a 'rainbow' sort of creativity by which he could impart an aura of ever-freshness to ragas each time he took them up for musical treatment.

He had no use for singing kritis in the monotonous beaten-track way except in the case of a few inevitables ones. It does not mean that he assumed a callous permissiveness as our present-day musicians tend to do to mar the beauty of kritis.

In singing pieces 'Nannuvidachhi' in Reetigowla raga, 'Mohanarama', 'Bhavanuta', etc., in Mohana raga, he would send his listeners into raptures to sometimes tears. Sometimes he would sing the above-quoted pieces full-throatedly as if addressing

Sri Rama to bless him, sometimes, movingly, as if he is begging for the good grace of Sri Rama. Thus Maharajapuram would bring out the various moods of Sri Thyagaraja embedded in his ever-green kritis.

He was a descendant of Sri Thyagaraja's line of disciples and was an ardent devotee of Sri Thyagaraja.

In short, his was almost the kind of a celestial music the like of which is a rarity to come by these days.

Madras-5

—V. R. Ramabhadran

BHAVAN'S WORK ON AYURVEDA

AS a fairly long member of the Bhavan and a regular reader of the Journal, I want to tell you how very pleased I was to read the tributes that were paid in your Congress Centenary issue. I would say all your issues always have something or the other of particular value to the reader. Naturally tastes and likes and desires vary, but each reader, I am sure, takes notice of one or two articles. In the March 16-31 issue I was very much impressed with the work of Bhavan on Ayurveda by establishing a Research Centre with the help of the Lotus Trust. As one who has benefited from Ayurveda treatment, I must congratulate the Bhavan authorities on this activity.

The article by Prof. Baliga deserves, in my opinion, a serious follow-up by the Bhavan with the Law Commission which has been set up to examine the issue of the much needed Judiciary Reform. I am sure Prof. Baliga in his personal capacity has submitted his paper to the Law Commission but the support of Bhavan as an international institution deeply involved in all aspects of social life will be very helpful if Prof. Baliga's views are brought to the notice of the members of the Commission.

Bombay-26

—Y. A. Fazalbhoy

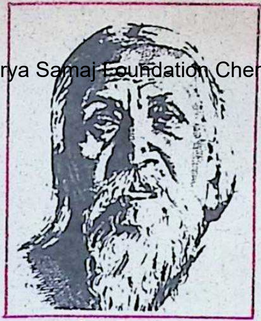
Sub: India — one and indivisible

When we are passing through the most critical period in the history of our country after Independence, you have rightly chosen the theme "India — one and indivisible" for the Bhavan's Journal Annual number (Aug. 1-15, 1986). It is most unfortunate that regionalism, linguistic madness, fundamentalism, communalism and sub-nationalism eat at the roots of our nationalism. It is the duty of every one to live upto the dreams of freedom fighters who have sacrificed their lives for the sake of us. We cease to be citizens if we allow this country to drift apart and become the victims of terrorism and our negligence.

Today we need a strong leader who can take us in the right path by giving an ideology to inspire us and bring us together. It does not mean that we should wait for the 'divine' to bless us with a leader. Let us do our contribution by dedicating our work and life at the feet of Mother India. Let us feel that India is walking when we walk, let us feel that India is talking when we talk and let us feel that India is breathing when we breathe as felt by Swami Rama Tirtha. Let us start working together for the noble goal — India — One and Indivisible.

Bombay-64

—S. A. Srinivasa Sarma



The philosophy of SRI AUROBINDO

DR. S. LAXMANA MURTHY

SRI AUROBINDO is ranked as one of the great thinkers of the twentieth century. His philosophy provides an integral approach to the many facets of human life like matter and spirit, intellect and intuition. It is based on a comprehensive understanding of all the forces that have shaped human life and it holds the promise of a hopeful future.

Sri Aurobindo was born in Calcutta on August 15, 1872. He was taken to England when he was only seven. At St. Paul's School, London he won a scholarship to prosecute his studies at King's College, Cambridge. He passed the classical Tripos in the first division. While at college Sri Aurobindo studied the philosophers, poets and dramatists in their original Greek. Besides Greek and Latin, he mastered the German, Italian and French languages. At the end of his fourteen-year-stay in England Sri Aurobindo left for India. A biographer remarks:

> Two significant voyages took place in the year 1883. One was from India — into the West. The other was from the West — into India. Swami Vivekananda was going out to make the Western World hearken to the message of India, the message of Spirit; Sri Aurobindo was returning from the West to India, to surprise her from her stupor.

Appointed Professor of English and French at Baroda State College, he soon mastered Sanskrit and several other Indian languages. He was very much drawn to activities aimed at winning political independence for India. He decided to practise yoga and give the political programme a spiritual dimension. While Sri Aurobindo was involved in political activity and spiritual Sadhana, he was arrested following a violent incident associated with the revolutionary movement. While in jail, he had splendid spiritual experiences culminating in **Vasudeva Darshan.** He mentioned the fact in his Uttarpara speech.

At the end of a long trial Sri Aurobindo was released. Soon after he left for Pondicherry. He had withdrawn from politics because he wanted to dedicate himself to **yoga** acting upon a distinct divine command in the matter. During the six years between 1914 and 1920, Sri Aurobindo published all his great works which included **The Life Divine, The Synthesis of Yoga, The Future Poetry, Essays on the Gita** and **The Secret of the Veda.** He has provided a lucid exposition of his philosophy in **The Life Divine** and the great epic poem **Savitri.**

Matter & Spirit

Sri Aurobindo holds that matter as well as spirit is to be accepted as real. It is untenable for philosophy to ignore Matter or Spirit. A spiritualist theory which excludes Matter is as incomplete and one-sided as a materialistic one that refuses to accept spirit. These two extreme postures in philosophy should be avoided. Sri Aurobindo directs our attention to the **Upanishadic** emphasis that "Matter also is Brahman" **(Annam brahmeti vyajanat).** It is, therefore, an obvious error to think of a choice between Matter and Spirit. But the error has persisted in the history of human thought. While the spiritualist denounced matter as an illusion of the senses, the materialist has denied spirit as an illusion of the imagination. The unfortunate consequence of the controversy has been either "a great bankruptcy of life" or "an equal bankruptcy in the things of the spirit".

Denying the spirit, the materialist puts the whole emphasis on sensuous knowledge and goes on to pronounce that reason cannot go beyond the date of the senses. This rigid stance does not countenance the knowledge that transcends the senses. If the materialism is narrow, the spiritualism which denies the reality of the sensuous world, is harmful. Sri Aurobindo has called this spiritualistic negation of the physical world "The Refusal of the Ascetic".

"The materialist's denial" and "the refusal of the ascetic" are the two negations that all philosophical thinking should avoid. In India, the one-sided affirmation of the spirit to the exclusion of Matter has been much too strong because of the **vedanta.** The oft-quoted BRAHMA SATYAM JAGAT MITHYA is the result of this way of thinking. However, Sri Aurobindo would not dismiss this exclusive affirmation of the spirit as of no help. On the contrary, he recognises the fact that this has strengthened the aspiration for unity with the Divine. He wants us to realise that this has nevertheless had a bad impact on individuals and collectivities.

Sri Aurobindo explains two aspects of world-process — the aspect of ascent and the aspect of descent. He holds that without the descent of the spirit into the world, there cannot be any ascent of the world into the Spirit. Since there is a descent of the spirit even into Matter, Matter seeks to evolve into Life. Life evolves into Mind. Mind ascends to something higher than itself — Supermind. The ascending process continues till the Absolute Spirit or **Sachchidananda** is reached. The ascending process is called Evolution and the descending process is called Involution. The evolution of Matter is possible only because there has been an involution of the Spirit into Matter. That is why Sri Aurobindo considers Matter also spiritual. He further states that ascent without descent, evolution without involution is inconceivable. The vedantist accepts the ascent and ignores the descent of the Spirit. Sri Aurobindo has sketched the order of Involution as follows:

Existence (Sat) Consciousness-Force (Chit) Bliss (Ananda) Supermind, Mind, Soul, Life, Matter. The order of evolution will be: Matter, Life, Soul, Mind, Supermind, Bliss, Consciousness-Force, Existence. While the first four (Matter, Life, Soul and Mind) constitute the lower hemisphere, the last four (supermind, Bliss, Consciousness-Force, Existence) constitute the upper hemisphere. The lower four are the subordinate forms of the higher four. The knot between the higher and the lower hemispheres is where Mind and Supermind meet with a veil between them.

Sri Aurobindo writes:

The rending of the veil is the condition of the divine life in humanity; for by that rending, by the illuminating descent of the higher into the nature of the lower being and the forceful ascent of the lower being into the nature of the higher, mind can recover its divine light in the all-comprehending supermind, the soul realises its divine self in the all-possessing, all blissful Ananda, life repossess its divine power in the play of omnipotent conscious-Force and matter open its divine Liberty as a form of the divine Existence.

A life-power free from its mortal limitations will bring man the conquest of death and an earthly immortality. This means complete transformation of body, life, soul and mind. Sri Aurobindo makes it clear that rejection of matter becomes the rejection of Spirit as well. The task of evolution therefore is to spiritualise matter. He suggests that we should try to loosen the great tangle of Matter by a solution

TIRUMALA TIRUPATI DEVASTHANAMS

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Further details can be had from the Executive Officer, T. T. Devasthanams, Tirupati.

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EXECUTIVE OFFICER.

and not cut it by violence. The evolution of the world has already reached four stages — Matter, Life, Soul and Mind. It will take a leap into the next stage — Supermind. With this, a total transformation of the world will result.

Sri Aurobindo has spoken of the rending of the veil. This is done by the Divine **Shakti**, when there is an intense aspiration on our part and purposeful readiness for receiving the light of Supermind to illumine our consciousness. This practical realisation of what is established theoretically by philosophy is done through yoga. **Yoga** is the preparation of the field for the Supramental light to descend and illumine. The call from below to welcome the Light when it comes, and the sanction of the Supreme from above are the two conditions for the change to come and transform.

Explaining the concept of **Sachchidananda** Sri Aurobindo states that it is necessary to recognise a fact of Being and also a fact of Becoming. The Consciousness-Force which is inherent in the Pure Existent is at the root of World-process. **Chit** is called **The Mother** or the Divine Shakti. **The Mother** is veiled by **Yogamaya.** Therefore it is difficult to perceive the Divine.

The object of the whole scheme of creation is Ananda (Bliss). Sri Aurobindo answers the contradiction of the presence of evil and suffering in the context of **Ananda** by the statement that "we do not live in an ethical world". The attempt of human thought to force an ethical meaning into the whole of nature is a pathetic attempt of the human being to read himself into all things. The ultimate nature of reality is beyond good and evil. Sri Aurobindo explains:

> If we can go back into ourselves and identify ourselves not with our superficial experience, but with that radiant penumbra of the Divine, we can live in that attitude towards the contacts of the world, and standing back in our entire consciousness from the pleasures and pains of the body, vital being and mind, possess them as experiences whose nature being superficial, does not touch or impose itself on our core and real being. In the entirely expressive Sanskrit terms, there is an **anandamaya** behind the **manomaya**, a vast Bliss-Self behind the mental self, and the latter is only a shadowy image and disturbed reflection of the former.

The link between **Sachchidananda** and the finite world is established through supermind. Sri Aurobindo has thus provided an integral interpretation of the Upanishadic conclusion **Sarvam Khalvidam Brahma** as the life divine.

In the inconscient dreadful
dumb Abyss
Are heard the heart-beats of
the infinite.

(Courtesy: A.I.R., Hyderabad)

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The greatness of Ekadashi Vrata

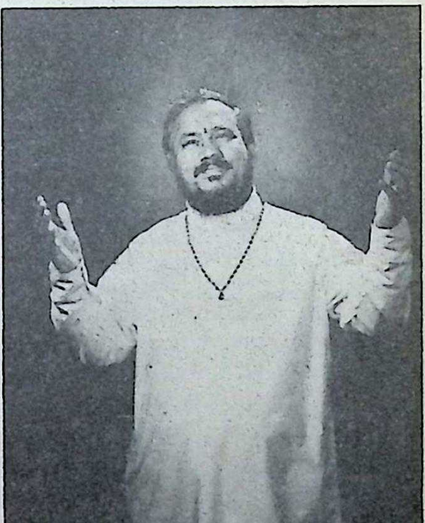
Sant Keshavadas

Ekadashi Vrata is King among all the vratas.

One who observes this sacred discipline should not take night meals, both on Dashami (a day before Ekadashi, or the tenth day) and on dvadashi (the twelfth day or a day after Ekadashi) and on Ekadashi itself he should not take any meals during the day or night. In other words, the devotee shall fully abstain from taking food on the Ekadashi day which comes twice month — the eleventh day from the full moon and the new moon.

Ekadashi is called the day of Sri Hari (Hari-vasara).

A devotee of Mahavishnu should get up very early in the morning of the tenth day (Dashami) itself and should clean the teeth, bathe and do his morning purificatory rites. He should pour the oblations to the sun God and practice the Gayatri Mantra,



Sant Keshavdas

known as "Sandhya Vandana" or morning prayers. He should worship Mahavishnu with deep devotion and partake the holy water. He can have vegetarian lunch (without onion and garlic) but should not take dinner. Instead, he can take fresh fruits and fruit juice or pure water. He must prepare himself for the eleventh day or the Ekadashi with these purificatory disciplines.

On the Ekadashi day, the devotee should take his bath very early in the morning as he did on Dashami day and should observe the puja or worship of Mahavishnu. Then he should take the pledge of observing the vow of fasting and chanting or repeating the mantra of Lord Panduranga Narayana:

> *"Om Namo Bhagavate Vasudevaya" or*
> *"Om Namo Bhagavate Pandurangaya" or*
> *"Om Namo Narayanaya."*

Now he should say the prayer thus: "O Lord Narayana, in Your name I fast today, both day and night, and partake of food only the next day, on the twelfth day, known as Dvadashi. O Invincible Lord Achyutha, bless me to have my mind only in You. Be thou my refuge!"

With great devotion, the devotee should sing the holy name with musical instruments and listen to the hari-katha, the stories and glories of Mahavishnu throughout the day and all night, without sleeping. On the morning of the twelfth day, after taking his bath, he should again worship Mahavishnu, bathing the Lord's image with cow's milk. One who bathes Lord Vishnu's image with Pancha (milk, curds, sugar, honey and ghee) on the Ekadashi day and with pure milk on Dvadashi day, with bhakti, shall attain Sarupya Moksha (the likeness of Vishnu, a special king of liberation) after his death.

After the worship of Lord Vishnu on Dvadashi morning, he should pray to God thus:

> *"O Lord Keshava, be pleased with my devotional observance of this vrata. Shower Your grace upon me and bless me with the mystic vision to behold Thy transcendental form. Salutations!!!"*

After offering this prayer, the devotee should feed the priests and offer them Dakshina or some money. Then he should perform the five sacrifices known as:

1. Deva-yajna, which is pouring the oblations into the fire to the devas.
2. Pitri-yajna, which is offering "Tarpana" or libation to the ancestors.
3. Bhuta-yajna or offering the food to animals, birds and other creatures.
4. Manushya-yajna or feeding the poor or feeding the priests.

5. Brahma-yajna, which means to recite the mantras and read the holy scriptures.

These are known as the five great sacrifices (pancha-mahayajna) which should be practiced by a Hindu every day. The devotee who observes the Ekadashi-vrata should perform this duly and then partake his food as prasad (sanctified food) along with his relatives and friends. The person who observes the vrata should be restrained in speech, should not converse with athiests, should be completely devoted to God and pray for the well-being of all. Such a man will attain the grace of Lord Vishnu, bring peace to the world and at the end he attains "Vaikunta", the abode of Mahavishnu.

There is no river equal of Ganga (Ganges). no guru equal to one's own mother, no God before Lord Vishnu and no penance equal to this Ekadashi Vrata.

The efficacy of this vrata is boundless blessings. In this connection, sages narrate this ancient story.

On the bank of the River Narmada, there lived a sage named Galavá. He was a man of great austerities and was totally devoted to Lord Vishnu. Sage Galava had a son named "Bhadra-Sheela", which means a boy of good conduct. This boy could remember his previous lives. He used to make perfect images of Lord Vishnu and then call all his friends and teach them how to worship Lord Vishnu. Then he would teach chants on Lord Vishnu and dance with them joyfully. Taught by him all those children also made the clay images of Lord Sri Hari (Vishnu) and worshipped Him. Bhadrasheela would perambulate and them circumambulate the living image of the Lord and prayed for universal peace. Intuitively, he would know which day is the holy Ekadashi (the fasting day) and he used to observe it and dedicate it to Sri Vishnu.

One day, Sage Galava saw him worshipping God Vishnu with sincere devotion and he asked his son how he knew such austere religious vows of fasting prayers and worship. Such a devotion to Lord Vishnu is difficult unless one had rendered service to saints.

Bhadrasheela remembered his previous birth and he narrated to his father everything that took place in his previous birth thus:

> "O my dear father, in my last birth, I was a king known as Dharmakirti, born of Chandra-Vamsha of the Lunar Race. Lord Dattatreya was my Guru. I ruled over the earth for a long time. I did many good deeds but later I fell from the path of light and did evil deeds.

Arrogance of wealth made me commit many errors. Association with bad people was mainly responsible for my bad deeds. I spoiled all my subjects with my bad example. Loaded with karma, I became restless.

"Once I went for hunting, along with my army. My horse led me in another direction in that formidable forest. My army went in some other direction. Utterly exhausted and overwhelmed by thirst and hunger, I took a bath in the River Reva. I saw many devotees of Lord Vishnu observing the holy 'Ekadashi Vrata', the vow of fasting and praying on that auspicious day of Lord Vishnu. As they were all fasting, I, too, fasted and prayed with them all night and in the morning hours after prayers, I died there.

"Immediately I saw the messengers of Yama, the God of death, who bound me and pulled me away with them in a tedious journey and made me stand in the presence of Yama. At the command of Yama, his accountant, Chitragupta, read the account of my sinful karma and finally said that one who observes Ekadashi-Vrata is liberated from all karma. The power of fasting and all-night praying on that day of Sri Hari had made him free from all sins.

"On hearing this, the Lord of Death fell at my feet and worshipped me and said, 'O King Dharmakirti, whoever observes the fast and worships Lord Vishnu on Ekadashi day, deserves Vaikunta, the abode of God, and not my abode. I and my messengers have no jurisdiction to that place where 'kirtan' (songs) of Sri Hari are conducted.'

"Thereafter, Yama sent me to the abode of Sri Hari, known as Vaikunta, along with the messengers of Mahavishnu who were waiting to take my soul to that kingdom of heaven. I have the Salokya mukti, which means to live in the region of that immortal city of God. Even though it is said that soul shall not return after reaching that abode of God, some souls are specifically sent to glorify the kingdom to inspire souls on earth to worship God to attain immortality and peace.

"Therefore, Lord Vishnu sent me back to teach the glory of this holy Ekadashi-Vrata, observing which people will attain the grace of God.

"Thus, residing in Lord Vishnu's abode for a long time, I came down with gradual descent, staying in each heaven for some time, until I am born in your family. It is rare to be born as a son of a sage like you. It is by the power of that fasting vow that is dear to God, I obtained all these heavenly experiences and am able to tell you of my experience of the last life.

"O my father , in this life also I will observe this Ekadashi-Vrata and worship that supreme Lord Vishnu. Whoever observes this vrata will attain God's grace and enjoying the full life here, they will live forever in that highest kingdom of heaven known as Vaikunta."

On hearing these words of his son, Bhadrasheela, Sage Galvana was filled with joy. He embraced his son and joined him in worshipping Mahavishnu and observing the Ekadashi-Vrata. Finally, both of them attained Vaikunta.

Om, Shanti, Shanti, Shanti.

□□□

Let not your mind run on what you lack as much as on what you have already. Of the things you have, select the best; and then reflect how eagerly they would have been sought if you did not have them.

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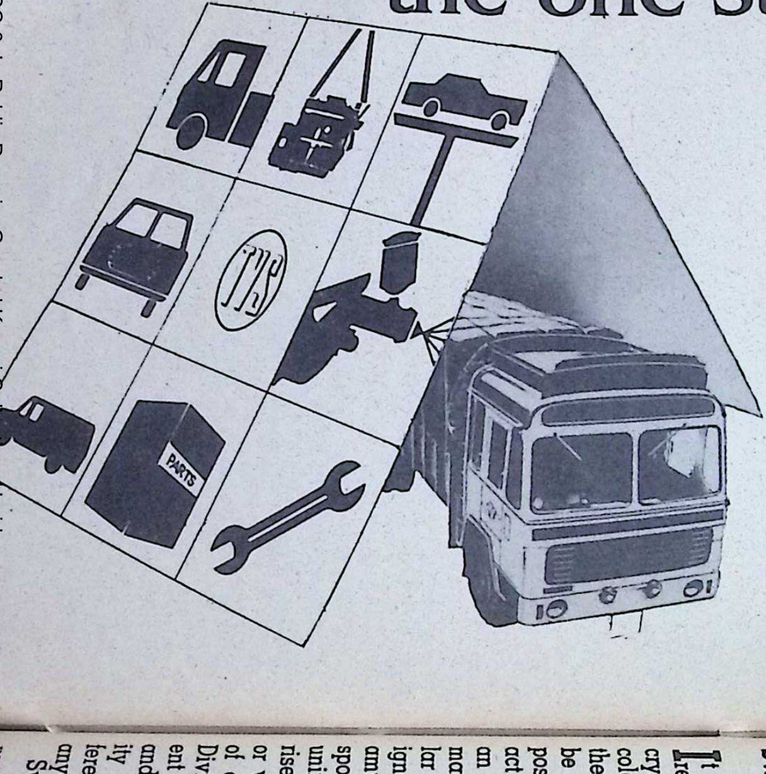

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The Advent of a Philosopher-Saint — IV

Swami Krishnananda

It is said that a stage of Self-realisation is like a pure crystal which has, by itself, no colour but appears to assume the tint of any object that may be brought near it. He is supposed to behave, speak and act like a child with a child, an adult with an adult, an old man with an old man, a scholar with a scholar and an ignorant one with an ignoramus. The idea behind this spontaneous self-expression — uninitiated by any particularised motive, intention, effort or will — is a close following of one's true nature with the Divine Will, which is immanent and active in all beings, and which has neither partiality nor prejudice, neither preference nor ill-will in regard to anyone.

Swami Sivananda, in his personal life, and example, as well as in his writings and speeches, reflected spontaneoulsy, as it were, the nature manifested and exhibited by the environment around him, and acted in close keeping with a purely impersonal life. His works are not so much enunciations of principles for the guidance of the intellect and the reason, as practical instructions on the methods of the life spiritual, meant to go straight into the hearts of aspiring individuals (whether or not they have carefully thought out before-hand the conditions and the inner circumstances under which they have been prompted to take to the spiritual way of living.)

There is no circumlocution, no statement of superficialities or throwing of unnecessary

Swami Krishnananda

side-lights in his writings. A clear-cut, well-defined and open path free from all mystifications and ambiguities is laid before the seeker with an intention not merely to give information but to enlighten and guide him at every step of his sadhana. His style and expression are remarkably simple, surging from the heart and the feeling of one who has not only had a vision of the perfection and the delight of God, but possesses an insight into the sufferings of man, the depth of his ignorance and his needs — not only physical, mental and moral, but also spiritual. His entire teachings are powerfully charged with the dominant spiritual note that all forms of life in society — whether individual or collective — have ultimately to be based on (and to derive meaning and inspiration from) the recognition of a boundless existence deeper than all that is visible and conceivable.

Fired with a deep anxiety to relieve the world of ignorance and pain, Swami Sivananda faced the situation in the best possible manner open to him, and spared no pains in harnessing all his energy for the noble divine purpose which he set before himself. His works are illustrative of almost every way of contacting man through literature — metaphysics, ethics, religion, mysticism, psychology, parables, stories, catechism, yoga, prayer and ritual.

The qualified student to approach his spiritual literature is neither one who is totally ignorant of spiritual values nor one who has attained to the apex of spiritual life. The aspirant endowed with the ethical and the moral qualifications of yama, niyama and sadhana-chatushtayȧ (the four kinds of spiritual effort, discrimination dispassion, sixfold virtues and desire for liberation), who has by his purity of mind, received monitions as to the existence of a higher life and is stirred with the zeal to grasp it and realise it in his own life, but is at the same time troubled by doubts and lack of knowledge in regard to the proper method of approaching it and the spiritual way of conducting himself, should turn to the works of Swami Sivananda.

Most of his writing begin with a vivid and clear portrayal of the nature of suffering in the world, the detection of which is the fundamental prerequisite of a spiritual way of life.

Like Sankara, the philosopher, Swami Sivananda boldly affirms the existence of a supreme Absolute, second to which there can be none. Like the Buddha he gives a colourful picture of the character of pain in life and makes a careful diagnosis of the cause of this pain, gives a detailed analysis of the human psyche and delineates the laying out of the path which runs up to the ultimate perfection and peace of man, together with a dignified and glorious description of the charateristics of his final destiny.

Swami Sivananda emphasises that life is the working out of a philosophy, and philosophy is the unravelling of the mystery of existence, an all-round consideration of the deeper implications of experience and not merely a raising of the mansions of logical systems. Philosophy is more a digging deep into the abyss of life than a flying into the air of abstract speculation.

Swami Sivananda recognises that any philosophy divested of human concerns is doomed in the end to failure and can never appeal to the restless and inquisitive spirit of man. Philosophy, religion and life meant one and the same thing to him. They signify not any unworldly or other-worldly concepts, but move in close association with man's demands for food and love, fame and power; value for life, concern for others, regard for oneself and his ultimate aspiration for immortality in Brahman.

The ringing tone of Swami Sivananda's life and teachings is that of a divine love based on proper understanding, a love in which the obstructing barrier between man and man is broken open and in which one easily discovers a happy way of participating in the life of others in the world. Endless hope — which seems to be the only foundation of all human enterprises — bespeaks the remote possibility, if not the immediate fact, of a union of the personal will with the Universal Law of God. It is this love and this meaning of hope and aspiration that can assure a world-brotherhood, a world government based on universal sympathy and altruistic consideration.

It is this principle of humanitarianism and an acute perception of the necessity of rousing mankind to the presence of an Almighty God that characterise the life and teachings of Swami Sivananda.

The Vedas declare that there is no limit to God's glories and there is no cessation of man's endeavour to comprehend His Nature and the path leading to Him. Swami Sivananda caught the significance of this great truth and so never felt that spiritual teachings can have an end, that one can ever be tired of teaching the spiritual way of life or of listening to spiritual instructions, that there could be a limit to the carefulness with which the guru has to look after the welfare of his disciples at every stage. To him every moment is an opportunity for sadhana, an occasion to exercise unlimited caution in regard to one's spiritual practices and to be aware of the chance of temptations, thwartings, side-trackings and stagnations of mind and spirit in one's life.

The philosophic life is the normal flow of a well-adjusted and perfected activity in the healthy maturity of seasoned knowledge and profound insight into truth. (To be contd.)

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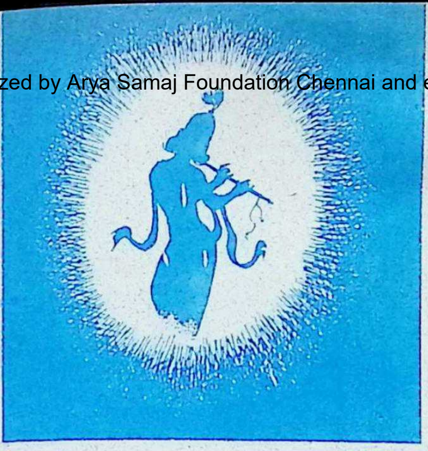

Uddhava Gita-6

THE STORY OF PINGALA

Prof. N. Kasturi

I must now tell you about a public woman, Pingala, by name, from whom I learnt many valuable lessons, and whom I acknowledge as my teacher. She was living in the City of Mithila. She put on her jewels and silks and sat on her doorstep one evening, looking for a rich dandy, whom she could ensnare into her couch. Her eyes fell on many; she told herself often, "This young man is charming, he seems to be rich, he is quite a desirable catch"; every one passed her by, without even a glance. Pingala kept her confidence that she would get her man before long, some one would pay handsomely for her charms; she could scarce leave her doorstep for a moment, lest a customer appears at that very moment and misses her. But, though the hours sped on and it was already midnight, no man turned towards her.

She was dejected beyond consolation; her face became pale, her eyes lost their lustre; her tongue was dry; her mind revolted against her profession and she shook with revulsion at her eagerness to solicit and her greed to amass a pile of pelf. Her luck had turned the corner; her redemption was at hand. Repentance brought tears in her eyes and washed her heart clean. Light dawned, where night prevailed. She sang in new-found ecstasy, inviting the Sword of Renunciation to slash asunder the bonds of low desire. (8-27)

Fie, O Fie, on the putrid craving

At an early age
When I did not know
even an iota of the way of singing songs,
You stood close and closer still to me
and endowed me with the art of singing songs.
That those who are worthy of being sought after
may think well of me,
You endowed me with a little of good sense
and rid me of stupid sense,
and You established this youngster
in the pure blissful code of conduct
of the True Path;
what shall I saw of Your grace?
All those who are fit to unite with You
are looking forward to a sign.
Oh Hill of Excellence
Who take all foibles as excellences!

—Saint Ramalingar.

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That my mind contrived to wallow in;
I yearned for peace and joy most high
From paltry passing vicious men.
I had the Lord, ever near, ever dear,
So loving, loveable, free with gifts,
Instead, I sought frail fickle men
Who gave me, cheap and trinket froth.
Alas! 'I leant on vicious venal men
Who revelled in fleshy filth
Alas! I pined for pleasure and pelf
From cruel sinners who trod on me.
This hutment built of bony poles
On pillars two, with skinny walls,
Offal store and sewers foul, agape,
Can this be ever a beauty spot?
Mithila famed for seers who saw
The Lord installed in the heart of man
Is sick of me, who cast aside
The self-same Lord, so stupidly.
If He isn't in, this is fest'ring corpse
He warns, He counsels-Teacher, Friend!
No more wait for men; for Him, I pine,
Ecstasy, Peace, and Thrill-from Him alone!
O, He shall be my Lord, eternal Spouse;
Wants He has none, does not dread at all;
Mere men are caught in fear of Death
Enmeshed in want or wealth, they wriggle along.
The Lord has blessed me, cleared my eyes,
My bonds are loose, delusion gone,
I have no need, I feel no greed
For sensual joys, flimsy, false.
It was my luck He threw grief on me
Which caused detachment, the primal step
For gaining Him. Released from bond
To body, and its brood of wish and want
I am free, I am saved, I've wedded the Lord
The cobra bite, the poison itch are cured.
I've risen from the bottom of the pit of sin
I breathe His Grace, I rest in peace and joy (8-42)

Pingala was rescued from perdition, by the timely awakening of the spirit of disgust at her demeaning life, and the realisation of the indwelling Purity, namely, God. She slept in peace on her bed.

I learnt the lesson that one should not develop too much attachment to any article or person, from the sight of a bird pursued by a pack of eagles. The bird had a piece of meat in its beak which attracted the cupidity of the eagles. Finding that her very life was in jeopardy, .the bird dropped the piece of meat from her mouth, and she could thereafter fly free! I saw a child, happy, frolicking unconcernedly, unashamed in nakedness. I felt it was teaching me a fine lesson. The child has no desire for honour, no fear of dishonour. It has no anxiety, no worry, about the ups and downs of life It plays alone, with itself as companion. So too, I knew I must touch the spring of Bliss within me and be happy with myself as my support and sustenance. The child has no interest in the objective world, for, it is not gripped by the instruments of contact. But, I realized I must withdraw the instruments from getting involed with the objective world, for, that is the path of wisdom.

I must acknowledge another teacher too and assert with gratitude that she taught me a good lesson. She was a maiden. Some kinsmen arrived at her cottage to talk to her parents about her marriage. But, they were away from home, and she had to play the hostess. She found that there was no rice in the store; so, she had to pound a quantity of paddy in a stone mortar, in a matter of minutes. She noticed that the conch bangles she wore round her wrists clanked and clinked aloud, every time the pestle was lifted and every time it came down. She felt shy; the kinsmen could misunderstand the noise and take her to be a termagant, with no manners. So, she removed all but one bangle from each hand, and proceeded noiselessly to pound the paddy. (9-8)

O heroic King, bent on victory over your inner foes, listen! I learnt from her ruse that one should be glad to be alone, for two is tension, three is quarrel and four is faction. There was an arrow-smith once, whose attention was so concentrated on the arrow as he was shaping and sharpening that he did not notice the King of the realm passing in procession with pomp, pageantry and a musical band playing its loudest, through the very street, whereon he had his smithy! I learnt from him that one must make the mind so one-pointed, that nothing can make the needle quiver a bit towards the sides. Breath-regulation, posture-fixation, absence of tantalisation — these are necessary for successful meditation. The greed to enjoy the fruits of action deposits upon the mind the dust of passion and emotion; so, the aspirant must fix the mind on the Lotus Feet of the Lord, which will endow him with a balanced, steady mind, unaffected by success or failure. Such a mind is called Sathwic; when it develops strength, the other two natures of man, the Rajasic (the passionate) and the Thamasic (the dull) will lose their hold. When the fuel is burnt out, the fire too is extinguished; similarly, when Rajasic and Thamasic natures are quelled by the Sathwic, its function too becomes unnecessary, and one is free from all attributes, all compulsions of nature. One is established in himself, his own Reality, as the arrowsmith was in his own craftsmanship. The aspirant knows only himself, both within and without. (9-13)

Just as I learnt that an adept in Yoga must avoid even other adepts, for, company is likely to promote ill-feeling, competition, conflict and confusion, — a lesson the maiden pounding paddy taught me — I leant that the company of common folk has to be shunned from my observation of snake life.

(To be Contd.)

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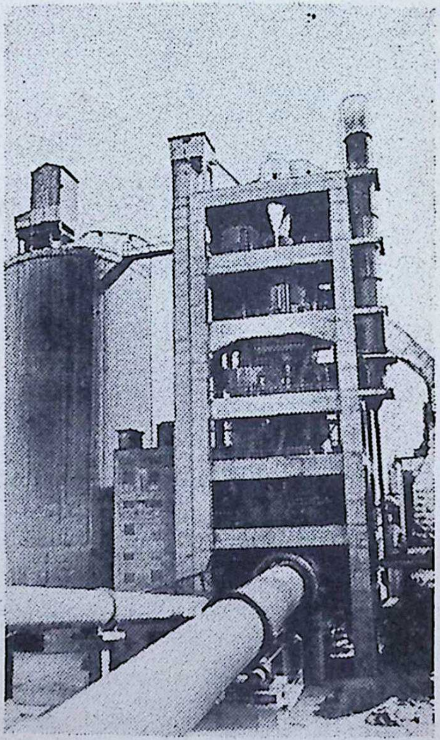

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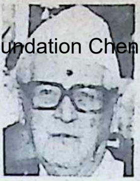


BROCKWAY — ONE OF INDIA'S GREATEST FRIENDS

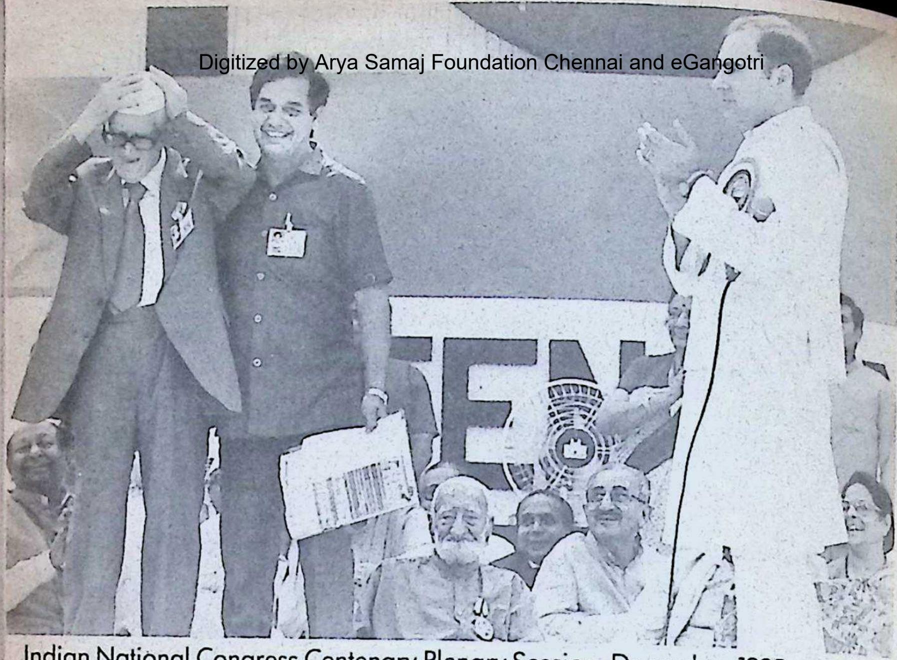
98th Birthday Tribute

S. Ramakrishnan

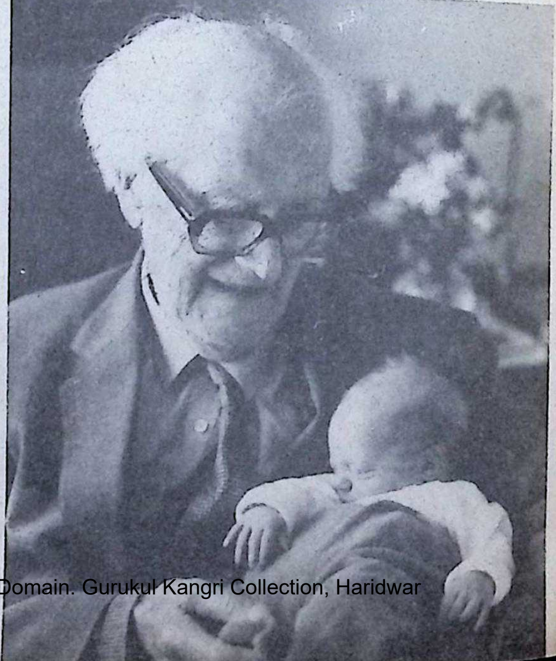
Ranking very high among the Western friends of India, right from the early pre-Independence days, is Lord Fenner Brockway. He turned 98 on November 1, 1986.

The names of Mr. Allen Octavian Hume, I.C.S, founding father of the Indian National Congress, Prof. Max Muller, who spent a life-time in bringing to the light of the world India's **Vedic heritage**; Sir William Jones, the celebrated indologist who opened our eyes to the richness of our cultural and literary heritage; Mrs. Annie Besant, who threw herself, heart and soul, into India's freedom struggle and highlighted the greatness of our religion and, in particular, of the **Bhagavad Gita**: Deenabandhu C.F. Andrews, Mr. Horace Alexander and Miss Agatha Harrison, all close associates of Mahatma Gandhi, who subscribed to the Indian concept of "Truth is One, Paths are many"; Mirabehn (Miss Madeleine Slade) who became part and parcel of Gandhiji's family; Prime Minister Clement Richard Attlee, who, as Her Majesty's First Minister, cheerfully "**presided over the liquidation of the British Empire**" and Lord Mountbatten who hastened the pace of that liquidation — have all become memories.

Fortunately for us, Lord Brockway is still with us. And it is but proper that we pay our meed of tribute to this great Citizen of the World — **Vishwa**



Indian National Congress Centenary Plenary Session, December 1985. F.B. dons a Gandhi cap while Prime Minister Rajiv Gandhi (*standing, far right*) applauds. 'Frontier Gandhi' Khan Abdul Ghaffar Khan is seated in the centre



F.B. with grandson David rockway, twenty-four hours old

Manava — on the occasion of his 98th birthday.

Calcutta-born Fenner had spent his early childhood at Berhampur (now in Ganjam District of Orissa State). Since then, he has been a steadfast friend of India. Playing with Indian children, for which he was 'chided", was a pastime for him which, incidentally, opened his eyes to the ugliness and inhumanness of discrimination on the basis of colour, against which he has been fighting all his life.

One of the greatest of living men, Lord Brockway is deeply committed to the ideals of liberty, fraternity and equality the world over and is a relentless crusader for universal peace, harmony, humanism and pacifism.

He has consecrated his whole life to the Service of Man. To him, all men and women, in every part of the world, are his kinsfolk. All his ceaseless strivings, which he pursues with inspiring dedication, transcend class, creed, community, racial, religious, national and international barriers. He is a shining symbol of the Indian ideal of **Vasudhaiva Kutumbakam** — The World is One Family.

Lord Brockway is a conscientious objector to war and violence. During the First World War (1914-18), there was conscription in Britain. However, he refused to enrol himself in War service and paid the penalty by serving a three-year imprisonment of hard labour.

II

Lord Brockway entered the British Parliament in 1929. This enabled him to intensify his unremitting struggle for the abolition of colonialism and imperialism. He was instrumental in bringing about the Race Relations Act in Britain. He continues to work for better race relations and the needs of the Third World.

An undaunted champion of liberty and fraternity, fearless and forthright, Lord Brockway was a gadfly to the Conservative Government which, in its heyday of imperial glory, tenaciously sought to cling on to the British colonies. At the British Labour Party Annual Conference held in 1929, it was he who moved the resolution, which was adopted, committing the Labour Party to grant complete independence to India. He questioned the double-standards of British love of freedom and civil liberties at home and tyranny and oppression in her colonies. He caused a flutter in the House of Commons by wearing a Gandhi Cap in 1930 in protest against the lathi-charge and arrests in some parts of India for the 'innocent sin' of donning a Gandhi Cap.

I may recall here another Brockway Gandhi Cap incident. It happened in New Delhi. On March 21, 1980, he had come to deliver the first two-day Rajaji Centenary Lectures organised by the Bhavan in Delhi. Prime Minister, Shrimati Indira Gandhi, who knew him well, not only presided over one of his lectures, but also invited Lord Brockway and his daughter Joan Pover for a private lunch at her official residence. She also graced a dinner in Lord Brockway's honour hosted by Shri Jaisukhlal Hathi, who was then Governor of Punjab, and Vice-President of the Bhavan. The dinner was attended, among others, by Justice M. Hidayatullah, Shri R. Venkataraman, Shri Y.B. Chavan, Shri C. Subramaniam, Shri P.V. Narasimha Rao and Dr. Karan Singh. Shri Girdharilal Mehta, now President of the Bharatiya Vidya Bhavan, was also present.

While chatting in the drawing room, sipping soft drinks, Shrimati Indiraji referred to the famous Gandhi Cap episode in the House of Commons. Lord Brockway beckoned to me and whispered into my ear whether I could manage a 'loan' of a Gandhi cap. Among those present, only Shri Chavan, who was seated next to Indiraji, was donning a Gandhi cap. It was delicate to ask him in the presence of all to 'lend' his cap. I, therefore, told Lord Brockway that I could 'borrow' from one of the bearers in the kitchen. He said: **"Most appropriate".** I went to the kitchen and slipped the borrowed cap into Lord Brockway's coat-pocket. After a while, he dramatically donned it to the loud applause of Indiraji and all those present.

Such is his love for the Bhavan — that ignoring his advancing age, he spent eight days for the Bhavan. After the two-day Rajaji Centenary Lecture on March 21 and 22, 1980, he came to the Headquarters of the Bhavan in Bombay and actively participated in a two-day Symposium on the MAJESTY OF THE MORAL LAW organised by the Bhavan. He also visited the Bhavan's Andheri Campus in suburban Bombay.

On the eve of his departure for London, after his eight days' visit to India, he told me of something 'weighing heavily' on his mind. In his characteristic manner, he clasped both his hands into mine and said: **"I have witnessed with admiration the growth of the London Bhavan from a scratch. Now I have had the opportunity of seeing at close quarters the Bhavan and its working, and the people behind it...**

"I am the Chairman of Tilak Centenary Committee formed in England several years ago. It has an Indian unit of which

Shri Ramnath Podar is the Treasurer. Among the Members of the Indian Committee are: (the late) Maharaja Jayachamaraja Wadiyar of Mysore — I believe he was the Chairman — Shri S. Nijalingappa and Shri Y.B. Chavan...

"Your institution is unique and you have dedicated colleagues everywhere. My mind will be at ease — and I will have the satisfaction of properly discharging my duty as Chairman of the Tilak Centenary Committee if the Bhavan would agree to shoulder the responsibility of taking over its funds from us and implement its objectives as best as possible.

"I have an abiding faith in you all.. I find that all the members of the Indian Committee are also closely connected with the Bhavan."

Later, both of us called on Shri Ramnath Podar. He whole-heartedly welcomed the proposal and quickly obtained the consent of his colleagues in the Indian Committee.

Lord Brockway was confident that his colleagues in London would unreservedly support his proposal. He was, however, keen that I should attend the meeting of the Board of Trustees of the Tilak Centenary Committee in London. He said, he would convene the meeting at a time when I would be there for the Bhavan's London Centre's work.

Accordingly, a meeting was held on October 14, 1982 in the Committee Room of the House of Commons. Luckily, Shri C. Subramaniam, now Vice-President of the Bhavan, was also present in London. He was good enough to attend the meeting. Shri Mathoor Krishnamurti, Executive Director of the Bhavan's UK Centre, was also with us.

Lord Brockway introduced us to his Co-Trustees — Lord, Listowel (the last Secretary of the States for India), Mr. John Grigg (formerly Lord Altrincham), Mr. Dereck Silvester and Mr. Anthony Steel (Solicitor & Attorney at Law).

At his invitation, we gave a brief account of the Bhavan's activities in India and abroad. The Trustees unanimously decided to hand over the Tilak Centenary Fund to the Bharatiya Vidya Bhavan with a view to perpetuating the memory of Lokmanya Tilak in the United Kingdom as best as possible.

We can never forget Lord Brockway's concluding remarks. We were all deeply moved. The words he uttered came straight from his heart and are memorable,indicative of the nobility of his mind, his singularly non-patronising attitude and abiding faith in fellow-men working for a public cause.

He solemnly told his Co-Trustees: **"After due and care-**

ful deliberations, we have unanimously resolved to hand over the Tilak Centenary Fund to the Bharatiya Vidya Bhavan. We should now forget that we had a hand in raising the Fund. None of us should adopt an attitude that we have obliged the Bhavan. On the other hand, I consider that the Bhavan has obliged us in responding to our request to take upon itself the responsibility which we could not discharge for long years. We have now nothing more to do with the Fund..."

These words deeply touched the core of our hearts. The worst humiliation is to give assistance in a partonising manner. Lord Brockway was magnanimous and humble. My mind went back to some of the "apologetic angels" who have given handsome donations to the Bhavan unobtrusively — the first among them being Shri Mungalalji Goenka, way back in 1937.

I was overcome by emotion and could not restrain myself. I blurted out: **"Lord Brockway and esteemed elders, the attitude in which you are handing over the Fund to the Bhavan, consciously or unconsciously, is in consonance with the true spirit of Indian Culture. India's saints and sages have laid down that all assistance and gifts, to individuals and institutions, should be given in a spirit of KRISHNARPANA — feeling that it is given away for good and for ever. This is the 'mantra' we solemnly utter when we, in India, perform KANYADAAN — when a father gives away his young daughter in marriage to a young man."**

III

Lord Brockway knew Pandit Jawaharlal Nehru from the latter's student days in England. Gandhiji and Panditji held him in great esteem. At the intivation of the Mahatma and Panditji, he came to India in 1927 to attend the Plenary Session of the Indian National Congress in Madras. Unfortunately, following a serious car accident, he had to be hospitalised. Mahatmaji and Panditji, despite their very heavy schedules with the Congress Session, visited him daily at the Madras General Hospital on all the four days of their stay in Madras.

Lord Brockway is a distinguished Honorary Member of the Bharatiya Vidya Bhavan in India — and also a Patron of the Bhavan's UK Centre. He has often feelingly and publicly declared that the **BHAVAN IS MY CHURCH** — meaning thereby that the Bhavan's universal outlook is in tune with his own concept of what a cultural organisation should be.

In the year 1983, at our invitation, Lord Fenner Brockway was good enough to be a Member of the Bhavan's Delegation to U.S.A which, besides him, consisted of Shri C. Subramaniam, Chairman of the Bhavan International, Swami Ranganathananda, Swami Satchidananda, Dr. R.R. Diwakar and myself — and spent ten days with us from October 1 to 10, 1983.

The second anniversary of the Bhavan's New York Centre was celebrated on October 2, 1983 — Gandhi Jayanti Day — in his august presence; and, on October 9, the Boston Chapter of the Bhavan was inaugurated.

The delegation visited Harvard University Divinity School and San Francisco, and participated at the Seminars on the **RELEVANCE OF GANDHIJI FOR OUR TIMES** and the **MORAL IMPLICATIONS OF GANDHIJI'S MESSAGE** at the Universities of Columbia, Harvard, San Diego, John Hopkins and Bethlehem. Wherever we went in the United States, and Fenner Brockway talked of Gandhiji and Disarmament, he carried conviction and there was standing ovation.

Lord Brockway has also gifted to the Bhavan his valuable library and his **'most precious possession"** — the Gandhi cap presented to him by Gandhiji in 1927. Incidentally, this will be an exhibit in the proposed permanent **INDIA THROUGH THE AGES EXHIBITION** at the London Bhavan.

IV

During the Congress Centenary Celebrations held in Bombay in December 1985, Lord Brockway was a special invitee from abroad and he revived old memories by wearing the Gandhi cap at a public function. Along with the veteran 96-year old Khan Abdul Ghaffar Khan (Frontier Gandhi), he was given the Congress Centenary Medal. They were the only two chosen for the honour.

In his book **"98 NOT OUT"** published this year (Quartet Books, London), he looks back at his 90-year involvement in politics and relates it to his work for the World Disarmament Campaign (U.K) which he founded in 1979 with his friend, Nobel Laureate Sir Philip Noel-Baker.

During his last visit to Bombay, on the occasion of the Congress Centenary Celebrations in December, 1985, he addressed a meeting at the Bhavan's auditorium. I had occasion to ask him what was his message for India. The reply was so characteristic of him.

He said: **"I know the history of the Indian National Congress very closely. Quite astonishing was the influence of British citizens in its beginning. All the way through, the**

Congress has reflected Indian progressive opinion. It was very moderate in its early days. In 1911, Jawaharlal Nehru came to listen to a lecture which I gave on India in the Oxford University and he thought I was too radical in demanding independence for India then! Well, I was a propagandist for it. The Indian National Congress has reflected, year by year, the growth of opinion. It has been the Voice of India. Yes, there have been splits. But I would say that in India today, particularly under your new Prime Minister, there is real hope that all those who are dedicated to the cause of India and its welfare may begin to unite again and build a great movement."

V

On the occasion of his 98th Birthday, Lord Fenner Brockway has authored the book — **98 NOT OUT.** He has been good enough to offer to the Bhavan rights for publishing its Indian Edition without any royalty. The book is scheduled to come out in two months.

Our prayer, on the auspicious occasion of Lord Fenner Brockway's 98th birthday is that God bless him and keep him in good health and enable him to cross the Century of his Pilgrimage of Life — and he should write yet another book — **100 NOT OUT** . And we all in the Bhavan should be blessed with the good fortune of bringing out its Indian Edition and paying our meed of tributes to him! □□

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3

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Later cycles

It was only in the course of the first cycle, at the foot of the mountain, that I heard about the third cycle, Ilalim, or the descent into the crater from Durungawan. In mystical thought, the ultimate experience is to be found in the bosom of the mountain, not at its peak, but both have to be conquered. Ilalim contains the Palace of God the Father, the River of Jordan and several more 'puwestos,' about twenty in all, and requires a three to five day trek. The way is difficult, throgh slippery lava-covered paths, which have to be negotiated one person at a time, with the help of a guide rope, making it an endurance and patience test. We have to leave this tantalising dream for another time.

But now, during the course of the climb, we are offered glimpses of yet another cycle, on what is called "the other side of the mountains." There lie the Sea of Galilee, Jerusalem, and the Cave of Paradise. Open-mouthed, we realise there is a fourth cycle, which only initiates to the second, or least first, get to hear about. How many more? We cannot say. It is a process of ever-expanding concentric circles.

The Cave of Paradise introduces a new and complex element — changes in the perception of time. In folk language, we are told that this cave is full of tables of abundant and delicious food. You can go in and feast to your heart's content, and enjoy all the good things of life. You come out after a few moments and go home, but alas in your village, a long time has passed, you have been taken for dead when you did not return

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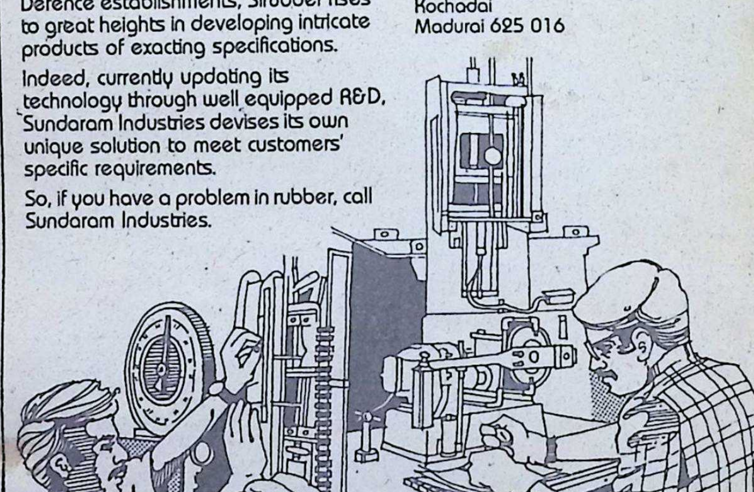

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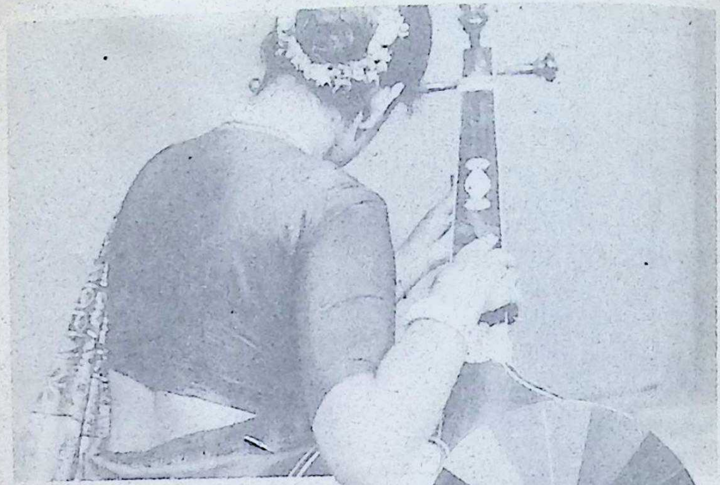
and your funeral is long since over. Every one you knew is old, and no one recognises you. Its a sort of Rip Van Winkle or time-travel effect. The Cave of Paradise tells you, in allegory about the elastic, relative nature of time and offers a peep into the world of timelessness. Typically, it is all couched in a language acceptable and comprehensible to ordinary people.

Further rituals

Next morning, Good Friday, we join the pre-dawn candlelight procession to Mt. Kalbaryo. Like many who wish to acquire merit, we decide to do it barefoot. Its a small hill, up rough and rocky ground, but progress is slow because of the huge crowd. This is a typical Catholic penitential procession. One penitent carries a huge wooden cross. Dressed in heavy velvet robes, and wearing a crown of thorns, he is ritually whipped by his companions. This is the sixth year of his seven-year penitence. On the way up, we each carry a heavy stone, picked up at the shrine of San Roque, as a penitence. There are various ritual stops and observances, as usual. At the top, where there are three crosses, a regular service is going on. Here, for the first and only time in our five days immersed in the life of a religious community of deeply devout people, we catch a glimpse of a Catholic priest conducting the ceremonies! After our return, we spend the rest of the day in quiet prayer, meditation and rest. 'Pabasa' continues all night.

The last stage

On the last day, Easter Sunday, or Black Saturday as it is known here, we pass through the final ritual of Husgado, which normally precedes the ascent to the peak, and must be endured even before permission is granted to go to the peak. But for some reason, in our case, it has been left to the last by Nanay, our guide and spiritual instructor. Husgado, which means Court of Judgment or trial, in Spanish, is a maze or narrow, dark, slippery passages, mere cracks in the rock, an intense and far more terrifying elaboration of Jacob's Well. Legend has it that those with a clear conscience, however fat, have no difficulty in passing through, but this offers little comfort to the claustrophobic. But its too late to turn back now, so heart in mouth, and putting complete trust in the guide, we enter — feet first, wildly groping for toeholds, tense with fear till feet feel flesh, meeting the meet the security of the guide's body; then crawling, like worms, head first, through ever narrower and more twisted tunnels. The ledger is signed again in the cave of Peter and Paul and we squeeze next into a tiny



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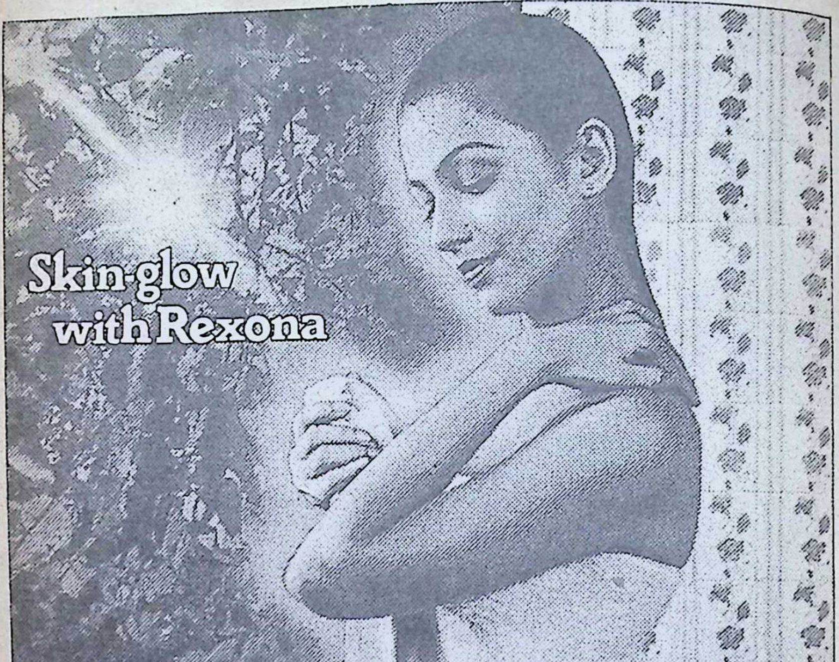
grotto where Nanay performs our eerie services: then on again, living each moment as it comes and as if it were one's last — existentialism in practice — but strengthened by the prayer.

Then suddenly, we're out into the light of day, trembling, sweating, dazed! This is the climatic moment, the moment of liberation, "mukti"! In a blinding flash of light, all problems are resolved, and there is a supreme sense of peace, lightness, clarity. The circle is complete and the spirit is free. Now I begin to understand the nature of the balance, how duality is merged in oneness. We have been to the top, so we had to go to the bottom. We have known the outside, the peak, so we must know the inside, the crypt. The poles can be described by several pairs of apposites — external/internal, subjective/objective, extensive/intensive, knowing from within/from without, male/female, material/spiritual, reason/intuition, right brain/left brain, analytic/synthetic, cognitive/affective — the terms can be multiplied endlessly. The mountain itself represents the union of opposites — Advaita experienced!

Slowly, Nanay arranges for our return to the world of everyday life, by a graduated series of rituals, stopping at three shrines on the way down. In peace, we digest the experience, and in gratitude, offer thanks at the community altar. The journey is over, I am reborn, and am aware, serenely but vaguely, that I have entered 'vana prastha; the third stage of life. We are ready to go home. Nanay's parting gift, given with her blessing, is a dry leaf, picked on the mountain side Only now do I realise that it is my birthday. Did Nanay know?

□□□

What gives this wonderful capacity for survival to Hinduism? What makes it a living religion even today? What draws countless visitors from the affluent nations to the shores of Ganges and the snows of Himalayas in search of inner light?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V.S.R.K.

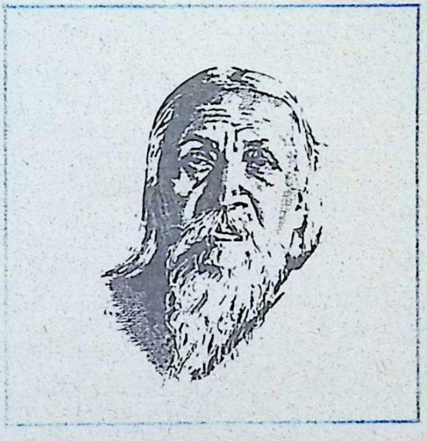
hayogi Sri Aurobindo

While writing **against** the plea for the 'Right To Die' the last issue of 'Bhavan's urnal,' I had in my mind Sri urobindo's 'Life Divine'. We ve it to him the grand proc- mation, or rather the vigorous firmation, in an age of 'hollow en', of sceptics and agnostics, of e essential divinity of man. In s 'Life' Divine' Sri Aurobindo rote:

"The ascent to the divine life the human journey, the ork of works, the Acceptable crifice. This alone is man's al business in the world and e justification of his exist- ce, without which he would ly be an insect crawling nong other ephemeral insects a speck of surface mud and ater which has managed to rm itself amid the appalling mensities of the physical iverse."

i Aurobindo reiterated the di- e potentialities of man in etic accents in his great epic vitri.' He said:

A long dim preparation is
n's life



Sri Aurobindo

A circle of toil and hope and war and peace...
A search for something or someone never found
Cult of an ideal never made real here,
And endless spiral of ascent and fall
Until at last is reached the giant point
Through which His glory shines for whom we were made
And we break into the infinity of God
The landmarks of the little per-

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fell.
island ego joined the con-
ent.

ri Aurobindo did not con
ve of a heaven apart and
ay from this earth. Man has
fulfil himself even during
brief sojourn here.
aven's touch," he said, in
vitri', "fulfils but cancels not
earth". Savitri, spurning
bliss of heaven, tells the
g of Death:

hy servitudes on earth are
eater, king,
an all the glorious liberties
heaven."

Why should this be so? Be-
use,

mental debt binds man to
e Supreme:
s nature we must put on as
puts ours."
arth is the chosen place of
ightiest souls.
rth is the heroic spirit's bat-
efield,
he · forge where the Arch-
ason shapes his works."

It is good to remember that
i Aurobindo himself was one
the 'mightiest souls' and a
eroic spirit' that locked itself
a battle first for man's free-
om on a mundane plane and
ter in the recesses of the
pirit. From February 6, 1893,
hen he set foot on the Indian
oil after 14 years of education
England, to 1902, when he
et Lokamanya Tilak, Sri Au-
bindo was no more than an
tellectual, albeit an extraordinary one. Then came the 'Bande Mataram' phase of his life (1905-1907) when he involved himself totally in political activity. He looked upon his country as the Mother Incarnate and exhorted young men in unforgettable words:

"There are times in a nation's history when Providence places before it one work, one aim, to which everything else, however high and noble in itself, has to be sacrificed. Such a time has now arrived for our Motherland when nothing is dearer than her service, when everything else is to be diverted to that end. If you will study, study for her sake, train yourselves body and mind and soul for her service. You will go abroad to foreign lands that you may bring back knowledge with which you may do service to her. Work that she may prosper. Suffer that she may rejoice."

The penultimate phase began in 1908, when he had the vision of Sri Krishna and ended with his arrival at Pondicherry in 1910 to engage himself in yogic sadhana. The last phase of four decades, from 1910 to 1950, saw, in Dilip Kumar Roy's expressive phrase, the thorn breaking out into a rose. It was left to a kindred soul, Rabindranath Tagore, to describe in memorable words the transformation that came over the fiery patriot dur-

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g a period of 20 years. The et, after a visit to the ahayogi in 1928, wrote:

'At the very first sight I uld realise that he had been eking for the soul and had ined it, and, through this ng process of realisation, d accumulated within him a ent power of inspiration. His ce was radiant with an inner ht and his serene presence ade it evident to me that his ul was not crippled or amped to the measure of me tyrannical doctrine which kes delight in inflicting ounds upon life.

"I felt the utterance of the cient Hindi Rishi spoke from m of that equanimity which ves the human soul its free- m of entrance into the All. I id to him: "You have the ord and we are waiting to cept it from you. India will eak through your voice to e world, Hearken to me..."

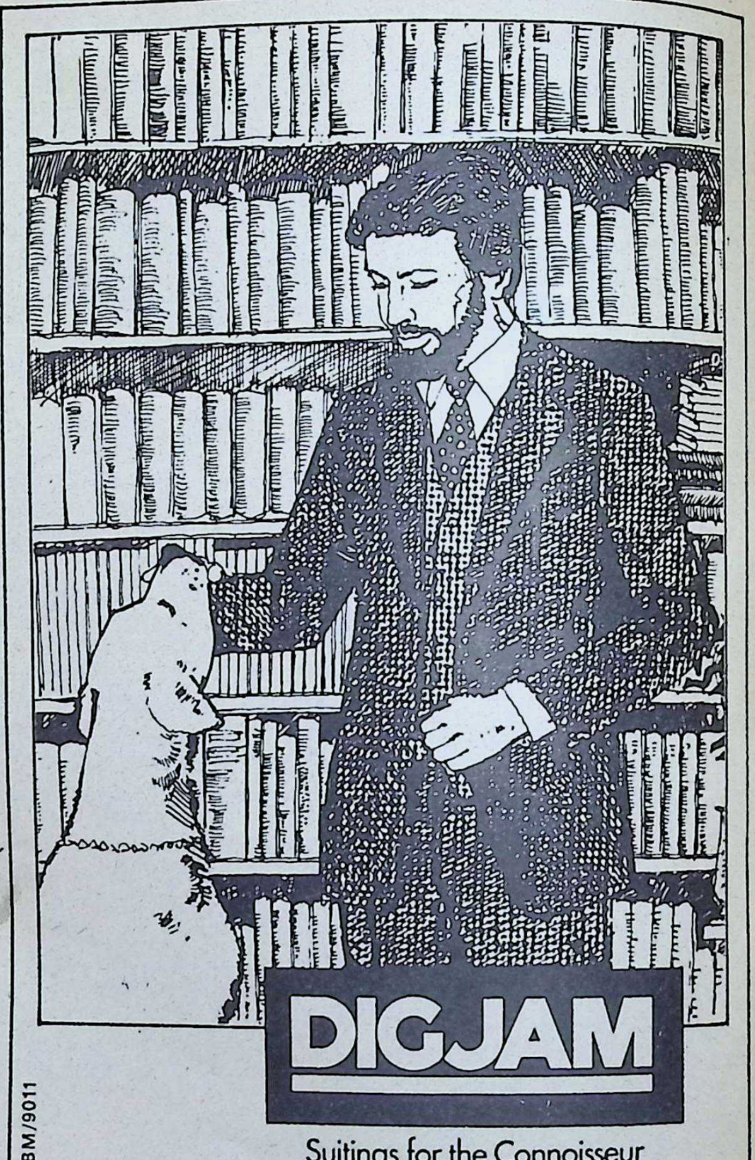
The story of the transforma- n of Aravinda Ackroyd ose into Sri Aurobindo, 'the meless love vestured in me's disguise', is told by Dr. R. Srinivasa Iyengar in his ok entitled, 'Sri Aurobindo, a graphy and a history'.* ere are other extant biog- phies of Sri Aurobindo but Iyengar's is by far the most mprehensive, a work of liter- art from one who has the piration of a poet, the mind a philosopher and the skill a master-painter or a master-sculptor. To write the life of Sri Aurobindo is a daunting task as Sri Aurobindo himself had said that his biographer would never know all the details of his life. But Dr. Iyengar was not the one to be deterred. He accomplished his task with a consummateness that could be the product of only ripe scholarship. His biography represents a literary sadhana in a spirit of reverence and humility to one of the incorruptible witnesses to the Eternal Spirit.

K.R. Srinivasa Iyengar

It is difficult to resist the temptation to quote Dr. Iyengar as his book is full of fine sentiments, noble thoughts and sparkling turns of phrase. I shall content myself with this

---

*** "Sri Aruobindo, A Biography and a History" by Dr. K.R. Srinivasa Iyengar. Sri Aurobindo Books Distribution Agency, Pondicherry 605 002. Price Rs. 150, pages 812 Fourth (Revised) Edition.**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passage which sums up
urobindo's life and work:
is sun-like effulgence shot
in many directions and
e its mark everywhere,
ring the mists, cleansing,
roying, revitalising, trans-
ring and what was brick
re now became charged
new life and what was
e tinsel came to be alche-
ed into gold. The period of
active participation in poli-
was but a few years: but
before and after, Sri Au-
ndo sent out creepers of in-
nce far and wide, not the
effective although this ac-
was not open, or was en-
passed only through
ns other than material.
whole story is not known
annot be told yet. In his
e, Sri Aurobindo invoked
vani Bharati as the irres-
le force of national resurg-
e and played for our age
crucial role of a leader of
anity's evolving destiny."

i Aurobindo was not the
ous Yogi all the time as he
ften taken to be. Dr. Iyen-
relates many of his con-
ations that reveal his
e of humour. Here is one.
e somebody remarked: "C.
gopalachari says one yard
haddar means one step to-
ds Swaraj." Sri Aurobindo
mented: "It will be a very
way in that case."

A Movable Feast

tobiographies, especially in English, by Indian women are a rarity. It is not as if there is nothing worthwhile to write about their lives. But very few of them have chosen to write. The roll call of honour is a long one, stretching from the Vedic and Upanishadic times. A Gargi or a Maitreyi are not mere names but symbols of womanhood at its scholarly best. The epics and the puranas have thrown up women of great virtue and valour. A Sita and a Savitri among the five great women* mentioned in a popular verse, represent not only nobility of character but strength of will. The pages of recorded history are illumined not only by the heroic exploits of the Rajput queens but women of God like Meera and Akka Mahadevi and Karaikkal Ammayar. In modern times, especially during the Gandhian era, women who have distinguished themselves for courage and sacrifice, bold initiatives in the field of social reform and skill in the fine arts are legion.

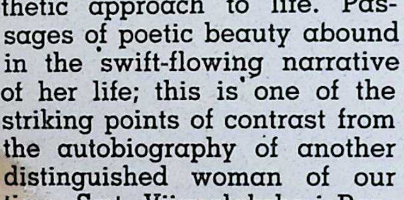
If one views the life and work of Smt. Kamaladevi Chattopadhyay against this vast and colourful backdrop, one is filled with wonder how this gracious woman could move through the decades of the present century silently, leaving her impress in many

---

*** Ahalya, Draupadi, Sita, Tara, Mandodari**

fields of human activity — education and uplift of women, the dramatic art in particular and the fine arts in general, the handicrafts, co-operation and community life — without being at the centre of power. "Kamaladevi", remarks Raja Rao, the noted writer, "seemed to have asked for nothing and so received everything, position and praise from those who understood worthiness."

It is indeed this 'worthiness' that comes in bold relief in Kamaladevi's autobiography 'Inner Recesses, Outer Spaces.'* Kamaladevi has a poetic bent of mind which indeed is an aspect of her aesthetic approach to life. Passages of poetic beauty abound in the swift-flowing narrative of her life; this is one of the striking points of contrast from the autobiography of another distinguished woman of our time, Smt. Vijayalakshmi Pandit.



Kamaladevi Chattopadhyay

Born in an upper middle class family in Mangalore in the first decade of this century, Kamaladevi grew in an atmosphere more or less free from the traditional inhibitions and constraints that orthodoxy imposed on women. Encouraged by a mother who had a liberal outlook, Kamaladevi took keen interest in the arts from childhood. Her association with Mrs. Margaret Cousins helped her to develop her acting talent. Later, she became a driving force of women's uplift as the Secretary of All India Women's Conference.

In her twenties, she was drawn into the freedom struggle, her first association with the Congress and Gandhiji being as a Sevika at the Belgaum Session of the Congress (1924). Her leadership in the Salt Satyagraha (1930) in Bombay was one of her outstanding contributions to the freedom struggle. She slowly drifted away from the Congress and became an active worker and a leader of the Socialist Party of India. After independence, spurning many influential political posts, she contented herself with her solid and silent work in developing our handicrafts and infusing energy in the life of our anaemic craftsmen from Kashmir to Kanyakumari.

---

* "Inner Reesses, Outer Spaces — Memoirs": By Kamaladevi Chattopadhyay, Navrang. New Delhi Price Rs. 195/- (With a foreword by Raja Rao)

Kamaladevi's autobiography is most distinguished for the excellent profiles it contains of Indian women of modern times, well-known and not so well-known. We have here rare glimpses into the lives of Madame Cama, Annie Beasant, Margaret Cousins, Pandita Ramabai, Kasturba Gandhi, Rati Jinnah, Kamakoti, Sarojini Mehta, Kamala Nehru, Prabhavati (wife of Jayaprakash Narayan), Mridula Sarabhai, Amrita Sher-Gil, Sitara Devi, Balasaraswti, Rukmini Devi and Tripurasundari Raman. It is indeed a movable feast. Surprisingly, Kamaladevi makes no mention of Indira Gandhi.

Here is a sample of Smt. Kamaladevi's writing which will give a clue to her personality:

"As I lean back and close my eyes to relax and let my memories run back the long aisles of time, to know what are things I wanted most and discover, the same yearning remains most poignant in me still. It is the little things of life — an unhurried life of leisure to dream, to suck in the slow notes of music, to savour the gifts of nature, the play of light and shadow so reminiscent of life with its joys and sorrows. For I am very human and it is very human to want the trifles that we usually brush or throw away... In the ultimate an individual is a lonely soul, away and apart holding on to only these little things of life while all else has faded away."

A Literary Convention To Remember

The Akhil Bharatiya Marathi Sahitya Sammelan, which held its three-day Diamond Jubilee Session in Bombay from October 25, 1986, was notable for more than one reason. That literature, despite the struggle for a decent living and the attractions of escapist entertainment media like the cinema and the TV, continues to have a hold over the people was evident from the large attendance at the sessions. The debates were lively and covered almost all aspects of life. On top of it all came the President's call for a reaffirmation of the values of Truth, Goodness and Beauty. Shri Vishram Bedekar, the President, said: 'Literature that draws inspiration from the lasting values of truth, goodness and beauty can lift the nation from the present turmoil and degeneration."

One was pleasantly surprised to see Shri Bedekar, who is eighty, speaking fluently, with verve and gusto, on the trends in Marathi writing. He held up the period 1857-1947 as the golden period of the literary history of Maharashtra.

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ESPs are the latest in pollution control equipment. Designed to reduce cement dust concentration in exit gases to levels lower than 150mgm/NM³. A very low level. Especially against the proposed IS specification of 250 mgm/NM³.

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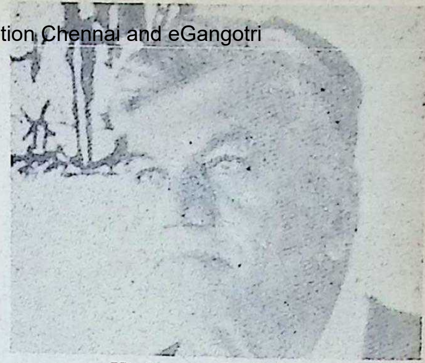
He said: "These 90 years saw the loyalty of the Indians remaining steadfast to the eternal values enabling them to overcome parochial interests and lay the foundation of a federal nation but soon politics and casteism took over. Controversies over the superiority of one language over another can lead to the division of a nation as seen in the case of Pakistan and Bangladesh". The warning is timely.

The annual convention of Marathi intellectuals and writers has its beginning in the seventies of the last century when Justice Mahadev Govind Ranade organised the first convention. The conventions have served as a forum for the discussion of aspects of national life having a bearing on the writers as the 'sensitive point of society'. One does not know how far any writer worth the name is influenced by such discussions because, more than anyone else, the writer is a fierce individualist. Yet writers can and do orchestrate themes of common interest with telling effect — corruption and dishonesty, craze for pelf and power and so on. In this respect, the writers in Maharashtra have held their own through novels, short stories and plays.

Shri Bedekar stands out among the writers of Maharashtra as one who has 'an intellectual comprehension of the essence of the greatness of great men.' Novelist, playwright and film-maker, Shri Bedekar's 'Tilak and Agarkar' is considered to be a tour de force in so far as it brings out the clash and conflict of wills of the two great men of Maharashtra without detracting from the greatness of either.


Vishram Bedekar

Reverence for authentic greatness and respect for traditional values — in stressing the importance of these two principles on which any good writing should rest, Shri Bedekar has made this year's Marathi Sahitya Sammelan memorable.

Cricket and Other Sports

Unless cricket is banished from the country the rest of the sports would not get any encouragement.

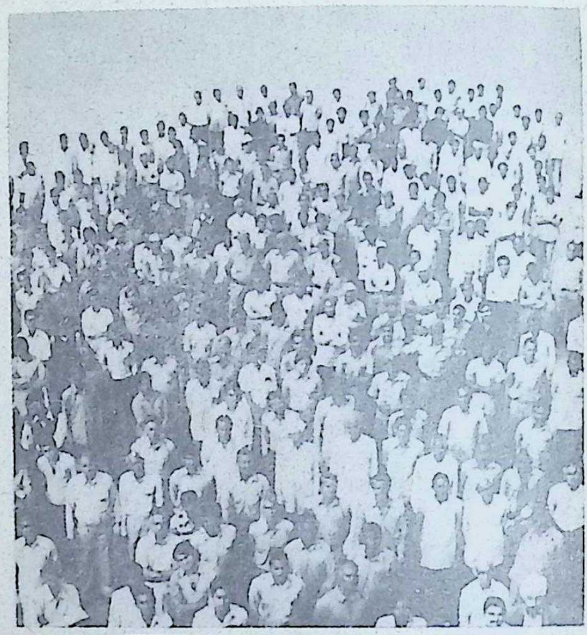
A reader in 'Times of India.

Ever heard of the saying that a boy who, being made fun of by friends, ran back home and beat his mother?

— A reader in "Times of India."

□□□

Begin with vision.
Build with people.



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K.R. Chaturvedi

Vanamahotsava

As the Union Minister for Food and Agriculture, Dr. Munshi had started 'Vana Mahotsava' celebrations all over the country. Over the years, this festival took the shape of a great national movement for afforestation and crores of trees were planted with a solemn pledge to preserve them.

Dr. Munshi was eager to revive memories of our great ancient forests — Nandana Vana, Vrindavana and Naimisharanya. He said: "As individuals, we must take the pledge to plant, preserve and protect a tree with every birth, marriage and death; as citizens, to enrich every house, institution and city with trees which give shade and fruits; as persons in authority, to carry out our National Forest Policy, build avenues on road and railway sides; and as men of trees, to adopt trees as children — as did Parvati with the **devadaru** tree when it was injured by an elephant... Trees mean water; water is bread; and bread is life.

I recollect that Dr. Munshi used to mention in his notes and speeches that the idea of 'Vana Mahotsava' came to him when he was going as the Union Minister for Food and Agriculture from New Delhi to Bombay by air. Passing over the Rajasthan desert area, he felt that the desert was steadily creeping over new land and could be a threat to the adjoining areas of Uttar Pradesh and Madhya

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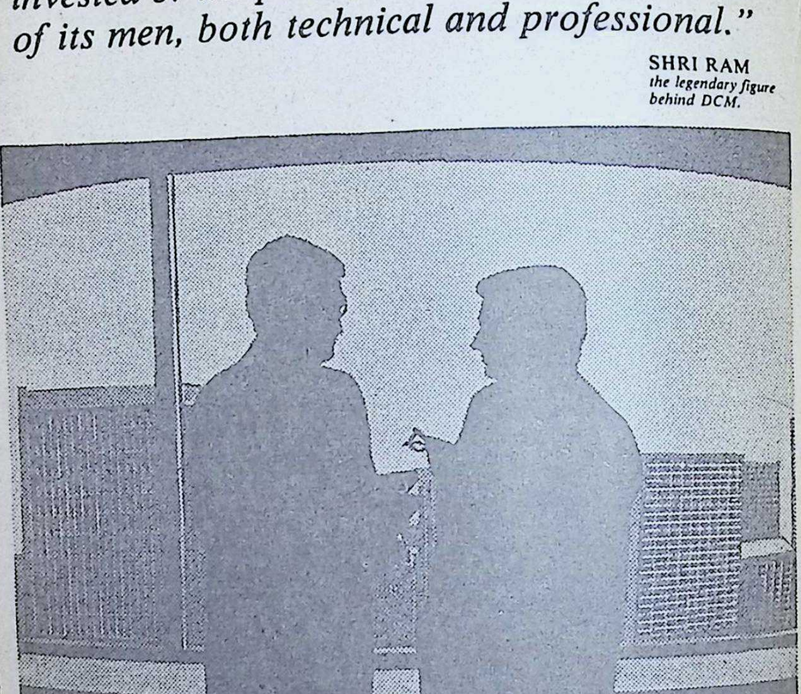

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Pradesh. He decided that the march of the desert could be arrested only by launching a vigorous drive of afforestation in the country, including the entire desert area of Rajasthan. This national programme, Dr. Munshi called 'Vana Mahotsava'. Today, the Rajasthan desert area is fertile and has changed beyond recognition.

Dr. Munshi inaugurated 'Vana Mahotsava' at Nainital on July 1, 1952 and subsequently every year on July 1.

Dr. Munshi toured the State extensively. He generally preferred to travel by his railway saloon when the journey had to be performed during the night or a long distance had to be covered. The two white railway saloons at the disposal of the Governor of U.P. were just like fully furnished moving houses on rails with a big dining hall, bedrooms and a kitchen equipped with modern crockery and cutlery. The saloons were a legacy of the British and turned out to be white elephants. They could not be maintained with a small budget provision. They were surrendered to the Railway Ministry after some time.

Dr. Munshi used to give a patient hearing to the district officers and members of various social organisations regarding the problems of the areas he visited. His tour notes, which were sent to the Government, had a great impact on the administration.

As the Chancellor of the State Universities, the Governor used to preside over the convocations. He was also invited to deliver the convocation addresses himself. While preparing his Addresses, Dr. Munshi used to delve deep into the past in order to give the young graduates a glimpse of India's cultural traditions. He asked them, from time to time, to have an unflinching faith in God and imbibe the higher values of life. Without such a faith, he felt, human beings could not release a transforming energy; without it, social studies were barren and social work had no soul.

For developing such a faith, he placed before them the advice contained in the oldest Convocation Address in the world which finds a place in the **Taittiriya Upanishad'.** Dr. Munshi modified it suitably while translating it into English. Perhaps, no better advice was ever given to mankind at any time in history than the following:

"Speak the Truth, walk in the way of the duty;
Neglect not the study of higher knowledge;
Treat thy teachers with respect and gratitude,
And fail not in taking upon thyself the burden of life,
Neglect not Truth, nor thy duty, nor social welfare
Not thy own good, nor thy study and teaching of higher knowledge
Neglect not thy duties unto God, or unto thy

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Food prepared by one who has earned money by rightful means
is sacred—Manusmrithi

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leritage which our forefathers have
ft behind them
et thy mother be thy goddess, let
y father
e unto thee as thy God; and so thy
achers and thy guest
reat men of high learning and
haracter with
espect, give them what you can
ith faith and reverence
thy action, behave as do such
en of high character and learning
ven as they do, do thou likewise
his is the teaching
his is the exhortation
his is the doctrine of high know-
dge.
lay Thy Path be Blest! □□□

The man who has daily inured himself to habits of concentrated attention, energetic volition and self-denial in unnecessary things will stand like a tower when everything rocks around him and when his softer fellow-mortals are winnowed like chaff in the blast.

William James

THE VOICE OF BUDDHA

LET not a man look into the perversities of others, their sins of commission and omission, but let him attend to his own misdeeds, his own duties done amiss, duties omitted.

* * *

LIKE unto a lovely flower of exquisite hue, but lacking in scent, so are the nice words of him who does not act up to them.

* * *

THE night is long for one who suffers from insomnia, long seems a mile to one who is tired, long appears life for a fool who does not know the true Law.

* * *

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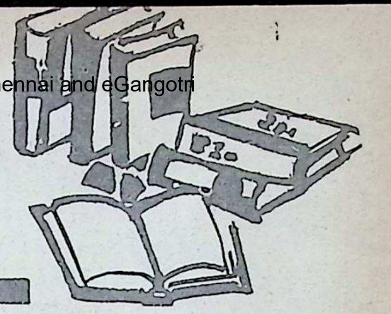

Fulfilment of Human Necessities Through Gayatri Science. Part-I

by Shriram Sharma Acharya, Demy size pp. 92, published by Ashok Rawal, 25, Indralok 'C', Opposite M.V. College, Old Nagardas Road, Andheri (East), Bombay-69. Price Rs. 25/-.

Our Prime Minister, Shri Rajiv Gandhi, is keen on India entering the 21st century fully prepared. But it is not clear whether he has taken the spiritual facts also into account. Shri Shriram Sharma Acharya, however, has brought out a publication, in English (the Hindi version of which appeared in 1979), the sole aim being to prepare India spiritually for the New Age to dawn.

The author is obviously a very well-read person, to judge from the several references he has made to various authorities, but, even so, one cannot be too sure whether every reader, especially the traditionalists, will accept his interpretations to be accurate. Traditionalists apart, everyone is bound to appreciate the courage of the author in making certain controversial statements. One such is the common right to worship 'Gayatri'. According to the author, there is hardly any authority to support the claims to the traditionalists that 'Gayatri' is too sacred to be left open to all castes and all sexes. Barring this, the author is at pains to tell the reader what 'Gayatri' is, how she (he) is to be worshipped, and his references to the acclaimed efficacy of 'Gayatri', are highly commendable. There is no ancient Sanskrit authority that he has not explored (by the way, he should have given a bibliography of these) to make his point that, if there is one way still left today to humanity to save itself, it is 'Gayatri' meditation.

It is noteworthy that the author has rightly taken the opportunity to dwell at length on the sun and the important place given to the sun in our

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scriptures. He has associated 'Savita' with the sun and has taken the reader into his confidence by giving him all there is to know on the revolutionary changes that sun is responsible for.

It is the author's firm conviction that, if 'Gayatri' is made as popular as our National Anthem, it would raise the status of India. 'Gayatri' mantra is capable of becoming the National Mantra, he says.

In conclusion, it must be said that, while pleading for the revival and practice of 'Gayatri sadhana', the author is quite aware of the advances that science has made. He wants a proper integration of the best features of both science and culture for the future welfare of humanity. Says he, "Only an integration of the understanding of reality and a thorough knowledge of Nature's phenomenon can give us nobility and a broader outlook for the welfare of humanity. Science, by ignoring ethics and morality, takes away with one hand the individual's dignity and social amity, while giving with the other so-called increased material comforts which, on the contrary, adds to his selfishness and greed and creates a social imbalance, which will again bring in misery and unhappiness".

— R.V. Murthy

TAMIL

Panchali Sabadam Pandiya Bharati

By Rajam Krishnan, published by Pari Puthaga Pannai, Madras-5, price: Rs. 32.

OVER the length and breadth of the country, the independence movement saw a galaxy of luminaries who contributed to a resurgence of nationalism not only through politics but also through art, literature and social reforms. Subramanya Bharati was perhaps one of the few among these luminaries who combined all these areas to leave his imprint — as poet who inspired even lay rustics with his fiery and provocative lyrics, as a fiercely individualistic thinker who did not hesitate to break social conventions if he could not ustify them to himself, and as a political activist whose journalism resulted in his having to go into hiding in Pondicherry to escape British persecution. Bharati's centenary, which was observed countrywide four years ago, publicised his life and work and highlighted his contribution to literature as well as politics. What Rajam Krishnan's book does is to offer a different perspective through what she calls 'a biography in fiction form', that takes us through the day-to-day incidents in his life, offering detailed insights into the working of an extraordinary

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mind and an extraordinary alent.

Panchali sabadam padiya Bharati is a long work — 636 pages — and yet the narrative ccount that the author offers is o engrossing that it is difficult o put it down till the finish. And at the end, not only has one ome to know a great deal about he poet and his contributions to he Swaraj movement, but also ne has got a glimpse of the man and the householder who, even while singing praises of women and advocating equality etween the sexes, brought unold agony into the life of his wife Chellammal.

Perhaps that is a simplistic way of putting it — and not alogether fair to a man who did not mean to be unkind or negectful, who in fact loved her to istraction. And therein lies the athos, for how do you take umbrage at a capriciousness that is hildlike?

Reviewed by
Sakuntala Narasimhan

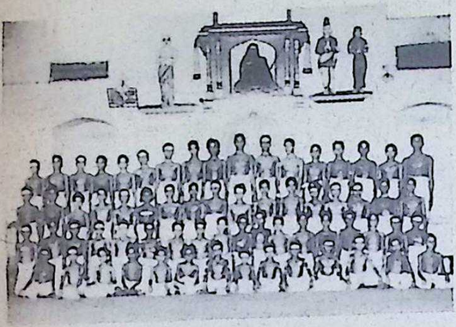
Portions of the narrative leave ne angry. That a man could be ndifferent to a woman's needs o, that he could make such uneasonable demands on her and t the same time heap love upn her, idolise her — and make er cry!

This man who brought a pasionate approach to all themes, hether they were political, ocial or just about nature, could e dispassionate in the extreme hen the niggling obligations of family man intruded into his oaring consciousness. This man ho thundered 'Thani oruvanuk unavillai yenil jagattinai azhiththiduvom (If there is no food for even one single soul, we will destroy the earth in protest) often did not realise that there was no food in his own house, that his wife went hungry because in his preoccupations with matters of national importance it had not occurred to him, that there may not be enough money in the house .....

A hundred details like these that infuse the narrative with life add up to a book that is eminently readable and moving.

Questions arise — is 'genius' incompatible with normal behaviour? Is it necessary for the gifted to have no patience with the mundane distractions of day-to-life, the plebeian demands made on a householder of a lesser mould? And how does one react when this indifference is not deliberate but only a measure of the patriot's involvement, body and soul, literally, in a greater cause?

There is no money for food — and the poet is singing away entranced about the golden future that an independent India will soon be seeing! A daughter is to be married, another is sick and has to be taken to the doctor, the mother is worried to death, the wife needs a sari and dare not ask for it — and the patriot is in hiding, a fugitive from the police and she does not even know if he will be back in 24 hours or 24 months! What Rajam Krishnan has done is to wave together the known incidents into a convincing fabric, after putting in a lot of meticulous research into all available records. Bharati's childhood and marriage, his stay in Benares, his involvement in the freedom strug-



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AN APPEAL FOR VEDA RAKSHANA

THE RAJA VEDA KAVYA PATASALA, KUMBAKONAM, was founded, in the year 1542 by the Illustrious Statesman—Administrator — Saint—Advaitha—Vidyacharya, Maharaja Saheb Sri. GOVINDA DEEKSHITHAR, who was the Chief Minister to the Three successive Naick Rulers of Tanjore, viz. SEVAPPA, ACHUTHAPPA & RAGHUNATHA NAICKA, on the Southern Banks of the Sacred River Cauvery, for the Spread of Vedas and Sastras. It has continued to pull through nearly five centuries in spite of adverse circumstances. This is the only PATASALA in Tamil Nadu and perhaps in the whole of India, where all the THREE VEDAS Rig. Yajur and Sama are taught under one roof.

The Vidyarthis undergo training, for a period of seven years and they are given free boarding, lodging and clothing etc. The Patasala has got the unique credit of Printing a syllabus for the study of the Vedas and following it.

On account of the various circumstances, the tenants of the patasala's lands have not been paying the rent for the past several years and hence the patasala is passing though a very difficult financial period. There are now 70 vidyarthis in this patasala. The donations received from few philanthropists and the annual grant disbursed by the Government of India are not sufficient to meet the growing expenses of the patasala.

To Overcome this problem, we have introduced SAMARADHANA SCHEME, The average cash expenses of the Patasala comes to Rs. 200/- per day.

An Endowment of Rs. 2000/- could be made in favour of "THE MAHARAJA SAHEB SRI. GOVINDA DEEKSHITHAR PUNYA SMARANA SAMITHI (Regd.)' and the interest income could be utilised for feeding the Vidyarthis on a particular day specified by the donor. This amount would be invested in fixed deposit in a scheduled bank at the maximum rate of interest. Those who are not in a position to make the endowment of Rs. 2000/- can as well send Rs. 200/- and bear the expenses of the patasala for one day and they can fix any day for feeding the vidyarthis.

We appeal to you in addition to yourself joining in this Sacred Scheme as a Member, canvass your friends and relatives also to extend their patronage to the Patasala by enrolling them also.

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gle, his poetic ecstacies, his visionary idealism (which he carried to uncompromising lengths causing much agony on the domestic front) — but just when one is ready to point an accusing finger at his 'negligence' and neglect of duties as a husband and father, in one fell swoop, with one gesture of apology and an embrace seeking forgiveness, he wipes away all seething anger. How frustrating and exhausting life must have been, with a man of such temperament and stature for a husband and father! Does one sympathise with his long-suffering, good natured wife, or with this great soul who could not help his patriotic obsessions? This is human drama at its best and Rajam Krishnan has managed to chronicle the life and times, embellishing the tale with easy flowing dialogue. Though the language is literary, it is flavoured with authenticism and colloquialisms wherever appropriate. It can be read as straight biography or as the chronicles of the psyche that was far ahead of its time. The events are carefully cross-checked for chronology and context and woven together into a continuous fabric that takes us right up to his tragic and premature death after being trampled by an elephant. "Bharati" offers a good read, a valuable reference manual and a tribute to the literary contributions of an all time great who has been compared to Kalidasa and Kamban.

Life with such a man must have been an excrutiating mix of agonies and ecstacies, a perpetual emotional tug of war (for the woman) between adulation and pride on the one hand, and frustration on the other. As for the genius himself, he would not let himself be distracted, or he would not have been what he was! That is, at once, the glory and the tragedy of public lives seen from the private viewpoint.

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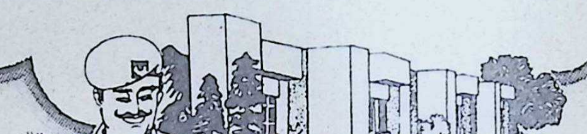

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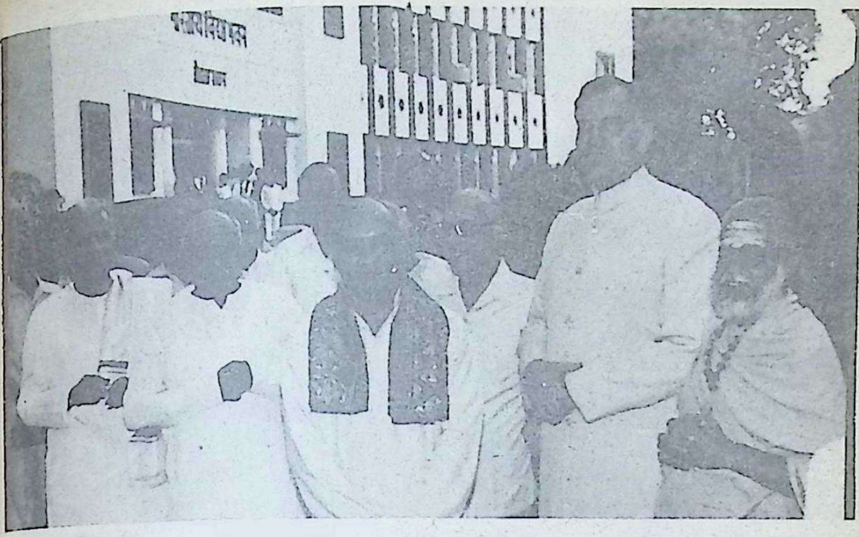
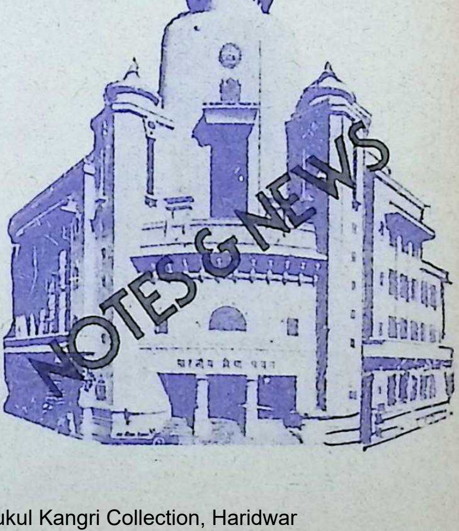


Awaiting the arrival of His Holiness: (L to R) Justice Shri E.S. Venkataramiah, Shri S. Ramakrishnan, Shri P.V. Narasimha Rao, Shri S.L. Shakdher and Shri Balram Jakhar



· **Delhi Kendra**

RECEPTION TO H.H. SHRI JAYENDRA SARASWATI SWAMIJI

OCTOBER 18, 1986 was one of the most auspicious days for the Delhi Kendra of the Bharatiya Vidya Bhavan as on this day His Holiness Jagadguru Jayendra Saraswati, Shankaracharya of Kanchi Kamakoti Peetham, graced its premises with his divine presence.

His Holiness was received with Purnakumbham and escorted to the stage with Nadaswaram and Vedaparayanam by a large number of devotees including the Lok Sabha Speaker Shri Balram Jakhar, former External Affairs Minister, Sardar Swaran Singh, the Union Minister for

"Oh Flame of the Real
Who, coming, in Your Grace,
that all unreality in me may dispelled be,
scintillate in me as the gnosis of the Real!
Oh blissful noble Lord,
Oh pre-eminent Wisdom,
Who dispel the ignorance of me
who have no knowledge of any kind whatsoever!
Oh You who are not created,
and have no life-span or end,
Who create, sustain, destroy, and bestow grace,
do rid me (of this cycle of births)
and induct me into the fold of Your devotees!

—"PATHWAY TO GOD"
Trod By Saint Ramalingar.
—G. Vanmikanathan

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Human Resources Development, Shri P.V. Narsimha Rao, Justice Shri E.S. Venkataramiah of the Supreme Court of India, Shri S. Ramakrishnan, Executive Secretary of Bharatiya Vidya Bhavan, Bombay, Shri S.L. Shakdher, Chairman, and Dr. M.P. Chhaya, Director, of the Delhi Kendra of the Bhavan.

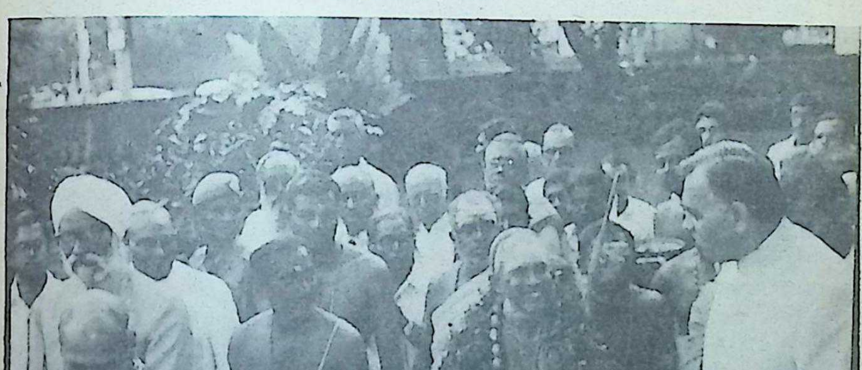
The function started with the blowing of conch, followed by Sarva Dharma Prayer and the singing of Bhavan's Anthem by students of Bhavan's Mehta Vidyalaya. Shri S. Ramakrishnan delivered the welcome address.

Shri S.L. Shakdher offered flowers and fruits to His Holiness. An elegantly printed address of welcome in Sanskrit and English was presented to His Holiness at the function (see photo copy).

Shri P.V. Narsimha Rao, recounting his past affiliations with the Shankaracharya and the Bhavan's Hyderabad Kendra, read out the Address in Sanskrit.

Sardar Swaran Singh highlighting the unique spiritual heritage of India and expressing high hopes of India's playing significant role in the accomplishment of world

The Acharya being escorted to the dais. At left are Sardar Swaran Singh and Shri P.V. Narasimha Rao and at extreme right is Shri Balram Jakhar



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The Acharya giving his blessings

peace, read out the English version of the Address.

The keynote speech was delivered by Justice Shri E.S. Venkatarmiah of the Supreme Court of India on 'Spiritual Heritage of India'. Quoting extensively from the scriptures, the learned Judge pointed to the eternal values inherent in the heritage of India and their significance in resolving the ever-increasing problems of contemporary society. (full text will be published later)

Shri Balram Jakhar gave a very touching narration of his subjective encounters with Nature and its creation, its inherent beauty and grandeur. He bemoaned the increasing influence of the monster of religious fundamentalism and the sorry state of affairs prevailing around. He regretted that despite all the marvels of science and technology, man was shrinking day by day, and that only holy beings like the Shankaracharya could rescue mankind from its present plight.

His Holiness in his Ashirvachan mentioned about the fading influence of religion both at the family and educational levels and emphasised the need for the teaching of Gita, Mahabharata and Ramayana as these did not stand for the Hindu community alone but for all mankind. The Acharya said that Dharma still offered effective solutions to

Bharatiya Vidya Bhavan

HIS HOLINESS JAGADGURU JAYENDRA SARASWATI SWAMINAH SANKARACHARYA OF KANCHI KAMAKOTI PEETHA

IN THE name of **Sanatana Dharma** — the eternal and ageless Way of Life — propounded by India's Seers in the Beginning of Time

IN THE name of the paramount values of Bharatiya Vidya, the three-fold aspects of which are **Satyam, Shivam** and **Sundaram**, expressed through **Shraddha, Samyama** and **Samarpana** —

WE **HEARTILY welcome** you as a dynamic torch-bearer of India's age-old and ever-fresh spiritual wisdom and as an authentic symbol of Bharatiya Vidya.

WE **HAIL** you as the worthy disciple of the peerless Sage of Kanchi, the Paramacharya Jagadguru Sri Chandrasekharendra Saraswati Swaminah who initiated you in the year 1954 at your age of 19 as his chosen successor and installed you the 69th Pontiff of the renowned Kanchi Kamakoti Peetha:

WE **ADORE** you as the preserver, protector and propagator of **Dharma**, in its manifold and all-comprehensive aspects, in the tradition of Paramaguru Adi Sankaracharya — traversing every nook and corner of Bharata Varsha:

WE **VENERATE** you as one of the most illustrious, accredited representatives of the world's oldest Spiritual Order — **Sannyasa Parampara** — adorned by great Upanishadic seers like Yajnavalkya and having an unbroken line of Spiritual Masters:

WE ARE **inspired** by your vision in upholding the dignity of human beings irrespective of caste and creed:

WE **REVERE** you for your ceaseless work in promoting National Integration by precept and practice and for the lead you are providing by repairs and renovation of age-old temples and by building unique temples in different parts of the country:

THUS AT **Satara**, in Maharashtra, in fulfilment of the sacred Sankalpa of the Paramacharya, you performed the Kumbhabhishekam in June last year, of the Nataraja Temple, famed as Uttara Chidambaram, which represents a happy blend of the styles of temple architecture of the North and the South:

AND AT **Prayag**, the holy confluence of Ganga, Yamuna and Saraswati you consecrated in February this year, the threestorey Shankara Viman Mandap, a living monument which proclaims through sculptures and paintings the oneness of our heritage.

WE, THE members of the Bhavan's far-flung family, are pledged to recapture the fundamental values of India's culture in a form suited to the changing conditions, cutting across political, religious and socio-economic barriers. In a world threatening to fall to pieces under the impact of an amoral technological avalanche, we prayerfully seek your blessings for carrying forward, in an attitude of Iswara Pranidhana, the mission of India.

Trustees and Members
Bharatiya Vidya Bhavan

New Delhi
October 18, 1986

A section of the audience

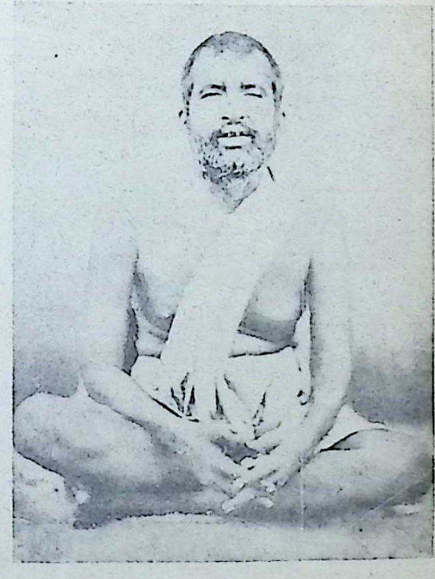
most problems of life, but unfortunately there were not many who could avail of it. His Holiness praised the work of the Bharatiya Vidya Bhavan in consistently promoting the cause of Bharatiya Vidya and the eternal human values associated with it. The Acharya also gave his blessings for Bhavan's progress and advancement.

The function concluded with the recitation of Bhakti Geetanjali by students of Bhavan's Mehta Vidyalaya.

SRI RAMAKRISHNA'S 150TH BIRTH ANNIVERSARY

Bombay Celebrations

The year 1986 marks the 150th Birth Anniversary of Sri Ramakrishna Paramahamsa, the centenary of the Ramak-



Ramakrishna Paramahamsa

rishna Math and the centenary of the Ramakrishna Mission.

In Bombay, the historic events are to be celebrated from the second week of December 1986 with a formal inauguration by the Governor of Maharashtra, Shri Shankar Dayal Sharma, till January 1987.

The celebrations, estimated to cost Rs.6 lakhs, include an exhibition based on the life and teachings of Sri Ramakrishna, discourses by senior monks, devotional music concerts by eminent artists and a symposium on religions.

In a joint appeal, Swamii Vagishananda, secretary, & Justice J.C. Shah, President respectively of the advisory Committee, have appealed for public support. Cheques may be drawn in favour of Ramakrishna Math, Bombay.

For further details contact:
The Secretary, Advisory Committee, Ramakrishna Math and Ramakrishna Mission, 12th Road, Khar (West), Bombay 400 052. Phone: 532 442.

SHRI T.L. VISWANATHA IYER ELEVATED TO THE BENCH FELICITATION BY COCHIN KENDRA

SHRI T.L. VISWANATHA IYER, a leading Advocate of the Kerala Bar and one of the

KULAPATI DR. K.M. MUNSHI
ME AL ORATION 1983
SAK
SAK

Shri T.L. Viswanatha Iyer, proposing the vote of thanks during the First Dr. K.M. Munshi Memorial Oration of the Cochin Kendra, 1983, by Shri N.A. Palkhivala. Others in the picture are: Shri S. Ramakrishnan, Shri Nani A. Palkhivala, Justice Shri G. Balagangadharan Nair, the then Chairman of the Cochin Kendra and Dr. P. Sreekumar, Hon. Secretary.

Seniormost members of the Cochin Kendra of the Bhavan, has been elevated to the bench of the Kerala High Court.

Considered an authority in Constitutional Law and Taxation, Shri Viswanatha Iyer has been actively associated with the Bhavan and has been a pillar of strength and a guiding spirit for more than a decade.

On September 9, 1986, the day he was sworn in as Judge, the Cochin Kerala Committee organised a family get together to felicitate Shri Viswanatha Iyer. In fact, this was the first social function in his honour.

Dr. K. Gopalan, Chairman of the Cochin Kendra, Dr. (Smt.) Shanta Madhavan, President of the Mahila Vibhag and Shri T.N. Menon, Chairman and Managing Director of Travancore Cochin Chemicals Ltd., and a member of the Kendra Committee lauded the qualities of head and heart of Shri Viswanatha Iyer.

Shri Viswanatha Iyer, in his reply traced his association with the Bhavan and assured his continuing support to its activities.

KODI ARCHANA AT HARIPAD TEMPLE

Haripad, in the Alleppey District of Kerala, is famous for its Subramania Temple, one of the Mahakshetras. The golden

Front view of the Haripad temple

flagstaff of this temple is the tallest in all Kerala, and it was the peacocks in this temple that inspired poet Kerala Varma, famed as the Kerala Kalidasa, to write to his "Mayoora Sandesam," a well-known Kavya.

A Kodi Archana Mahayagna is being conducted in this temple from November 17 to December 14, 1986 under the auspices of the Akhila Bharata Ayyappa Seva Sangham. Devotees may send contributions in the name of the Convenor, Kodi Archana Samiti, P.O. Haripad, Pin: 690514. Tantri Devan Narayanan Namboodiri of Pullam Vazhi Illam was in Bombay recently seeking financial support for the Arhcana.

SWAMI RANGANATHANANDA UNVEILS BUST OF SWAMI VIVEKANANDA

A bronze bust of Swami Vivekananda was unveiled by Swami Ranganathananda, a senior monk of the Ramakrishna Order, at Vivek Vidyalaya, Goregaon (West), Bombay, on July 4, 1986 to mark the school's silver jubilee celebrations.

The unveiling of the Rs.30,000 bust, sculpted by B.V. Wagh, in the Chicago pose, coincided with the 84th 'punyatithi' of Swami Vivekananda after whom the school is named.

Started in 1962 by Viveka Education Society, the school has today a strength of 3,500 students.

Shri S. Aiyaswamy, President of the Society, announced that from this year the Society will be running an Arts and Commerce College which was also formally inaugurated by Swami Ranganathananda.

Fresh from a European tour, Swamiji said that ever since Swami Vivekananda took the message of Vedanta to the West, there was a great hunger for Vedantic wisdom all over Europe and America.

Swami Vagishananda, President of the Ramakrishna Ashram, Khar, presided over the meeting. Shri S.S. Shankar, Secretary of the Society, proposed a vote of thanks.

Shri K.V. Gopalakrishnan, General Manager of the Department of Printing, Bharatiya Vidya Bhavan, Bombay, celebrated the marriage of his son Shri G.V. Subramaniam, (Kumar), Lecturer, Bhavan's Somani College (Commerce Department), Chowpatty with Sow. Meenakshmi (Lata) on September 14, 1986 at Guruvayoor.

Edited by S. Ramakrishnan, Printed & Published by him for the Bharatiya Vidya Bhavan, Munshi Sadan, Bombay-400 007 at Associated Advertisers & Printers, Bombay-400 034. Mg. Ed. J. H. Dave; Associate Editors: K. Subbarayan and V. Sivaramakrishnan, Artist: Sharad B. Navarange.

Guruvayur temple is one of the most renowned temples in India. It is 29 Kilometres from the nearest railway station Trichur (Southern Railway). The presiding deity is Sri Krishna, the Divine cowherd of Brindavan and Lord of the Bhagavad Gita. The deity known as Guruvayurappan is worshipped by a wide, ever – increasing circle of devotees. The bounties He bestows are countless. Guruvayurappan fulfils our temporal and spiritual desires.

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4-30 P.M. to 9-30P.M.

SRI KRISHNA TEMPLE, GURUVAYUR

Offerings :

Udayasthamana Pooja consists of 21 special poojas and costs more than Rs. 9000/- The other important offerings are **Laksha Deepam** Rs. 3000/-, **Ahassu** Rs. 1500/-, **Namaskaram** Rs. 1200/-, **Athazham** Rs. 1000/- and **Feeding of Elephants** Rs. 1250/-.

Some of the common offerings are :

Thulabharam : Devotees pray for favours from the Lord and in return vow to gift to the temple articles such as sugar, fruits, milk, butter etc. equal to their body weight.

Annaprasanam : The child is fed for the first time with the rice offered to the Lord.

Marriage : The couple exchange garlands and rings from the Kalyanamandapam in front of the temple for a happy married life.

Krishnanattam : The story of Lord Sri Krishna in Sanskrit depicted in a series of eight separate dance dramas.

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Administrator,
Guruvayur Devaswom, Guruvayur (Kerala)

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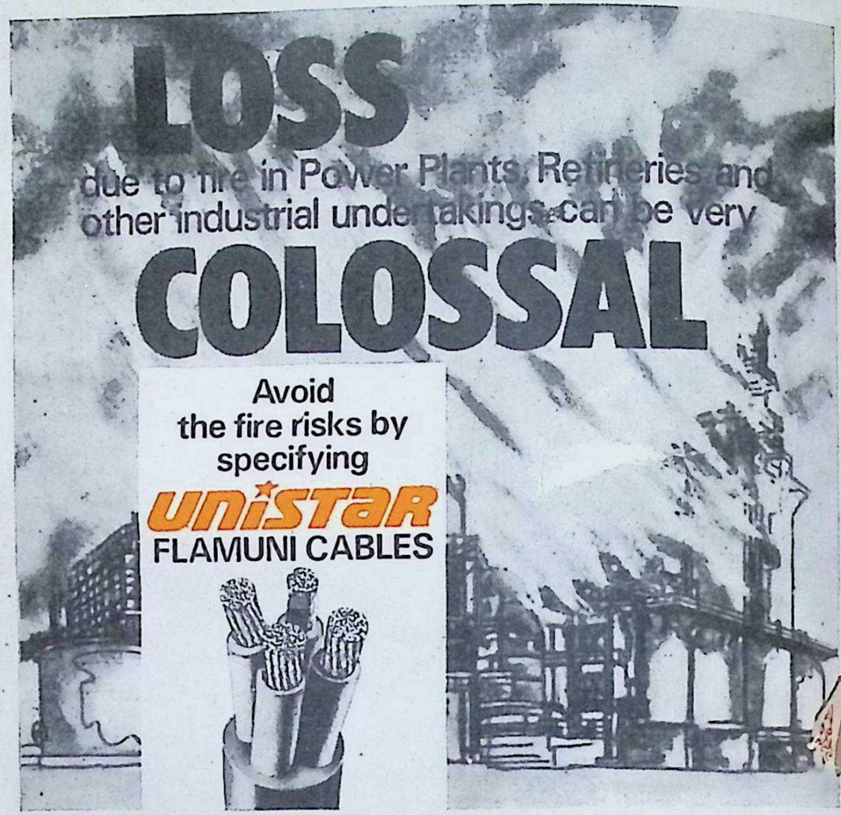
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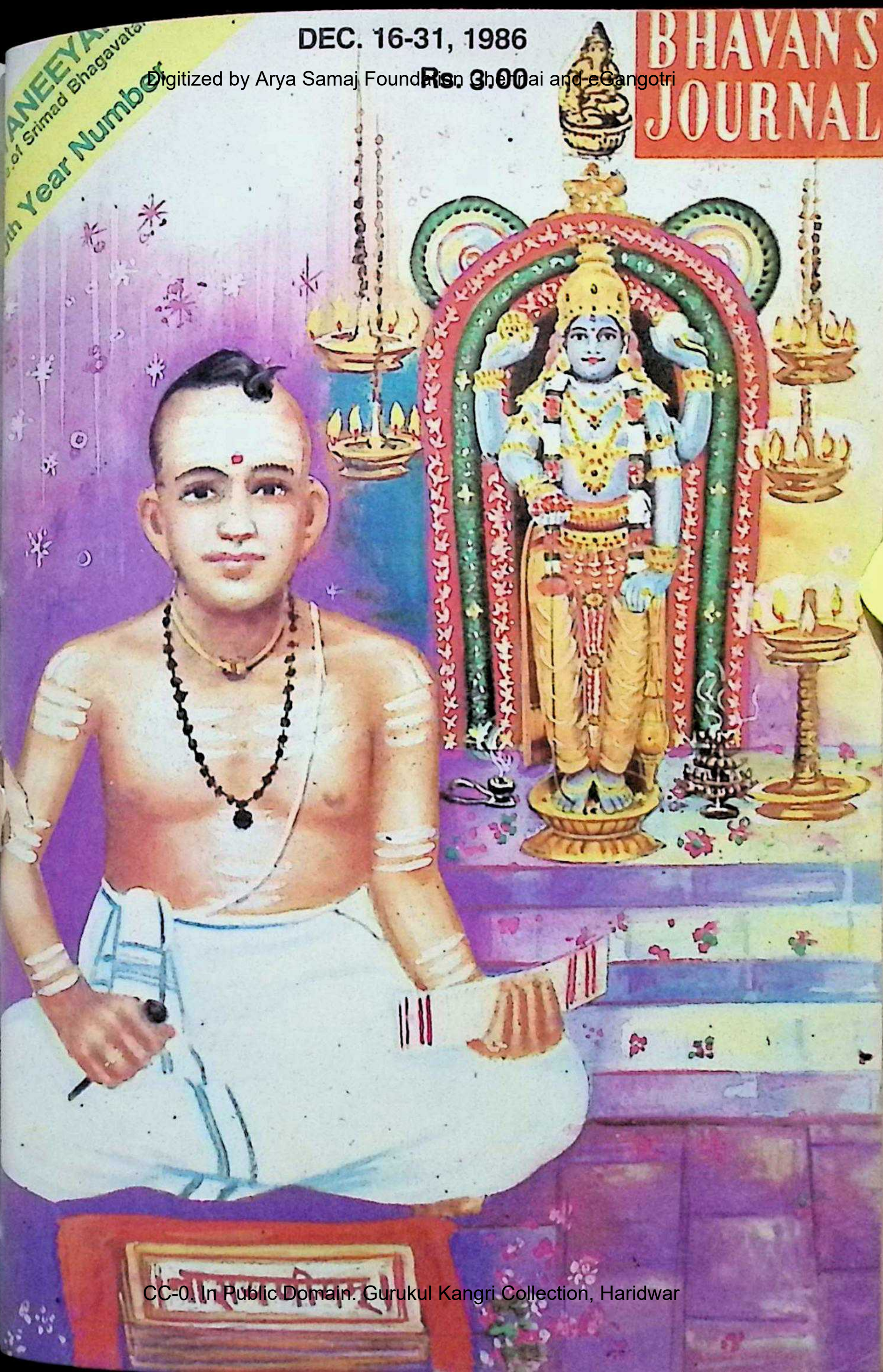
BHAVAN'S JOURNAL



Guruvayur temple is one of the most renowned temples in India. It is 29 Kilometres from the nearest railway station Trichur (Southern Railway). The presiding deity is Sri Krishna, the Divine cowherd of Brindavan and Lord of the Bhagavad Gita. The deity known as Guruvayurappan is worshipped by a wide, ever – increasing circle of devotees. The bounties He bestows are countless. Guruvayurappan fulfils our temporal and spiritual desires.

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Some of the common offerings are :

Thulabharam : Devotees pray for favours from the Lord and in return vow to gift to the temple articles such as sugar, fruits, milk, butter etc. equal to their body weight.

Annaprasanam : The child is fed for the first time with the rice offered to the Lord.

Marriage : The couple exchange garlands and rings from the Kalyanamandapam in front of the temple for a happy married life.

Krishnanattam : The story of Lord Sri Krishna in Sanskrit depicted in a series of eight separate dance dramas.

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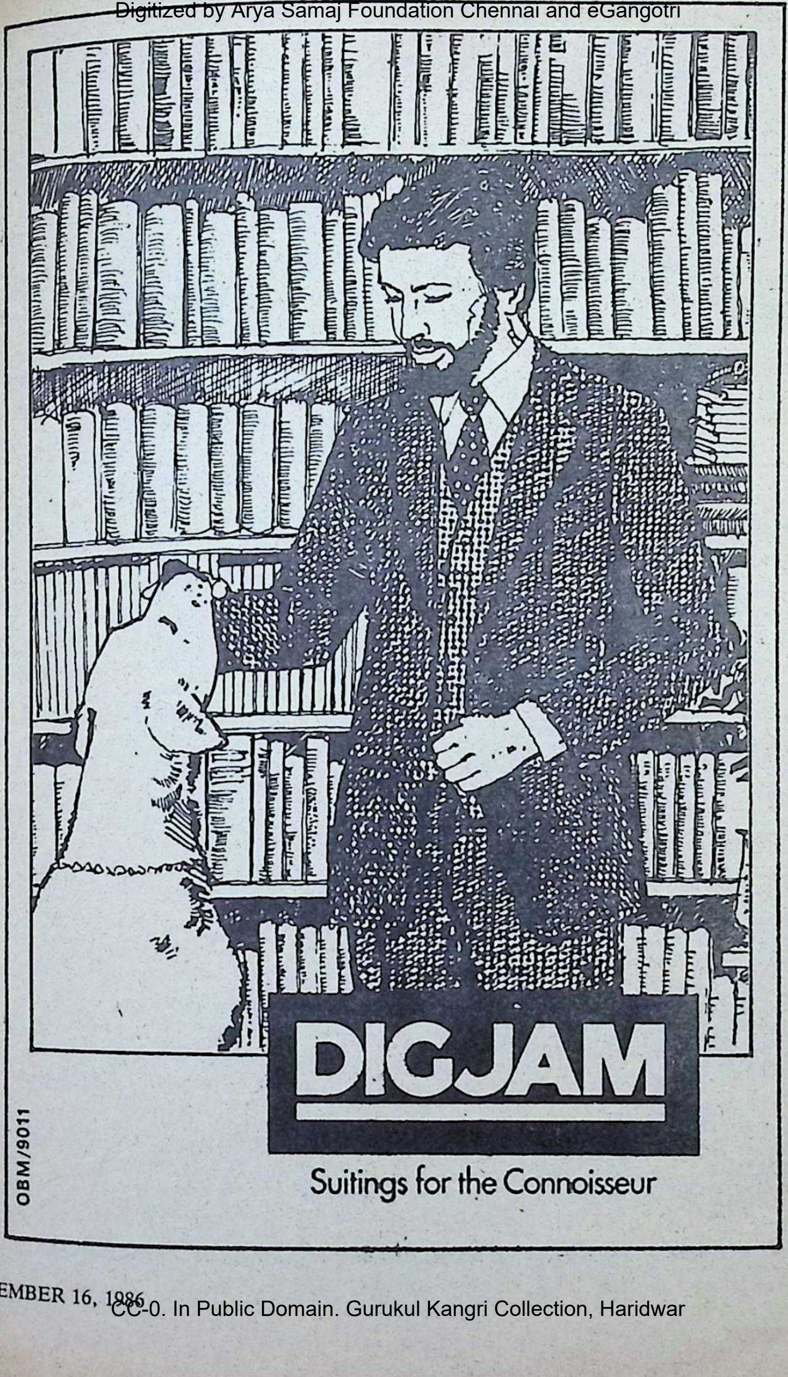
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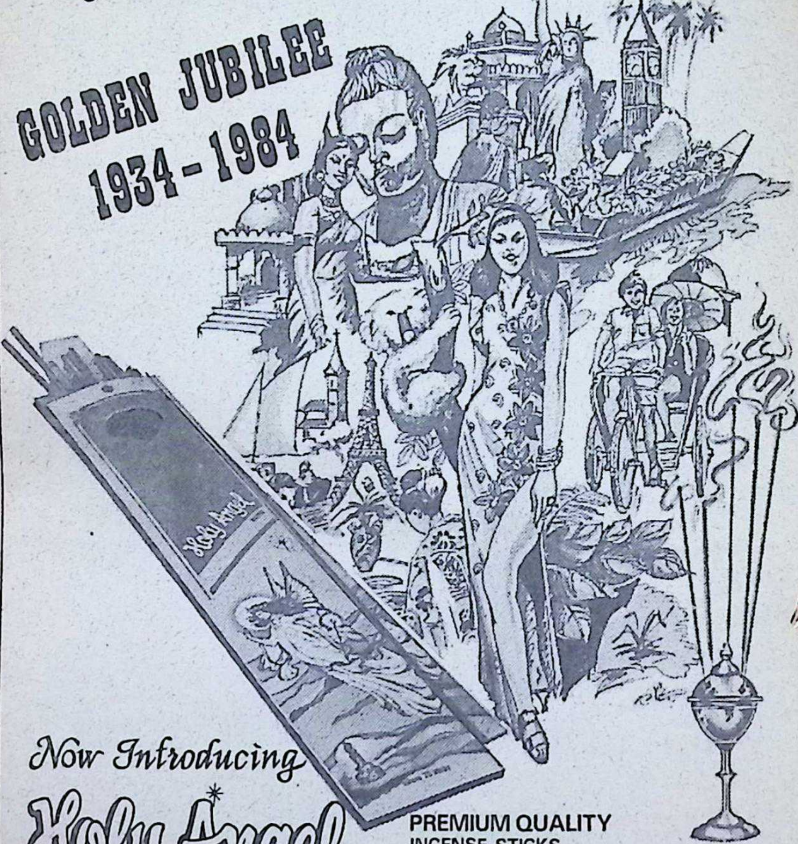

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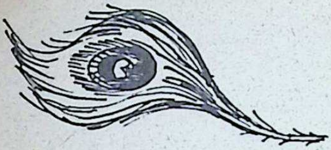

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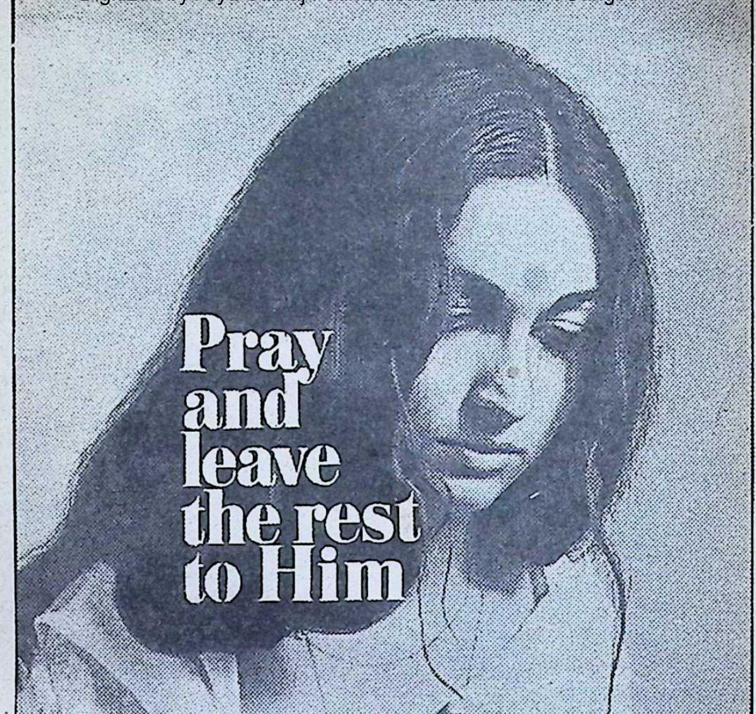
OUR COVER

The Lord of Guruvayur and His devotee Meppattur Narayana Bhattatiri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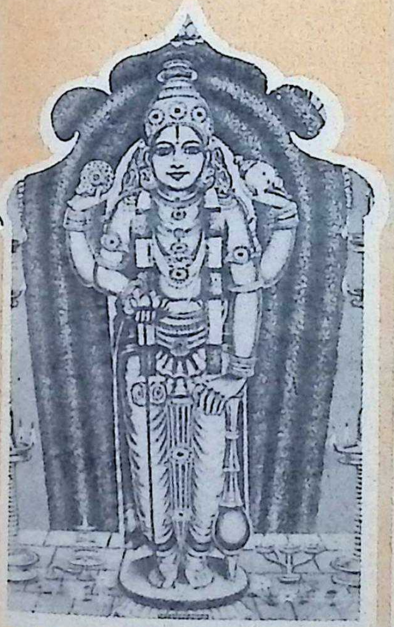
आ नो भद्राः क्रतवो यन्तु विश्वतः
A no bhadrāḥ kratavo yantu viśvataḥ
Let noble thoughts come to us from every side
Rigveda 1-89-i

Prayer

तत्ते प्रत्यग्रधाराधर-ललित
कलायावलीकेलिकारं
लावण्यस्यैकसारं सुकृतिजनदृशां
पूर्णपुण्यावतारम् ।
लक्ष्मीनिश्शङ्कलीला-निलयनममृत-
स्यन्दसन्दोहमन्तः
सिञ्चन्संचिन्तकानां वपुरनुकलये
मारुतागारनाथ ॥



O Lord of Guruvayoor, I meditate continuously on Thy Form, which surpasses fresh rain clouds and blue lotuses in its dark splendour, which embodies in itself the essence of all that is beautiful, which is, as it were, a holy Descent manifested before the eyes of all virtuous men as the reward for their good deeds, which is the playground of all the unrestricted graces, charms and majesty of Goddess Lakshmi, and which generates an abundance of intense Bliss in the hearts of people meditating on it.

— **Narayaneeyam I-6**

All Your servitors learn
without considering the fact
that their way (of learning) is round-about
and greatly deceitful:
(therefore) then and now too
they do not realise you.
Oh my Master
Who dance a dance of bliss
in the light-radiating Hall of Gems!
By Your grace,
it is from you I learnt,
it is from You I heard (my lessons)
it is through you that I realised (You)
it is at Your hands I ate,
it is from you I received (initiation)
it is through you I experienced bliss.
Had I indeed, performed great penance (in the past)?
Amazing is my good fortune:

—Saint Ramalingar

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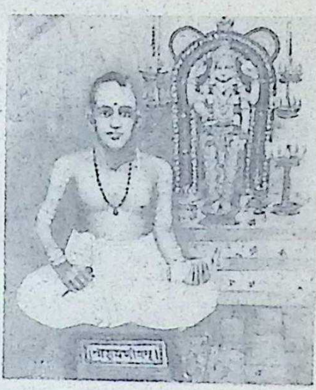


Dedication

S. Ramakrishnan

AN immortal sanctuary of worship and an immortal devotional classic — the **Guruvayur Temple** and **Narayaneeyam.** These form the theme of this Special Number.

This Number is prayerfully dedicated to Purna Purushottama Sri Krishna, the Teacher of the **Gita**, the incarnation of Manhood Triumphant, the **Sanatana Sarathi**, the **Dharma Samsthapaka** — the Presiding Deity of Guruvayur.

The occasion is the four-hundredth anniversary day, December 14, 1986, of the composition of **Narayaneeyam**, a matchless, wondrous condensation of Srimad Bhagavatham of 18,000 verses in 1,036 stanzas by Bhaktasiromani Meppathur Narayana Bhattatiri.

A **Kavya,** a sustained hymn of obeisance and adorations, a work of devotion, all rolled into one, **Narayaneeyam** is composed in chaste Sanskrit.**Narayaneeyam** is a **nitya parayana grantha,** Book of Daily Recital, in thousands of homes of Bhaktas all over India and abroad. The number of dedicated devotees of **Narayaneeyam** has been steadily increasing, thanks to the consecrated and persevering labours of gifted, God-intoxicated pioneers of the modern bhakti renaissance like amritavakvarshi Sengalipuram Anantarama Dikshitar and bhagavathottama Anjam Madhavan Namboodiri and a host of other men and women of God, known and unknown.

Kunti Devi, spouse of King Pandu and the Mother of the Pandava heroes, prayed to Sri Krishna that her life be always beset with calamities so that she would constantly seek and have His vision, leading to liberation. Within every trial and tribulation is a beneficent mystery implanted by the Lord. We must have the humility and patience to see its gradual unfoldment.

Afflicted by crippling and painful arthritis, Narayana Bhattatiri composed in front of Guruvayurappan, the **Narayaneeyam** of 100 **sargas**, employing 18 out of the 20 popular Sanskrit metres, as a fervent devotional outpouring from a contrite heart seeking **Ayurarogya Saukhyam** a long, healthy, happy life. and the work concludes with an inimitable description of his vision of Sri Krishna, when the Lord fulfils his prayer by conferring on him freedom from all diseases including **Bhavaroga,** enlightenment, bliss and immortality for his composition.

Sorrow and suffering, pain and perplexity or a state of grave moral dilemma are seen as the starting point of most men's quest after God. The Gita begins with Arjuna's sorrow and bewilderment, **Arjuna vishada Yoga.** The compassionate sorrow welling up in the heart of Valmiki at the tragic separation of a loving curlew pair leads to the composition of the **Ramayana** and the impending death of King Parikshit of snake bite provides the setting for **Srimad Bhagavatam.**

Man, down the ages, has been seeking solace from mortal afflictions. Prayer is man's beseeching wail in distress, his child-like appeal for food for the soul, his soulful plea for divine succour. The present day ascendancy of science has not a whit lessened man's instinctive, inherent, inescapable need for prayer.

"The world of science is different from the world of prayer but it is not opposed to it," says Nobel Laureate Dr. Alexis Carrel who also points our that the results of prayer are relevant to science as well as to religion. **"Man needs help: he prays, the help comes. Whatever its future interpretation may be, this fact remains eternally true".**

Bhakti, human love directed towards God, does not contradict reason, avers Swami Vivekananda. Swamiji explains that the infinite element entrapped in the finite man is seeking its fulfilment by means of love. Love misdirected is lust and well-directed is bhakti.

"There is a power behind, impelling us forward. We do not know where to seek for the real object, but this love is sending us forward in search of it. Again and again we find our mistake. We grasp something, and it slips through our fingers and then we grasp something else. Thus on and on we go, till at last comes light; we come to God, the only One who loves. His love knows no change and is ever ready to take us in."

Thus, we hear Poonthanam, a learned devotee of Guruvayurappan, singing in his celebrated work, **Jnanappana**, of his joy of discovering the Eternal Balakrishna. Poonthanam composed **Jnanappana** on the death of his only son on whom he had reposed all his love. Bilwamangal and Arunagirinatha transmuted their intense sensuous love into **para bhakti** after realising the ephemeral, fleeting nature of carnal love.

Sengalipuram

Anjam

III

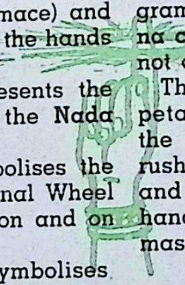
In this Number of **Bhavan's Journal**, we have sought to give a few glimpses of the devotion of some among the galaxy of the God-inspired, and Sri Krishna's mission and message as viewed by several distinguished writers.

Legendarily, the Guruvayur temple is more than 5,000 years old, dating from the beginning of Kali Yuga. According to the **Sthala Purana**, Sri Krishna, before the dissolution of Dwaraka in the Dwapara Yuga, instructed his devotee

Uddhava to request Guru and Vayu to retrieve from the sea the **Vigraha** worshipped by Him and his parents and install it at a sacred place of given description. The place chosen came to be known as Guruvayur, because of its association with Guru (Brihaspati) and Vayu, the wind God.

In the Puranic Age, King Janamejaya, the son of King Parikshit, worshipped in this **kshetra** and expiated his sin of having killed thousands of snakes during the **Sarpa Yajna** he conducted to avenge the death of his father, Parikshit, who was bitten to death by Thakshaka, the Serpent King.

In later times, Advaita Samrat Adi Sankara Bhagavadpada prescribed the **Puja Paddhati** of this Punya Kshetra affirming the view that devotion to god — **Bhakti Yoga** — is in perfect accord with the path of **Advaita, Jnana Yoga**, indeed, testifying that the natural consummation of **Jnana Yoga** and **Karma Yoga** is **Bhakti Yoga.** Were not the celebrated bhakti hymns such as **Bhaja govindam, Sivananda lahari, Saundarya lahari and Annapoorna Stotram** composed by Adi Sankara after he had written his breath-taking commentaries on the **Prasthanatrayi — the Upanishads, the Brahamasutras and the Gita?**



What is the significance of the **Sankha** (conch) the **Chakra** (discus) the **Gada** (mace) and the **Padma** (lotus) in the hands of Guruvayurappan?

The **Sankha** represents the Primordial Sound, the **Nada Brahma.**

The **Chakra** symbolises the **Kalachakra** the Eternal Wheel of Time, that rolls on and on and on.

And the **Gada** symbolises the Will Power, the **Sankalpa Sakti** of the Lord, whose potency is voiced through that epigram — **tena vina trinamapi na chalati** — without His Will not a blade of grass doth stir.

The **Padma** is the thousand-petalled flower symbolising the mind, with its fitfulness, rushing forth in all directions, and the Lord hath it in His hand to proclaim that He is master over the minds of men.

— **Satya Sai Baba**

According to modern history and the available records, Guruvayur temple, in its present form, came into being in the 17th century. In 1932, the temple attracted added all-India attention on account of the epic Guruvayur satyagraha under the leadership of Sri K. Kelappan known as Kerala Gandhi. He was inspired and guided by Mahatma Gandhi who himself later visited the shrine.

Innumerable are the names of great devotees associated with this hoary Guruvayur temple. Among the early well known devotees are Vilwamangalam, Kuroor Amma, Poonthanam, Ezhuthachan and Narayana Bhattatiri, and in recent times the names that readily come to one's mind are Kootallur Kunhikkavu Namboodiri, Vazhakkunnam Vasudevan Namboodiri, Mekkad Neelakanthan Namboodiri, and Anjam Madhavan Namboodiri.

Situated in the Trichur District of Kerala the temple attracts devotees from all over India and the full-throated chanting in unison of the Lord's name **"Narayana, Narayana"** reverberates in the temple premises which opens for worship at 3 a.m. every day.

> When intelligence matures and lodges securely in the heart, it becomes wisdom. When that wisdom is integrated with life and issues out in action, it becomes devotion. Knowledge which has become mature is spoken of as devotion. If it does not get transformed into devotion, such knowledge is useless tinsel. To hold and to say that 'jnana' and 'bhakti', knowledge and devotion, are as different from each other as gold is from base metal is to expose one's ignorance.
>
> — **Rajaji**

IV

"The knowledge of the teachings of the **Bhagavad Gita"**, it has been declared by Adi Sankara Bhagavadpada, "leads to the realisation of all human aspirations." In the **Gita**, Sri Krishna himself explains to Arjuna that the worship of God in the formless, absolute aspect is very difficult for the embodied man. Krishna Dwaipayana Vyasa himself could get peace and beatitude only after composing Srimad Bhagavatam, a work of supreme devotion, though Vyasa, the Master besides codifying the Vedas, had earlier composed and compiled many purely philosophical works like the **Brahma sutra.**

The potency and redemptive power of the constant recitation of God's Name — **Nama Sankirtan** — has been demonstrated again and again.. As Carrel says, **"the union of the mystic with God is not intellectual for God always remains indescribable and unknowable. Nevertheless, the apprehension of God by feeling is so strong, evident and immediate that it gives the contemplative complete certainty of its reality. The God thus discovered is 'Love' ".**

May **Guruvayur** and **Narayaneeyam** engender in us unalloyed Devotion — true Bhakti — the foundation of all virtues, the humus on which develops character, the ingredients of which are unselfishness, egolessness and perfect accord of thought, word and deed.

Krishna, Krishna, Krishna
Om Namo Vasudevaya!
KRISHNARPANAMASTU!

THE GLORY OF THE LORD'S NAME

If the lamp of Namajapa lit by the late Mekkad Neelakantha Sadguru (B. 1898) is kept burning today, it is in no small measure due to the untiring efforts of his disciple Namacharya Brahmashri Anjam Madhavan Nambudiri. Anjam has been conducting 'Narayana' japa at the Guruvayur Krishna Temple for over 40 years. He is also a popular exponent of Srimad Bhagavata, his seven-day discourses drawing large crowds not only at Guruvayur but in different parts of the country which he visits for a month or two in a year. His recurring theme during these discourses is the efficacy of *'Nama japa!* In fulfilment of his long-felt desire for a comprehensive authoritative book on 'Nama Mahatmya.' he has now brought out 'Sree Guruvayurappan Tirunama Mahatmyam' (Guruvayurappan Sankeerthan Trust, Guruvayur Pages 470, Price Rs. 50/-.)

Anjam contributes a number of articles on various *bhagavatothamas* (great devotees) in general and on Neelakantna Sadguru in Particular. There are, besides, about 50 articles, in Malayalam and English, by distinguished writers on the potency of the Lord's name.

Among them are: Swami Abhedananda, Swami Mridananda, Swami Vrajeswarananda, Swami Chinmayananda, Ottoor Unni Namboodirippad, Swami Parameshwarananda, Kuttappan Thampuran, Tamarasseri Krishnan Bhattatiri, Ambalapuzha Ganapati Sharma, K. Sridhara Varrier, T. Sankaran Bhattatiri, C.P. Krishnan Elayathu, Mahakavi Akkitham, K.P. Narayana Pisharoti, O.M.C. Narayanan Nambudiri, Amatoor Parameswaran Somayajippad, Prof. P. Kesavan Namboodiri, V. Sankara Menon, Venjeri Sridharan Namboodiri, Kuruva Narayanan Namboodiri, V.K. Narayana Bhattatiri, Mataji Sulabhadevi, Prof. Komattil Janaki Amma, Vaisranavath Raman Namboodiri and Swami Jnanananda Saraswati.

— *K.R. Vaidyanathan*

CHANTING KRISHNA'S NAME

Chaitanya Mahaprabhu

The scholar-turned Krishna devotee of Bengal, Sri Chaitanya Mahaprabhu, whose 500th year of Advent was celebrated all over India this year, is venerated by many as a re-incarnation of Sri Krishna.

Chaitanya's contribution to the propagation of Krishna Bhakti is perhaps unparalleled.

We reproduce here Bankey Behari's translation of Sri Chaitanya's "Shiksha Ashtak," described as the cream of his teachings in eight verses:

1

Praise be to the Name of Lord Krishna, which purifies the mind of all sensual images and unholy worldly desires. It allays the heat of all those pains which man is heir to, offers eternal joy, and is the essence of all wisdom. It is the veritable sea of happiness and fruit of all 'Sadhanas' and satisfies all our holy yearnings towards the Lord.

2.

The names of the Lord are many, they are charged with power like Himself and He has imposed no restrictions regarding their repetition. (They can be repeated anywhere and at any time by anybody.) Alas! such is His Grace, and yet we, on our part, have not yet developed full love and enthusiasm for the Name of the Lord.

3.

Perform at all times Hari-kirtan with the humility like that of the grass which you tread under foot, giving hon-

our to the meek, and bearing up with all humiliation like unto a tree.

4.

O Lord! I crave not for wealth, or high relationships nor is it my wish to be a poet O Sri Krishna; I cherish but one desire, to Love you with single-hearted devotion through countless lives.

5.

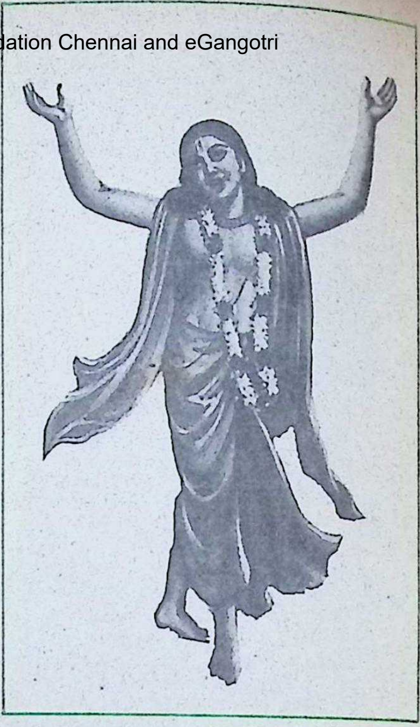
O Darling of Nanda! I, Thy slave, am steeped in the ocean of worldliness. I pray to Thee to keep me in Thy Lotus Feet as a particle of dust (that I may thereby attain the joy of my life).

6.

O Lord Krishna! When will that moment come when with my eyes, brimful with tears, my heart overflowing with love for Thee, and with words soft with Thy remembrance and my whole body tense with Thy love — I shall repeat Thy name?

7.

O Lord! Without Thee, even a moment hangs upon me like countless ages, my eyes shed tears incessantly and



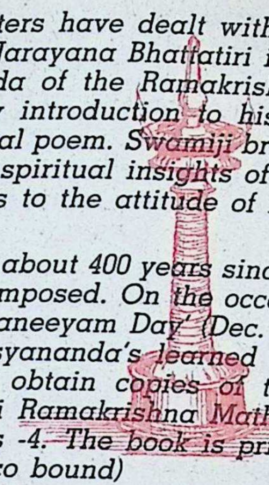
the whole world appears to be a veritable desert. O Govinda!

8.

O Lord! What matters it if Thou embraceth me and what if Thou crusheth me under foot? I can never leave Thee, O Lord of my heart, I am all surrender and sacrifice to Thee, for ever and ever.

For the protection of the good, for the destruction of the wicked and for the establishment of righteousness on a firm footing, I embody myself in every age.

— The Bhagawad Gita, IV. 8



Few writers have dealt with the 'Narayaneeyam' of Meppathur Narayana Bhattatiri in such depth as Swami Tapasyananda of the Ramakrishna Order has done in his scholarly introduction to his English translation of this devotional poem. Swamiji brings out clearly the poetic skill and spiritual insights of Bhattatiri. He is highly instructive as to the attitude of Bhattatiri to Bhakti and Mukti.

It is now about 400 years since this grand devotional poem was composed. On the occasion of the celebration of the 'Narayaneeyam Day' (Dec. 14, 1986) we reproduce Swami Tapasyananda's learned introduction. Interested readers may obtain copies of the Swamiji's 363-page book from Sri Ramakrishna Math, II, Ramkrishna Math Road, Madras -4. The book is priced Rs. 16 (board) and Rs. 25/- (Calico bound)

Narayaneeyam as a Poem, Hymn & Testament of Bhakti

Swami Tapasyananda

The 'Narayaneeyam' is undoubtedly the major work of Meppathur Narayana Bhattatiri, for which he is remembered today by scholars as well as devotees. The work is known by this particular name for two reasons — one, that it deals with the glories of Narayana, the Supreme Being who is the resting place (Ayanam) of all Jivas (Naras), and the other, that it is the composition by the poet Narayana.

It is a work consisting of 1036 verses in various Sanskrit metres, divided into one hundred cantos of approximately ten verses each, every canto ending with a prayer to the Lord to cure the poet of his crippling ailment. It is a unique work in the Sanskrit language in so far as it combines in itself three distinct features: (a) It is a literary masterpiece, a great poetical work (Kavya), comparable to the compositions of any of the classical Sanskrit poets.

(b) It is a hymn of rare devotional fervour having several distinctive features shared by no other hymn.

(c) It is an exposition of Vedanta with a dominance of devotional teachings.

As a Kavya

The 'Narayaneeyam' has all the features of a Kavya or a great poem. A Kavya must have an ultimate objective in view, some great didactic purpose as a rule, for ennobling the life of man. It must have a unified theme, an elevated subject matter suited for the achievement of this objective, put in a form that is as attractive as it is instructive. It must have in it sufficient scope for the expression of a variety of human sentiments, emotional experiences and beauties of Nature, and these have to be depicted artistically with a sense of proportion and propriety. It must necessarily be a piece of literary artistry. An adequate vocabulary, felicity and force of expression, suggestiveness, modulation of style according to the theme or situation, use of words that echo the sense, abundance of figures of speech and stylistic devices like Anuprasa, Yamaka etc. command of various metres suited to the sentiments dealt with — these are some of the elements of literary craftsmanship that constitute a truly great Kavya.

From all these points of view the 'Narayaneeyam' will be found satisfactory by any literary critic. Its purpose is the salvation of man, the most significant of all Purusharthas (values of life) and its theme, the whole subject matter of the 'Bhagavat Purana.' The master sentiment it depicts is Bhakti or God-love. There were literary critics who would not recognize devotion as a fitting sentiment for a Kavya, but a great authority on poetics like Jagannatha Pandita, has accorded it a place among the valid poetic sentiments. While dealing with Bhakti, Bhattatiri has brought within the ambit of his poesy all the well-recognised human sentiments like the heroic, the erotic, the terrible, the sublime, the pathetic etc.

His theme, the 'Bhagavata's, especially the life of Sri Krishna which forms fifty-two of the one hundred cantos of the 'Narayaneeyam', gives adequate scope for the expression of all such sentiments.

Among these, the sentiment of pity, however, has a subtle but dominating place in the work even as Bhakti itself. The pathetic sentiment permeating the work is not the product of mere poetic imagination but born of the 'lived experience' of the poet.

Generally a poet conveys emotional experiences through 'imaginary identification' with his theme or characters. But here, in respect of the sentiment of 'pity' the author himself, his predicament in life, is the source of it. A talented young man, crippled by disease into an absolutely helpless state, takes refuge at the feet of the Lord as a suppliant. He bemoans his fate for a time in the verses of the first three cantos, surcharged as much with pathetic grief as with suppliant devotion. And then he feels that there is no use of wasting his time in bewailing his lot, and that it will be more useful to occupy himself entirely with the narration of the majesty, power, love and other excellences of the Lord in His creative activity and in His Leelavataras (Incarnations). But in the course of his narration he reverts, at the end of every canto, to his tragic predicament and ends with a prayer

THE THOUSAND NAMES OF VISHNU

To those familiar with Swami Tapasyananda's English translation of 'Narayaneeyam' another work from his pen should only be doubly welcome. The Ramakrishna Math. Mylapore, Madras, has brought out Swamiji's 'Sri Vishnu Sahasranamam' containing the text of the 'stotra' in Devanagari, transliteration and translation (English) based on Shankaracharya's commentary. Swamiji's scholarship and sense of economy in phrasing are evident on every page. The book carries a lucid introduction, explaining the place of 'Nama Japa' and 'stotra' in devotional worship.

Here are three samples of Swamiji's rendering:

Krishnah: The syllable 'Kr' denotes existence. The syllable 'na' denotes bliss. Vishnu is both these. So he is always Krishna (Existence and Bliss).

Kesavah: One whose Kesa or locks are beautiful. Or one is himself the three — Kah (Brahma), Ah (Vishnu) and Isa (Siva). Or one who destroyed the Asura Kesi in the Krishna incarnation.

Madhavah: The consort of Ma or Mahalakshmi. Or one who is fit to be known through Madhu-Vidya-Mauna (silence), dhyana (meditation) and yoga (discipline).

(Price: Rs. 20/- ordinary Rs. 25/- deluxe).

for relief.

There are critics of the 'Narayaneeyam' who consider this recurring reference to the poet's tragic situation at the end of every canto as a defect in the work. This criticism is made from the standpoint of the Bhakti doctrine, that in the highest type of devotion, there is no place for petitioning the Lord for favours.

Whatever this might be from the Bhakti standpoint, it is little realized by such critics that it is this pathetic background that enhances the human worth of the work and makes it not only a great hymn but a great poem as well. In fact the sense of pathos percolates, whether visibly or invisibly, through the verses of this text, and mixing with its evident devotional sentiment, generates the emotional blend which gives the 'Narayaneeyam' its peculiar charm.

A master of the Sanskrit language, especially of its grammar, as Bhattatiri was, his literary artistry and felicity of expression are evident all through the work. Words follow thoughts with a naturalness that fills the reader with a sense of their adequacy and appropriateness. His descriptions of nature, seasons, landscape etc., which must necessarily find a place in a Sanskrit Kavya, are brief and simple, but for that reason most effective and enchantingly poetic compared to the spun out, highly ornate and artificial descriptions in many a celebrated Sanskrit poetical work. (cantos 49, 58 & 63).

Bhattatiri is noted for his capacity to expound his theme with brevity, beauty and effectiveness. In epitomizing and in taking a rapid survey of events, he has his own unrivalled technique, but for which he could not have compressed the matter dealt with in the 'Bhagavata' in eighteen thousand verses into a work of one thousand and thirty-six stanzas of exquisite beauty. While many of the episodes described in it like the life of Sri Krishna provide excellent themes for a poetic work — and the author has concentrated on them — there are several others which, by their very nature, are dull and prosaic, and would have remained so in lesser hands.

Among such topics may be mentioned accounts of creation, genealogies, descriptions of continents, rapid surveys of events and philosophical disquisitions. Even in handling such themes not eminently suited for poetry, Bhattatiri has given his composition a poetic effect by the beauty of his diction, by the proper choice of metres, and by the sublimity and the devotional fervour he infuses into the exposition. The most conspicuous example of this aspect of his literary artistry is to be found in the last nine cantos dealing with abstract philosophical doctrines, which cannot be poetic in themselves, whatever else they may be. But in Bhattatiri's hand the profundity of their wisdom becomes enriched by the graces of literary beauty, the magnificence of the Sanskrit metres he employs, and the intensity of feeling he imparts to his verses.

His mastery of literary artistry expresses itself in the most striking manner when he employs the device of making the sound echo the sense. In this he is very much assisted by the great wealth of metres that Sanskrit poetics provides and the liberality and appropriateness with which he has employed them for producing rhetorical and poetic effect. Outstanding examples of this are his descriptions of the Nrisimha (Man-Lion) Incarnation (c.25) and of the Rasa-Lila in the Krishna episode (c. 69). In the former the rugged and resounding expressions, together with the stirring metres employed, invoke the picture of the mysterious and the tremendous even by their sheer sound effect, while in the description of Rasa-Lila, the musical word-combinations together with the rhythmic metres employed waft one up to the summits of devotion through a highly sublimated eroticism. The Kaliya episode (c. 56) is another striking example, and verses of the 'Narayaneeyam' depicting it have become the theme for dance recitals by talented artistes. Considered in this way, most of the cantos have their own specific literary excellence.

Bhattatiri's mastery of poetic devices for creating sound effects through Anuprasa, Yamaka etc. and his capacity to make effective use of figures of speech, euphemisms, puns, witticisms etc., though evident all over, are prominently displayed in four cantos (70-71, 78-79). But he uses these devices sparingly and with great restraint probably realising that a hymn like the one he was composing should prove its effectiveness more through fervour and effortless poetic grace than through highly artificial embellishments of literary artistry.

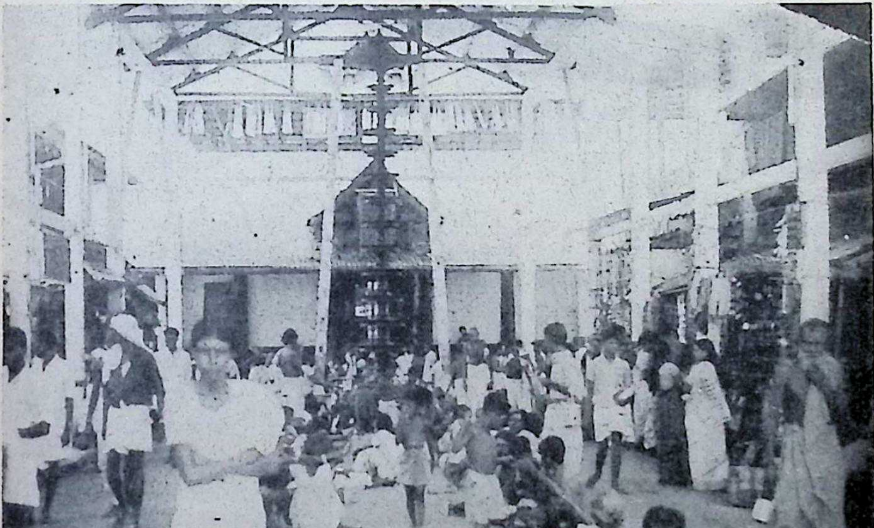
Regarding metres, however, he has made full use of their abundant supply provided in Sanskrit poetics, having employed eighteen out of twenty metres in active use among poets. The quick change from one attractive metre to another at the end of groups of ten verses has helped immensely in warding off tediousness, in giving a sense of freshness, and in enhancing the poetic effects of narratives and descriptions. The depiction of the Sri Krishna Incarnation especially the portion dealt with in the cantos thirty seven to seventy six, constitutes the most artistic core of the work, and the reader is led to feel sometimes that this abridged restatement of the 'Narayaneeyam' is not in any way inferior to the 'Bhagavata' itself in its poetic effect and devotional impact.

As A Hymn

Among the Sanskrit hymns the 'Narayaneeyam' is unique in many respects. It is perhaps the longest hymn in Sanskrit. While many Sanskrit hymn are highly poetical, none of them shares all the features of a Kavya as the 'Narayaneeyam' does. Beyond praising the excellences of the Lord, describing His form and making stray references to His love of devotees and bestowal of grace on them, they generally contain no unified theme, whereas the 'Narayaneeyam' has an elaborate theme, consisting of the whole subject matter of the 'Bhagavata Purana' as mentioned already.

To what extent is the devotion of the author consistent with the Bhagavata doctrine of Bhakti? The question arises because at the end of every canto of ten verses, there is a prayer for the cure of the author's physical ailment, and thus it may seem to militate against the idea that a devotee of the highest order never asks for any favour of the Lord, but is simply satisfied with serving Him with, body, mind and soul.

In considering this question, it has to be remembered that, according to the 'Gita', devotees are of four kinds — the distressed, the enquirers, those seeking fulfilment of an object and the men of knowledge (Jnani). All these are reckoned as noble, but the Jnani is the devotee 'par excellence.' Bhattatiri was a devotee of the first kind to start with, one in utter distress caused by his incurable disease. But he shows in the course of the work, in verse after verse, that his only object in praying for relief from pain, was that he might afterwards devote all his mental energies without any



distraction to the practice of whole-hearted devotion to the Lord (c.40, v.10; c.92, v.7; c.93, v.9 & 10 c.97 v.10 etc.).

In fact, his disease marks the point of his conversion, and on this he touchingly remarks in verse 8 canto 93 that his body with its incurable ailment was the greatest of his teachers, because it was responsible for driving him to seek shelter in the Lord. At the end of canto after canto he pleads with the Lord to make him a devotee mad with Divine love, going about the world like Suka and Narada preaching the message of Bhakti (c.4, v.8). The ring of passionate God-love rises above the tragic situation of the poet in the verses of the 'Narayaneeyam' everywhere, and when one reads in verse 6 canto 74, of the poet bemoaning his fate for not being in the crowds that greeted Krishna as he walked along the high road of Mathura, carrying in his hand at least a few fruits and betel to present to the Lord, no reader can help being thrilled by the intensity of the poet's devotional exuberance. It is a fitting reward to the poet-devotee's service of the Lord through this great hymn of praise that he was blessed at the end with the vision of the Lord described in the thrilling language of a devotional lyric in the concluding canto of the work.

The Philosophical Outlook

It is not only the narratives of the 'Bhagavata' that are summarised in the 'Narayaneeyam' but also its philosophical and devotional teachings. The teachings of the 'Bhagavata' on these subjects are scattered wide over the text in its various dialogues and hymns of praise with which that great work abounds. The teaching given by Kapila to his mother Devahuti and by Sri Krishna to Uddava in Book III and XI respectively of the 'Bhagavata' constitute the most important philosophical dissertations in that work. The essential points are selectively gleaned out of all these and put in magnificent verses in the first four and the last eight cantos of the 'Narayaneeyam' wherein philosophy has been transformed into poetry by Bhattatiri's genius.

Though by up-bringing Bhattatiri was a Bhattamimamsaka (follower of Vedic ritualistic philosophy) he shows himself to be an ardent Vaishnava in his theology and an Advaitin in his philosophy. Lord Vishnu is identified with Krishna, as depicted, as in the 'Bhagavata' to be not a conception of God but the very God, of whom all other Deities are expressions. This is elaborately argued in cantos 89 and 90. But in his metaphysics he goes all the way with Sankara's Advaitism and upholds the doctrine of the Impersonal Absolute (Nirvisesha Brahman), from whom the individual soul is non-different. This unity with the Impersonal Absolute, according to the strict Advaita doctrine, is attained only through the sublation of the world, the individual self and Iswara, whose common substratum is the Absolute. Devotion to God is valued in this doctrine only as a base camp to be abandoned as early as possible. Its function is purification of the mind and once that is achieved, the Jnana discipline of philosophical reflection for dissolving duality is to be adopted.

Means and the End

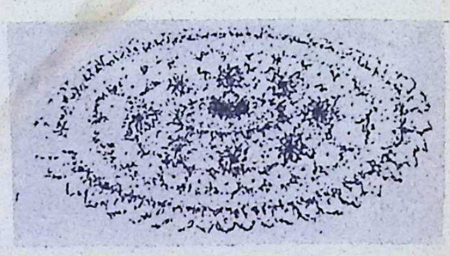
Devotional philosophy, however, recognises Bhakti not merely as a means, but as the end also. Not dissolution in Brahman, but service of the Supreme Personal-Impersonal Being in various forms of loving relationship — of servant and master, child and parent, friend and companion, or wife and husband — is the goal of devotion. Whether such a way of life is compatible with the pure monistic philosophy is doubtful, but there have been great saintly thinkers like Madhusudana Saraswati who have found no incompatibility in such reconciliation. Madhusudana maintains that while the Dvaita that precedes awakening into the truth of Non-duality is born of ignorance, the duality that is assumed after this awakening for purposes of devotion, is sweeter than pure Advaita consciousness. That it is sweeter is acceptable to devotional schools but that their doctrine is a mere 'ascription' or 'make-believe' will be disputed by them.

Bhattatiri's position on this question seems to be somewhat ambiguous. While in many places he expounds the idealistic Non-dualism of Kevaladvaita in a thorough-going fashion (c-94, 95, 98 etc.) he is convinced of its uselessness as far as he is concerned (c.94 v.6) and he is not prepared to call the God of love as only an appearance and devotional relations as mere ascriptions. He admits in many places that Bhakti is the only practicable way of spiritual practice and that it is a self-sufficient discipline. (c.94. v. 6-10). All other paths are difficult to practise or too distant in their results, or they endanger man's spiritual life by bogging him in pure ritualism or intellectualism (c.94, c.10, c.96. v.6). The body and the sense of ego stand as insuperable obstacles in the path of Jnana. Bhakti, on the other hand, is sweet, natural, introduces the new energy of Suddhasattva in overcoming the pull of the Gunas of Prakriti, and above all opens the way for the operation of Divine grace, by which alone Non-dual Consciousness can be gained (c.96, v.6 & 7).

But he does not give any conclusive answer to the question whether Bhakti is only a means or is also an end in itself. He is prepared to admit that Bhakti is equal to Mukti (c.77, v. 11) but does not seem to go all the way with the 'Bhagavata' which states, with reference to Sri Krishna's service to the Pandavas, that Bhakti is superior to Mukti and that the Lord bestows Mukti to many but Bhakti only to a blessed few (Bh. 5-6-18). Bhaktas of the highest order do not seek mergence in Brahman, which is called Brahmananda; they prefer to lose themselves in eternal service of the Personal-Impersonal God of Love and the Bhajanananda accompany ing it.

Bhakti of this type which looks upon itself as the highest end, and not merely as a secondary means, can be supported only on the basis of the philosophical position of Achintya-bhedabheda.

Achintya-bhedabheda differs from Kevaladvaita in two essential respects: (1) According to it Reality is both Personal (Saguna) and Impersonal (Nirguna). Fundamentally it is Personal, but it has an Impersonal aspect too. The personal Bhagavan reveals this aspect of His, viz. the Impersonal Brahman, to those who prefer bodiless dissolution in it. But His fundamental nature as Ananda (Bliss) is realised only through maintaining personal relationship with Him, and this is a higher consummation than Mukti. Therefore in this way of thought either Bhakti as eternal service of the Lord or Mukti as mergence in His Impersonal nature becomes available according to the aspirant's bent of mind.



(2) Reality is simultaneously non-dual (Abheda) and multiple (Bheda). Multiplicity is the projection of the Shakti (Power) of the Non-dual Reality, the Bhagavan. Shakti and it possessor or Shaktimat are inseparably one (non-dual) just as fire and its burning power are one. Yet they are different also, just as the burning power of the fire can be distinguished from fire. In this conception of relationship, the non-duality of the Supreme being is secured in spite of His projection as the

many through His Shakti. Also as the projection is of the Shakti, the Bhagavan is not affected in any manner.

It is the inconceivable uniqueness (Achintyata) of the Bhagavan, that unlike relative causes of the world, He can be the many through His Shakti but yet be unchanged and unaffected in the least by it. Change or manifestation here is real unlike in Kevaladvaita, though it does not affect the Bhagavan. Consequently, bondage and salvation are real, and the Bhagavan too is real and can never be sublated, as in Kevaladvaita.

Reading between the lines of the 'Narayaneeyam' one is likely to feel that Bhattatiri's heart is more for Bhakti as eternal service than for the Moksha of dissolution in Brahman. But what exactly his final metaphysical position is, is difficult to pin-point, because in the last nine cantos of the work he seems to approve of all forms of monism, and theism known to Indian thinkers. It looks, however, that the traditional hold of the Sankara School of Kevaladvaita was very strong on his intellect, in spite of his perception of its inadequacy and impracticality as far as he and most spiritual aspirants are concerned. He, therefore, makes frequent excursions into the intellectualism of this school, but immediately after, finding its bleak precipices too inhospitable for himself and allied spirits, withdraws into the warm and secure mansions of Bhakti, the adoring love and service of the Divine Person, and loses himself in the ecstatic joy of it (see cantos 96 and 97).

Abandoning the idealistic Advaitism of Kevaladvaita, he then expounds the realistic Advaitism of Achintya-Bhedabheda (without however mentioning this name or awareness of it), in which non-difference and difference, the impersonal and the Personal have an equal place. In canto 7, verse 9 he puts into the mouth of Brahma the Creator, the prayer for an understanding of the real nature of the Lord as Dvaitaadvaita, that is as one who harmonises in

Himself both unity and multiplicity. No such question as positing apparency for multiplicity is raised here. He also speaks of the Divine form, of which he had a vision, and which he describes vividly in the last canto, as the wavy surface of the Ocean of Satchidananda (c.1, v.4; c.99, v.10). The wave ocean continuum is a very familiar example employed in Bhedabheda as the illustration of the Non-dual Satchidananda manifesting as the many in a real sense without any diminution of its integrity and spiritual excellence. In canto 99, verse 9 he makes prostrations to the Deity, the being who manifests Himself as the Becoming (the world of the many) by an insignificant part of Himself and trascends it by three-fourths of Himself. Unaffected in the least by His real manifestation as the world He remains as the indefinite and uncontaminated Spirit.

In the Kevaladvaita of Sankara all these manifestations of Divine creative activity and Ishvara Himself are Mithya, appearances only, which means they never have been really existent. They are only appearances conjured up through ignorance. But in the 'Narayaneeyam' it is nowhere said that God is also sublatable like the ego and the universe. The 'I' gets merged in the Universal Spirit and not vice versa. This is clearly expressed in a well-known verse thus: 'When differences are effaced, it is I that become merged as a part of Thine and not Thou that dost become merged in me. The wave is of the ocean, and not the ocean of the wave."

Bhattatiri seems to uphold only such a realistic Advaita, in which, even if bodilessness and mergence in the Supreme Spirit form the ideal, there is no such idea as sublating the Bhagavan. It is by the Bhagavan's grace alone that non-dual consciousness is got. The devotee merges in His being by His grace and not sublates Him. The 'I' disappears in Him, and He alone is left and not vice versa.

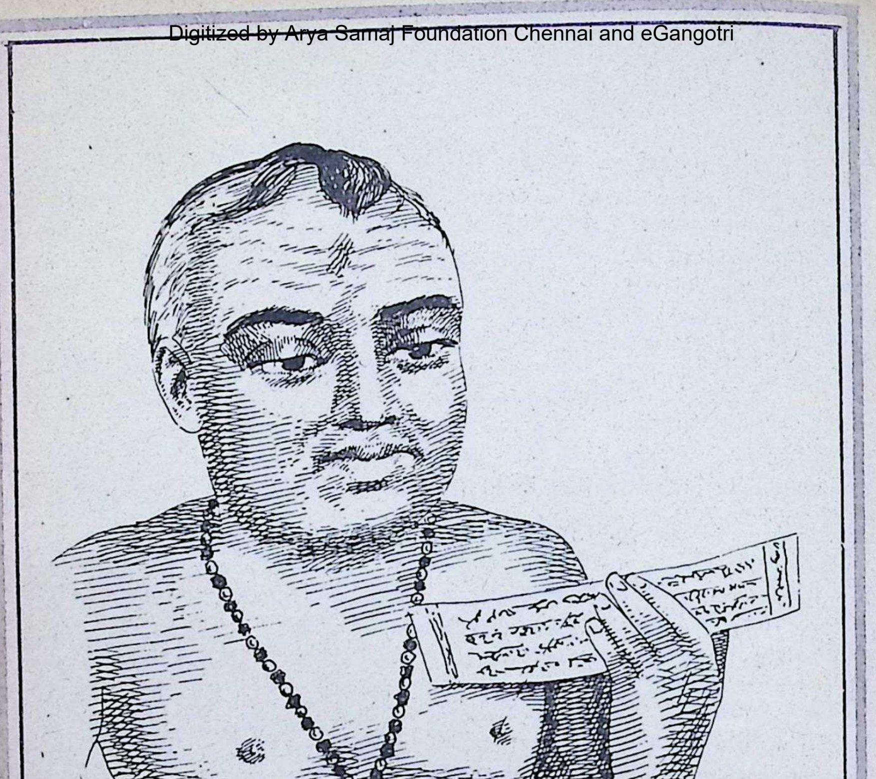
Devotional Advaitism had necessarily got to be realistic and not solipsistic. The full metaphysical implication of accepting Bhakti as the fifth Purushartha, superior even to Mukti, which forms the unique feature of the 'Bhagavata', is articulated only hesitatingly in the 'Narayaneeyam' in spite of the author's leaning towards it.

> **Better is one's dharma though imperfectly carried out than the dharma of another well performed. Even death is preferable in one's own dharma, for the dharma of another is fraught with fear.**
>
> **— The Bhagawad Gita, III.35**

Meppathur Narayana Bhattatiri's life and works

Meppathur Narayana Bhattatiri was a Nampudiri Brahmana of Kerala, whose date of birth, according to the latest view expressed by Dr. Kunjunni Raja, former Professor of Sanskrit in the Madras University, is 1560 A.D. The site of his home, Meppathur Illam, situated on the northern side of the Bharata river about two miles (3.2 km) away from the great temple of Tirunavay in Ponnani Taluq of Kerala can still be identified, although the family became extinct long ago. As can be gathered from his grammatical work the 'Prakriyasarvasva' his father was Matridatta devoted to Dharma and an adept in Bhatta Mimamsa (Vedic ritualistic philosophy according to Kumarila Bhatta) and other Tantras (ritualistic lore). Bhattatiri studied these Sastras from his own father, while he studied the Veda from one Madhavacharya and logic from one Damodararya. The identities of these two cannot now be ascertained. Grammar, of which he had special mastery, was taught to him by one Achyutacharya, who is identified as Trikandiyur Achyuta Pisharady, a celebrated grammarian of those times.

Achyuta Pisharady fell a victim to paralysis. Bhattatiri attended on his great master and, according to tradition, he took upon himself the ailment of his teacher and became a paralytic himself. He asked himself to be carried to the temple of Guruvayoor where he could take shelter at the feet of Lord Krishna and get His divine intervention. As his malady continued, he sent a messenger



to the great devotee-poet of Kerala, Thunchath Ezhuthatcham, for advice. He got the reply that he should 'start with the fish.' Bhattatiri was quick to understand the implication of the reply viz. that he should compose a hymn in praise of the Lord, giving an account of all His Leelavataras (Incarnations) beginning with the Incarnation as Fish. So sitting in the precincts of the temple of Guruvayoor, he started composing the 'Narayaneeyam', a marvellous epitome of the 'Bhagavata Purana' in 1036 verses, dealing with the Lord's principal Incarnations and portraying His manifold excellences and creative activity.

As stated in the hymn itself, he completed it on 27th November1586/7 (Vrischikam 28th of the year 763 of Kollam Era), the hundredth day after he began composing. At the end of it, he had complete recovery. He completed the 'Narayaneeyam' in his 27th year and according to certain traditions, lived up to the unusual age of 106.. Bhattatiri's is thus one more instance among several others, of how a great man's sufferings can result in much good to the world; for, had it not been for his crippling ailment, he might not have given to the world this

wonderful devotional poem that has gone to enrich the life of several generations of devotees.

The main facts of his life in relation to the 'Narayaneeyam' are clear from these traditions, but the date of his demise is disputed. Beyond a statement in the temple traditions of Aranmula, written two hundred years after the event, there is no evidence for the view that he lived up to the unusual age of 106. So the best thing, as Prof. K. Kunjunni Raja holds, is to leave the question open with 1655 as the latest date. It is certain that he was alive in 1624, as he is known to have attended at the death-bed of his Master Achyuta Pisharady that year. Bhattatiri began his work on grammar the 'Prakriya-

Sarvasva' in 1617 (at the mature age of fifty-seven) according to internal evidence from the work. When exactly he started his Mimamsa work called the 'Mana-meyodaya' (Proofs and Categories) is not, however, known. It might be later than his grammar work. Though he intended, as stated in the work, to write on both the topics dealt with in the book, he could complete only its first part on Meya (Categories). It was completed in about 1655 by another scholar named Narayana. No satisfactory reason can be given for this except that Bhattatiri must have died several years before this date (1655), leaving the 'Manameyodaya' incomplete. That his devotional preoccupation must have alienated him from concern with Mimamsa, looks a very far-fetched assumption as an explanation, seeing that after writing his chief devotional work, the 'Narayaneeyam', at the age of twenty-seven (in 1587) he had interest enough in secular studies to produce works on Mimamsa, Grammar and even Panegyrics up to his fifty seventh year at least (i.e 1617, the date of his commencing the 'Prakriya-Sarvasva). So, it is best to assume that Bhattatiri passed away several years before 1655.

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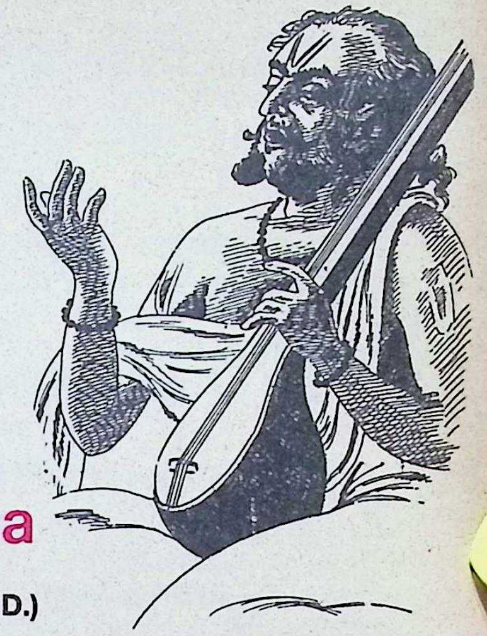

Yearning for Shyama

Surdas (1479-1584 A.D.)

Among the immortal poet-saints of India, the place of Sant Surdas is very high.

Surdas, who was born blind and had to undergo much suffering in his early days, was initiated into prema bhakti for Krishna by Sri Vallabhacharya.

We present here a composition of his, rendered into English by Bankey Behari, a mystic in his own right.

Uddhava! Repeat not the painful 'yoga' message again;
Remain silent if you desire us to live a little.
You revel in joy, while we suffer tortures when you ask us to devote ourselves to the Formless Lord.
Better we give up our life than our Faith in worship of Shyama of the beautiful FORM.
Remembering our past love He sent you as a messenger
And you come to fan in us the smouldering fire of separation.
Either take us to Hari or bring Hari here or else we shall give up our lives and the blame will lie on your head.

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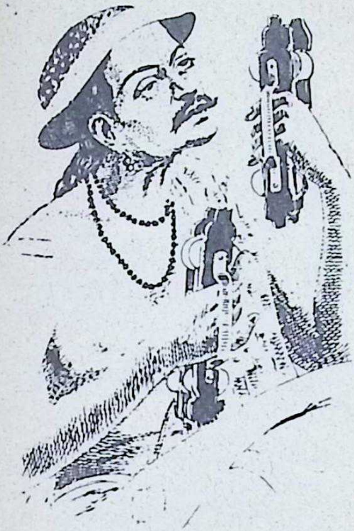

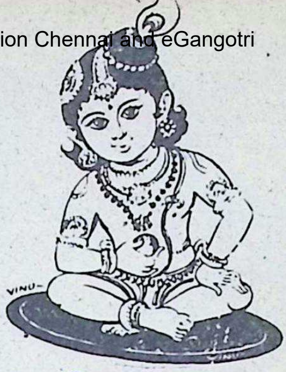

The Greatness of Krishna's Name

Narsi Mehta (1414 — 1581 A.D.)

Who has not heard of Gujarat's great Krishna devotee, Narsi Mehta, the composer of 'Vaishnava Jana,' a Bhajan popularised by Gandhiji!

Saints! I am a vendor of the name of the Lord
All manner of people visit me.
My goods appeal to all classes of people and of all castes.
Even in days of famine, my goods were never in short
And I did not suffer deficit or loss.
Neither can thieves steal it nor the Government levy a tax on it.
The principal sum is of course infinite and our dealings
and transactions are never in less than lakhs and millions
If you want to gain it, strive for it,
My wealth is God's name, I can say that at the beat of drum
The unstruck Word I always hear within my heart.
The only business of Narsi is to write the Lord's
name in the ledgers and in his correspondence. Thus he passes his days.

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Tarry Not, O Beloved

Bhakta Mira
(C. 1547—1614 A.D.)

The Rajput Princess Mirabai was married to Rana Bhojraj but installed in her heart, right from early childhood, was Giridhara Gopala. In the tradition of Bridal Mysticism, Mira reigns supreme. Here is a sample from her devotional outpourings rendered into English by Bankey Behari:

Arise! Awake! O merciful Lord!
Since long I have been calling Thee
All my relations are turned enemies. I appear
a burden to them all
Besides Thee I have none whom I can call my own
Pray pull my boat out of the stormy sea
Beloved! Without Thee I know no rest in the day and
I pass my nights in wakefulness
I stand knocking at Thy door. Pray open it
The arrow of separation hath gone deep into my heart
I cannot forget its pain for a moment
Do you forget that Ye retransformed into a
beautiful lady
Ahalya, who was turned into stone under a curse?
Then where is the occasion to neglect me who is
far higher
than that stone statue?
So says Mirabai.

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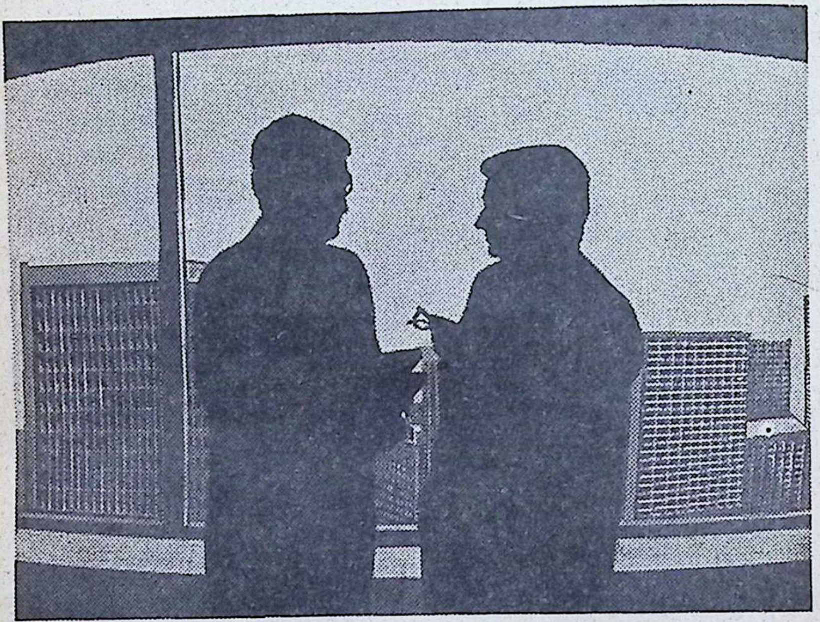

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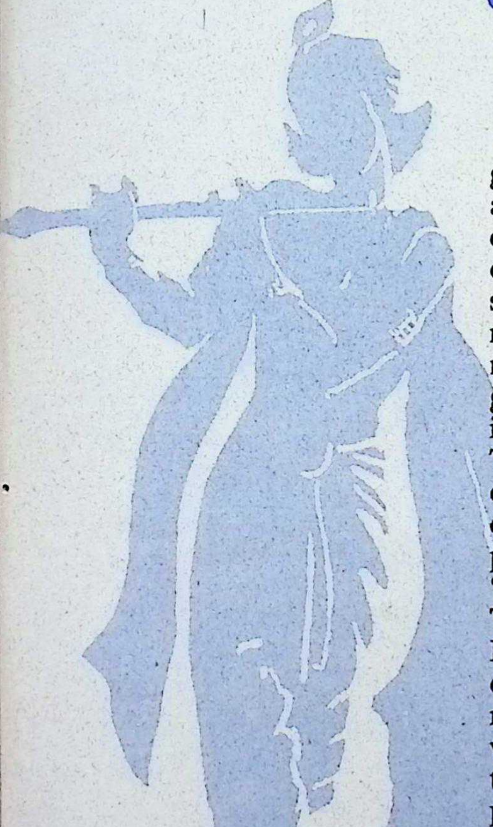
Sri Krishna on Redemption of Dharma



Swami Ranganathananda

We often fail to live up to the great truths of our philosophy and religion — particularly the ever-present purity and divinity of man — and become weak, superstitious and narrow-minded. So society decays, dharma declines and human life goes down to low levels, making for general unfulfilment. Then, out of the depths of our culture, comes the redemptive energy in the form of a great personality, whom India calls an 'avatara', divine incarnation. The greatest of them was Sri Krishna, who speaks of this decline and redemption of 'dharma' to Arjuna in the opening verses of the fourth chapter of the 'Gita.'

Imam Visvasvate yogam
Proktavan aham avyayam;
Vivasvan manave praha
Manuriksvakave bravit —

'I communicated this imperishable Yoga to Vivasvan; Vivasvan communicated it to Manu, and Manu communicated it to Ikshvaku,

Evam Parampara Praptam
Imam rajarshayo viduh;
Sa Kaleneha mahata
Yogo nashtah parantapa —

'This (Yoga) known to the 'rajarishis' (spiritually striving men and women holding high social and political responsibility) has come down through a 'parampara' or succession (of teacher-student relationships); but in course of ages, O Arjuna, this Yoga was lost.'

Commenting on this passage and asking how this yoga was lost Shankaracharya remarks: **Durbalan ajitendriyan prapya** — by falling into the hands of weaklings and people bereft of discipline of the sense organs.

And in the next verse, Sri Krishna tells Arjuna that he has come to revive it and teach it to him, 'since you are my devotee and friend.' This idea was repeated by Buddha also, that he had come to 'turn the wheel of dharma' **dharma chakra-pravartana;** he called his teaching as the re-teaching of an ancient **dharma,** as the cleaning up and re-opening of an ancient road which had been overgrown with weeds and bramble due to long neglect.

From: Eternal Values for a Changing Society, — (Vol. II), Bhavan's publication.

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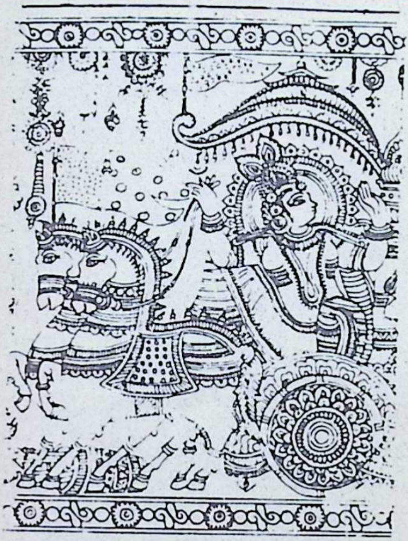
Kulapati K.M. Munshi, who has imaginatively recreated the life and mission of Sri Krishna in his 'Krishnavatara', which has no parallel in the world of fiction, makes a rare confession in this article that his sense of fulfilment developed under the influence of Sri Krishna's life, achievements and message. To a renaissance man like Dr. Munshi, Sri Krishna was not a remote God but a living presence.



Krishna The man who became God

Kulapati K.M. Munshi

Sri Krishna has dominated the Indian mind for about 2500 or 3000 years. The episodes of his life and his achievements have entered every home in India. Religious sects and schools of philosophy have revolved round him. His birthday is celebrated in millions and millions of homes as a lovable child, an attractive boy and an adorable lover; an indomitable warrior; a far-seeing statesman; an incarnation of Vishnu; and as **Bhagavat** calls him, as God Himself — **"Shri Krishnastu Bhagavan swayam".**

Once it was held by some foreign scholars that the Bharat War described in the **Mahabharata** never took place and Krishna never existed. However, most scholars are now convinced that the War did take place; that Krishna, as the mentor of the

Kulapati Munshiji's 99 birthday falls on December 30, 1986.

sons of Pandu, was an historic person.

The **Mahabharata** has passed through several stages. In what may be called the original work composed by Veda Vyas, Sri Krishna appears to figure as a great statesman, behaving with courage, wisdom and foresight, fighting for **dharma**.

Later, as stated in the 11th Adhyaya of the **Bhagavad Gita**, we find Krishna disclosing himself as the Divine to Arjuna on the battle-field for the first time, indicating that till then Krishna's divinity was not discovered by his best friend.

Sri Krishna's association with Arjuna had already passed into legend about the 5th or 6th century B.C.; they were referred to by the great grammarian, Panini.

It must be remembered that Krishna enters the scene in **Mahabharata** only at the **swayamvara** of Draupadi. His early years have only been obliquely referred to when Sishupal hurls abuses at him. However, they are described in the **Hari Vamsa**, possibly based on the Mathura tradition of his early exploits.

Later he was accepted as the **avataar** of Vishnu — as

God became man to vindicate **dharma.** Still later, other **avataars** were added, but he remained **Purna Purshottam,** the perfect **avataar.** As time began to pass, his worship became universal.

In about 7th or 8th century, the **Bhagavat,** one of the finest devotional scriptures in the world, had for its core the 10th **Skandh** with its fascinating theme — the dance of boy Krishna with the **gopis** (cowherdesses) in Vrindavan. But there was no sexiness about the episode.

That romance of Krishna with the **gopis** became the seed of the Bhakti Sampradaya, the Cult of Devotion.

One of the most intriguing things about the Krishna legend is the way how his wives multiplied with every age. The **Mahabharata,** the oldest source, refers to only two wives: Rukmini and Satyabhaama; later interpolations added Shaibya and Jambavati.

Later Puranas raised the four wives to 8, then to 22, and then to 16,108. One can see how the legends grew from age to age. After some study of this aspect of the legends, I have come definitely to the conclusion that at the highest he had no more than 4 wives.

The poets who wrote about him found his wives not sufficiently glamorous for erotic literature. In the original **Bhagavat,** the **gopis** were cowherdesses who played with Krishna in his boyhood. Suddenly, poets, to emphasize his role as a romantic lover, gave him Radha as his romantic female counterpart. The Radha Krishna cults grew with time; some giving her a place with Krishna, some even making her superior to Krishna.

The romance was too fascinating to be left alone. In the decadent court of the Sena King Jayadeva's **Geet Govind,** a purely erotic poem dealing with Krishna's courtship of Radha, took its place as a front-rank poem of erotic literature of the world. This aspect of Krishna playing **Rasa** with Radha became immensely popular.

The Mathura tradition associated Krishna with Mathura, Vrindavan and Mount (Giri) Govardhan. As a result, the Bhakti cult of Vrindavan emphasized his association with those places; they form a living tradition in those places, even now.

In the 14th and 15th centuries, Mathura, Gokul and Vrindavan became active centres of Bhakti (Devotion) and the Sultans of Delhi — Ibrahim Lodi being the worst — repeatedly put Mathura and Vrindavan to fire and sword.

However, the Vrindavan cult of Bhakti had a charmed life. When the soul of India was in torture imposed by the vandals, it found both escape and inspiration in the Bhakti cult of Vrindavan.

The Sanskrit universities associated with Hindu kingdoms in North India had been laid waste; the scholars had fled to the villages and stimulated the national mind to turn to the cult of devotion, of which Krishna was the centre. Every regional language was enriched, as devotion to Krishna found expression through it, mainly inspired by the **Bhagavat**.

The movement spread all over India. Thus we see how Nimbarka made Radha and Krishna the deities of the **Sampradaya** he founded; how Chaitanya and Vallabhacharya established centres of devotion to Krishna.

It gave stimulus to every regional language and led to Bhakti renaissance throughout the country. To this movement we owe the literary efforescence of India created by saint-poets like Ramananda, Kabir, Nanak, Narsi

Mehta in Gujarat, Mirabai in Rajasthan, the **astachhap** poets headed by Surdas in Vraja, Tulsidas in Ayodhya, Vidyapati in Mithila, Tukaram in Maharashtra, Ramalinga Swamigal in Tamil Nadu, Purandaradasa in Karanatak, Ramadas in Andhra, Bhattatiri in Kerala and a host of others.

Later, various religious cults came into existence, their heads claiming to be Krishna himself.

In modern times, the new Indian Renaissance purged the Krishna cults as well as the Krishna literature of the grosser elements in the regional cultures; for instance, Sahajanand Swami, the founder of the Swami Narayan cult, claimed to be Krishna himself, and in his name, purified behaviour.

In the beginning of the modern period, Bankim, the father of the modern romantic literature, tried to sift the materials, to find Krishna as the man who became God.

That is my theme in several volumes in the series **Krishnavatara**. I sift the materials, reject the absurd, and create round the core, incidents to give a glimpse of what he must have been in real life.

The **Bhagavad Gita**, Sri Krishna's message to Arjuna, is one of the greatest scriptures, if not the greatest. Even Sankaracharya in the 8th century, accepted the **Gita** among the **Prasthana Trayi** (Supreme Scriptures), the other two being the **Upanishads** and the **Brahma Sutra.**

Mere devotional aspect of His message was found insufficient to the modern mind. The moderns emphasized — and rightly — **Kar-**

Swami Vivekananda

Shri Aurobindo

Mahatma Gandhi

mayoga as taught by Sri Krishna in the **Bhagavad Gita**.

The whole national Renaissance restored Krishna's authority in the matter of life as well as the spirit. Tilak, Mrs. Besant, Vivekananda, Sri Aurobindo, Gandhiji, and a host of authors and thinkers in the last 150 years, turned to the **Bhagavad Gita** for inspiration and strength.

Krishna's message, as given in the **Bhagavad Gita**, apart from its philosophic aspect, is that the highest good in life is to surrender oneself to God and attain perfection in action.

As Krishna put it to Arjuna, **"Nimitta Maatram Bhava, Savya Sachi"** — "You become my instument, Arjuna."

The doctrine of surrender to God, therefore, recovering its authority, impelled people, big and small, (and even the terrorists), to work for freedom; they led a heroic life and courted martyrdom under the influence of His message.

Krishna's message has a positive side. It does not teach us to forsake life, to seek meditation in caves or to stay away from life; it teaches us to lead a dedicated, full and normal life under the controlling direction of a mind purified by devotion, and from which fear, greed and anger have been obliterated.

Shri T.R.A. Narayana is a personal friend of mine for over 40 years. He also assisted the Bhavan in the publication work for more than 15 years. He has made an earnest study of ancient Sanskrit works for more than 40 years.

Shri Narayana now wishes to place the services before all who wish to have the Ramayana, Mahabharata other Puranas, and Bhagavad Gita, read out and explained. He is conversant with English, Tamil and Malayalam. His address is: 8, TAPOVAN, JAISUKHLAL MEHTA LANE, SANTA CRUZ WEST, BOMBAY-400 054. Phone: 6491655.

— S. Ramakrishnan,
Editor

Whatever little I have written, achieved or worked for, is due to my attempts — feeble, no doubt — to surrender to Him. My mind has been filled, my imagination has been enriched, and my sense of fulfilment developed under the influence of His life, achievements and message.

GURUVAYUR: THE FOUNT OF ARTS

If India is a 'Punya Bhumi' (Land of Virtue), the land's end, which is mostly covered by the State of Kerala, is a 'Kshetra' (temple or field) of Parasurama, the sixth avatar of Vishnu. Legend has it that the land mass was recovered from the sea by the battle-wielding son of Jamadagni and Renuka. If Nature has endowed the landscape with a rare beauty, man has enriched it with his own arts, providing endless aesthetic delight. And the inspiration came invariably from a divine source. Not only do the Puranic stories of Rama and Krishna form the basis of the dance-dramas, Krishnan Attam and Kathakali, even the initial prompting to compose the songs are believed to have come from the Lord Himself. The temple of Guruvayur is thus closely associated with the origin of 'Krishnan Attam' (mid-seventeenth century).

The author of Krishna Giti, dramatized as Krishnan Attam, Manadeva, conceived the life of Krishna in a cycle

of eight plays. It is said that the idea of composing a series of plays struck him when he was in a mystic trance. Legend has it that he found a peacock feather in the place where he had the vision of the Divine Lord of Guruvayur described by Narayana Bhattatiri in the verse beginning 'Neelabham Kunjithagram..." (ch.100-2). Krishnan Attam, mostly played at the Guruvayur temple, depicts all the **leelas** of Sri Krishna as told in Srimad Bhagavatam. The dances are extremely graceful and enchanting.

Kathakali grew out of Krishnan Attam. The Raja of Kottarakkara (so the story goes), out of pique, composed initially stories of Rama in Manipravalam (mixture of Sanskrit and Malayalam). The repertoire was later enlarged with the addition of stories of Krishna. Kathakali generally portrays the mature Krishna, the Saviour and the Redeemer.

Both Krishnan Attam and Kathakali reflect the culture of Kerala par excellence — a religious culture grand in its simplicity and aesthetic in content and appeal.

Duties

Control of mind, control of the sneses, undergoing hardship for the sake of duty, purity (both internal and external), forgiveness, straightness of mind and body, belief in God, the scriputres and the other world, knowledge of the sacred lore and knowledge of God based on direct experience — these are the Brahman's duty, born of his own nature.

— The Bhagawad Gita, XVIII, 42

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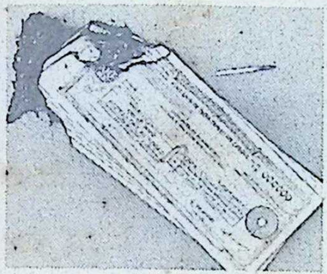

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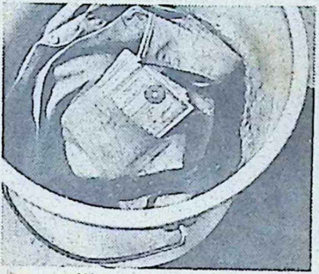

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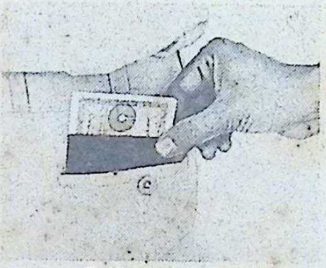

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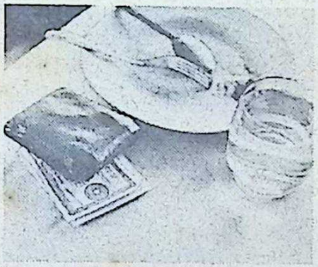

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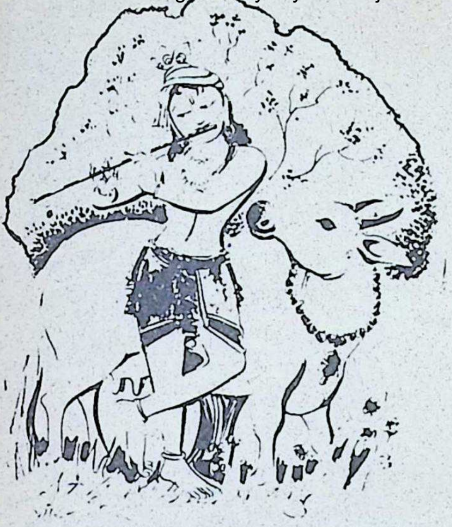


Krishna, Buddha and Christ

A.S.P. Ayyar

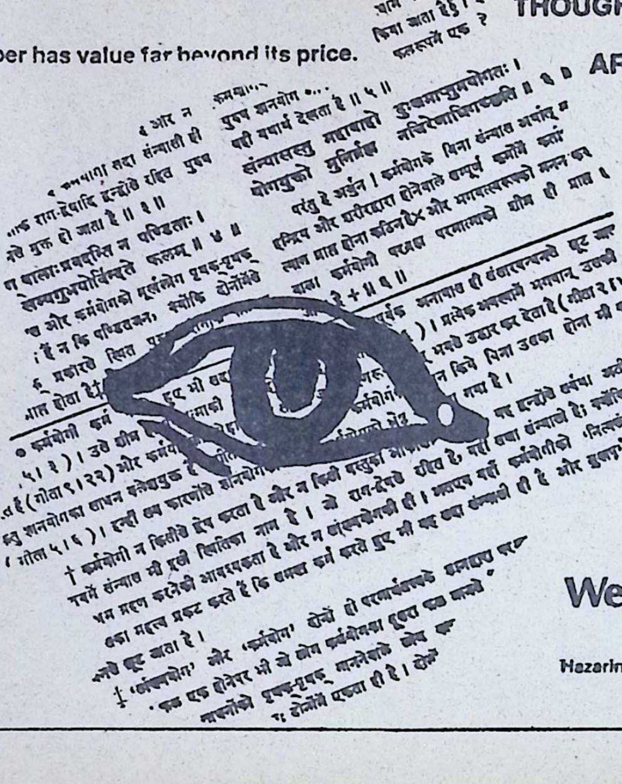
Sri Krishna is the Darling of Humanity. Men, women and children in India are all fascinated by His life and teachings and stories of marvellous depth and beauty have grown round Him. He is the Father of all men, the Husband of all women (a natural corollary of the first) and the Babe Incarnate. There is nothing wrong in his conception of Krishna as the husband of all Women, any more than in the conception of God as the Father of all Men. It means only a Marriage with Krishna like the Marriage with Christ. Radha, wedded to her husband, the world, yearns for Krishna the Lord, and says:-

Say that I — Radha — in my bower languish
All widowed, till He find the way to me;
Say that mine eyes are dim, my breast all anguish
Until with gentle murmured shame I see,
His steps come near, His anxious pleading face.
(*Gita-Govinda: Sir Edwin Arnold*)

Saint Theresa says to Christ:-
Love's whole possession I entreat;
Lord make my soul thine own abode,
And I will build a nest so sweet
It may not be too poor for God.

It is only people who have no knowledge of Divine Love who carp and cavil at this idea.

Sri Krishna, like Sri Rama and Sri Muruga, is a personal God, an aspect of 'Saguna Brahma' as



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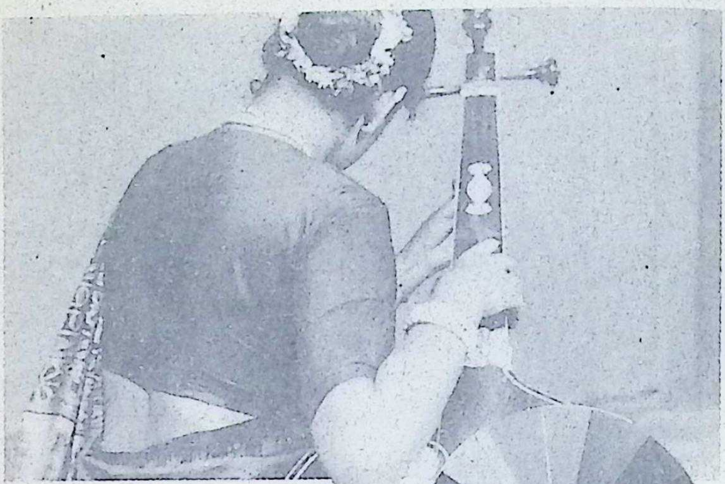
well as of Nirguna Brahman. Pure metaphysics, without a personal God to love and adore, will become as colourless and powerless as dialectic Materialism, being only dialectic spiritualism, and will inevitably lead to Living Buddhas, Living Parabrahmans and other Monads, embodying megalomaniac egotism and to philosophies like Existentialism. Behaviourism and Atheism. That is why the Buddha, who affirmed that he was only a man, has become God in Mahayana Buddhism and Siva, wo has no 'avataras', has become a personal God for all practical purposes, appearing before His devotees as Nataraja or Pasupati or Kaleswara. Free electricity wandering unseen in space, can never have the same effect on man as precipitated electricity, having form, like lightning flashes and electric moons and flood-lightings.

The life of Sri Krishna abounds in marvellous exploits like the life of the Buddha or of Christ. We may or may not believe in miracles though even some of our discoveries in electricity, radio-activity etc. like the wireless, the x-ray, the jet plane and the atom bomb, would have appeared as marvellous and incredible to scientists a century ago.

Alexander the Great asked the Brahman gymnosophist in the 4th century B.C.: "How can we know a man to be God" and the Brahman replied "When he does what no man can ever do." "With men this is impossible; but with God all things are possible," says the Bible. We had better remember that when we read the life of Sri Krishna or of the Buddha or of Christ, who were only God descended on earth for the benefit of men and not judge their exploits by what we or our neighbours can do with our miserably limited human powers.

Christ has said, "I am the Way, the Truth, the Life," and has thereof made the task of his devotees difficult, in all conscience, for "Strait is the gate, and narrow is the way, which leadeth into life, and few there be that find it," with the result that "many are called, but few are chosen." Sri Krishna has made the test still more rigorous and the way still more narrow. For, He has not only said, "I am



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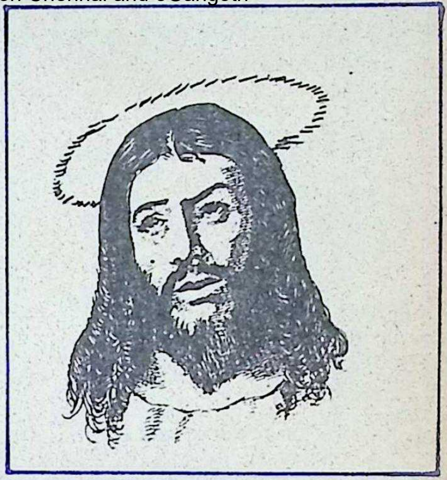
the Way" (Gita IV, II and IX.18), "I am the Truth" (X.14) and "I am the Life" (VII.9) but has gone on to say, "I am seated in the heart of all" (XV.15) and "I am the Witness of all their actions" (IX.18), and has commanded: "Worship and adore Me doing unselfish acts of service to suffering humanity, as My Instrument, as a Sacrifice to Me." (XVII.65 and XI.33). No wonder, He has said that only one in a thousand million men knows Him in essence, that is to say, knows His Way, His Truth and His Life. Truly, as the poet has said:

Though Krishna thousand times
In Mathura be born
If He's not born in thee,
Thy soul is still forlorn
The flute in Brindaban
Will never save thy soul!



The flute in thine own heart
Alone will make thee whole.

(*Old hymn adapted*)

(From the late Justice A.S.P. Ayyar's 'Sri Krishna, the Darling of Humanity', a Bhavan's publication)

'Hari Vamsa' in Tamil

'Hari Vamsa' is a 'Khila' or supplement to the Mahabharata. In the Pune definitive edition of the epic (Bhandarkar edition), it is referred to as a 'bundle of Khilas' as many additions were made to the original text. Consisting of 16,000 verses, this portion of the epic makes up the total of one lakh verses of Mahabharata. 'Hari Vamsa', which traces the history of the Vrishnis, in which Sri Krishna looms large, is also described 'Ascharya parvan' (wonderful story of Sri Krishna). Parijata and Mathura.

Shri V.H. Subramania Shastri, a former Principal of the Madras Sanskrit College, translated 'Hari Vamsa' into Tamil for 'Manjari', a Tamil monthly, which serialised it for five years. The stories have now been brought out in book form by Kumari Padippakkam of Nagapattinam (Price Rs. 26/-) under the banner 'Ganga-Kaveri Publications'. The book will be found interesting and valuable by all those who know only Tamil and are immersed in Krishna Bhakti.

Different types of flowers with which to worship Lord Siva to achieve the desired objectives

	Desired objective	Types of flowers
1.	Immense wealth	Lotus (Nelumbo nucifera) Vilva (Aegle marmelos) Satha Patram (Rue) Sangu Pushpam (Clitoria)
2.	Royal or Kingly Prosperity	To Worship the Parthiva Linga with Ten crores of flawless flowers, or with ten crores of Vilva dalams dipped in sandalwood paste. The flowers used for worship should be lotus or Sangu Pushpams. Then, worship with Dhoopa Deepam, Offer Neivedyam, Aarathi, Arghyam and Pradakshina Namaskarams. Lord Siva will bless the **worshipper with Royal Splendour and** Prosperity.
3.	To attain fame & importance	worship with 5 crores of flowers.
4.	To get released from prison	worship with one lakh of flowers.
5.	To get relief from disease	worship with fifty thousand flowers.
6.	To get married to a very beautiful maiden.	worship with twenty five thousand flowers
7.	To attain knowledge & wisdom	worship with 12,500 flowers.
8.	To become famous	worship with ten thousand flowers.
9.	To attain salvation	worship with five crores flowers.
10.	To become a gyangyam	worship with one crore flowers.
11.	**To have darshan of Lord Siva**	worship with half crore flowers and repeat Mrithyunjaya Manthra five lakh times.
12.	For purity of body	worship with one lakh flowers.
13.	To attain divine knowledge in future births	worship with two lakh flowers.
14.	To wipe off sins of previous births	worship with 3 lakh flowers.

15.	To have pleasant dreams	worship with 4 lakh flowers.
16.	Longevity	worship with one lakh Arukampillu (Cynodon grass)
17.	To beget a son	worship with one lakh black Dattura
18.	To attain fame	One lakh agathi grandiflora (Agathi flower)
19.	To attain Siddhi Mukthi	To worship with one lakh Tulasi dalams
20.	To destroy one's enemies	To worship with lakhs and lakhs of Erukku flowers (Calotropis Gigantea)
21.	To get rid of illnesses	To worship with Pomegranate urpala (Kaempferia rotunda) Chapathi flower (opuntia dillenii) Karuveera flowers (Nerium indicum)
22.	To get Lord Vishnu's blessing	with agasi flowers. (linseed and Vanni flowers (Acacia speces)
23.	To attain abundant grains (Dhanya sampath)	with Jasmine flowers.
24.	To attain vasthra sampath	with konga flowers (saffron) or Crocus Sativus.
25.	For purity and peace of mind	with Nirgundi flowers (Vitex negundo)

If flowers that please Lord Siva are not available other flowers may be used for worship.
The following two flowers should not be used to worship Lord Siva.

1) Champakam (Champaka Mickelia)
2) Thazhampoo (Pandames Odorathissimus)

—(In Siva Maha Puranam)

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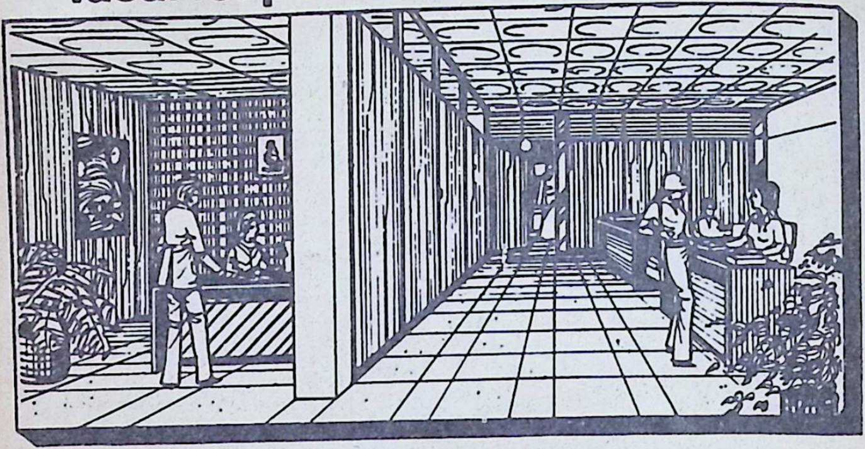

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RATAN BATRA/IPM/E/185

The ecstatic love for Krishna as expressed by a Chaitanya, a Surdas, a Narsi Mehta, a Mirabai, an Andal or a Vedanta Desika is apt to strike the modern man as sentimental and out of tune with our own times.

But even in our times, Krishna devotees of very high order have been there.

In substantiation of this, we give here excerpts from a letter written by Yogi Krishnaprem to his friend Shri Dilip Kumar Roy who has included it in his book, "Yogi Krishnaprem," published by the Bhavan.

Prior to his coming to India, Yogi Krishnaprem was Ronald Henry Nixon, an RAF pilot who saw action in the Second World War. He certainly was not a soft-brained sentimentalist but a man of vigorous intellect and a Professor of English for a time in the Lucknow University.

Krishnaprem who attained Samadhi at Nanital, UP, on November 14, 1965, has written a few books including "The Yoga of the Bhagavat Gita" and "The Yoga of the Kathopanishad," full of rare insights.

Sri Ramana Maharshi looked upon Krishnaprem as a "rare combination of a ***jnani*** *and* ***bhakta****," and Sri Aurobindo's observation about the letter published here, was: "Dilip, Krishnaprem's letter is sound throughout as usual; he has, very evidently, a living spiritual consciousness and spiritual knowledge."*

No Truth Beyond Krishna

Krishnaprem

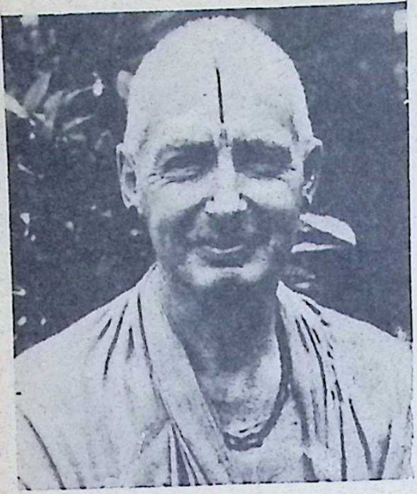
31st December
1932
Almora.

My dear Dilip,

...How do we know that the Shastra is true? How do we know that the Grand Trunk Road leads to Delhi? Because thousands and thousands have passed along it and reached the goal described.

The next point you raise is about the concreteness of Sri Krishna.

I am myself utterly certain that Sri Krishna can be experienced in perfect concreteness. As I think I once said before, He is the concrete of concreteness and no mere misty abstraction or imagined form. He is no semi-imaginary projec-



Yogi Krishnaprem

tion out of a formless Brahman, but is the reality which supports all else. I am not denying the reality of experience of the Nirvishesha Brahman but saying that the latter is like seeing the sunlight while to see Krishna is to see the sun itself.

I quite agree with you that love of Sri Krishna is far more satisfying than any mere impersonal 'Ananda' and one who has once reached the level even of desiring such love can never be satisfied with less. But on the other hand, I do also feel that one must make no demands on Him that He should show Himself to receive our love. *There is no doubt whatever* that He both can and does do so, and that, too, in as concrete a form as anyone could desire, but I feel that one must leave that entirely to Him and if it is His will — be content to love Him without any return or even any *Darshan*. Till then our love is tainted with selfishness...

He is more real, more vivid than 'sunlight on the retina' as you put it. We have got so used to consider spiritual realities as vague and unsubstantial that we quite fail to realise that whatever 'reality' and 'vividness' is to be found in our sense-perceptions is but a faint shadow of His vividness. Krishna's embraces are no mere damned allegory about 'purusha' and 'prakriti.' And for God's sake, Dilip, *remember that Krishna's feet are more real than yours.*

Why do you doubt that Krishna will respond to you? Because you feel you are unworthy? So are we all. We are no Rukminis that we can write to Krishna saying as she did that "I have such and such good qualities and only you are worthy of them." We have nothing to recommend us to Krishna except our desire for Him. That is why the Brajavasis must be our Gurus and not Rukmini, and the Queens of Dwaraka. He Himself is full of all good qualities and powers. Will you try to dazzle a jeweller with a handful of imitation diamonds or astonish a Yogi with a few conjuring tricks? All we can offer Him is our love, and that He will never reject.

Would to God we had more of it.

I think I can sum up my 'creed' (would it were my practice! but action always lags behind vision) in four words: "Ask nothing, give everything." At one time, I passionately desired 'experiences' and if one really desires them Krishna is no niggard, but now I feel that love of Him must be independent of all 'experiences' which will come and go at His will and to serve His purpose. It must be something like the air we breathe which may, no doubt, sometimes be perfumed with scent of flowers but is no less essential to us when it has no perceptible scent.

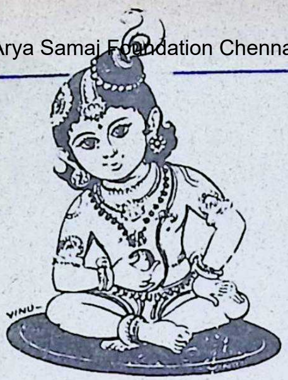
Some people describe Him as formless or as having thousands of hands and feet but two feet are enough for me. And what feet! If one misses them no *Brahmananda* and no *Mukti* can be enough to compensate for the loss. I suppose some people would call this anthropomorphism but what does it matter what they call it? Facts are facts and I reject this modern notion that the abstract alone is true. Just as there could be no *ananda* anywhere if Krishna were not *anandamaya* so there could be no concreteness anywhere if He were not concrete and no form anywhere if He had no form...

When I look down the vistas of the past, among all the host of shadowy phantom figures I see only that one Divine form gleaming with supernatural light. But why the past? Past, present and future, there is nothing but Him. The curves of His body are worthy more than all the Infinites and Eternals and Absolutes. All the worlds are within the pores of His skin, and yet there He remains, no shadowy cosmic figure, but the eternal cowherd in yellow *dhoti*, peacock feathers, maddening the soul with the melody from a bamboo flute. *Krishnat param kimapi tattwam aham na jane* (What truth can there be beyond Krishna; I do not know).

You see, Dilip, I am quite lost. Jagadish Chatterji wanted me to write a book on Sri Krishna for his American school of Vedic studies, but what can I write? I can't write grave philosophy like Woodroffe about *mantra-shakti* and 'Ishta-devata' and absolute being, nor delve into the dubious uncertainties of history like Bhandarkar, and I can't, to a Western public at any rate, simply recount how Krishna held up Mount Govardhan on his little finger. They would want to know what it all 'meant.' I am weary of all 'meanings'. It means just Krishna.

Love always, Dilip, from your ever affectionate.

Krishna Prem



A Nosegay for Mukunda

Sweetness Incarnate

अधरं मधुरं वदनं मधुरं नयनं मधुरं हसितं मधुरं ।
हृदयं मधुरं गमनं मधुरं मधुराधिपतेरखिलं मधुरं ॥

वचनं मधुरं चरितं मधुरं वसनं मधुरं वलितं मधुरम् ।
चलितं मधुरं भ्रमितं मधुरं मधुराधिपतेरखिलं मधुरम् ॥

गीतं मधुरं पीतं मधुरं भुक्तं मधुरं सुप्तं मधुरम् ।
रूपं मधुरं तिलकं मधुरं मधुराधिपतेरखिलं मधुरम् ॥

Sweet His lips, sweet His face,
Sweet His eyes, sweet His smile,
Sweet His heart, sweet His gaze,
Sweet His smile sweet His gait,
Sweet is everything of Mathura's Lord great!

Sweet His words, sweet His deeds,
Sweet His lilt, sweet His weeds,
Sweet His moves, sweet His turns
Sweet is everything of Mathura's Lord great!

Sweet His singing, sweet His drinking,
Sweet His eating, sweet His. sleeping,
Sweet His person, sweet His head-mark,
Sweet His everything of Mathura's Lord great!

—Sri Vallabhacharya-Madhurashtaka

Hail, O Lord!

जयतु जयतु देवो देवकीनन्दनोऽयं जयतु जयतु कृष्णो वृष्णिवंशप्रदीपः ।
जयतु जयतु मेघश्यामलः कोमलाङ्गः जयतु जयतु पृथ्वीभारनाशो मुकुन्दः

All Hail, O Lord, Darling of Devaki,
All Hail, O Lord, Head-light of the Vrishnis,
All Hail, O Lord, of clad tint and fair limbs,
All Hail, O Mukund, who bear our burdens!

—Mukundamala of Kulasekhara

On a Banyan Leaf

करारविन्देन पदारविन्दं मुखारविन्दे विनिवेशयन्तम् ।
वटस्य पत्रस्य पुटे शयानं बालं मुकुन्दं सततं स्मरामि ।।

I remember child Mukunda always,
Him lying on the banyan leaf,
With (His) lotus foot in (His) lotus mouth
Put in by His own lotus hand.

—Sri Sankaracharya

The Imperishable

अक्षयं कर्म यस्मिन् परे स्वर्पितं प्रक्षयं यान्ति दुःखानि यन्नामतः ।
अक्षरो योऽजरः सर्वदैवामृतः कुक्षिगं यस्य विश्वं सदाजादिकं
प्रीणयामो वासुदेवं देवतामण्डलाखण्डलम् ।।

Dedicate your act to Vaasudeva,
It becomes at once imperishable;
Utter the great name of Vaasudeva
All your miseries perish root and branch.
He's the imperishable and unaging.
The womb of the Universe and Brahman,
Please Him by your works and faith brother mine!

—Sri Madhvacharya

Mother, Father....

त्वमेव माता च पिता त्वमेव त्वमेव बन्धुश्च गुरुस्त्वमेव ।
त्वमेव विद्या द्रविणं त्वमेव त्वमेव सर्वं मम देव देव ।।

My mother Thou, my father too,
Kinsman and Teacher, Love and wealth,
Thou art, O Lord of Lords, Supreme,
Everything in my Life and Dream!

—Sri Ramanujacharya

Abode of Mercy

त्वदेकरक्ष्यस्य मम त्वमेव करुणाकर ।
न प्रवर्तय पापानि प्रवृत्तानि निवर्तय ।।

Abode of Mercy, You alone can save,
You curb my sins and forgive them too!

—Sri Vedanta Desika

Sole Refuge

सर्वसाधनहीनस्य पराधीनस्य सर्वतः ।
पापपीनस्य दीनस्य श्रीकृष्णः शरणं मम ।।

To me bereft of all hope.
Clinging always to others,
Full of sin and mercy,
Sri Krishna is the sole refuge.

—Sri Haridasa

Grant Me Faith

न धनं न जनं न सुन्दरीं कवितां वा जगदीश कामये ।
मम जन्मनि जन्मनीश्वरे भवताद्भक्तिरहैतुकी त्वयि ।।

O Lord of all the worlds, I seek not wealth,
Or servants or women fair or words of fire,
Grant me faith in Thee birth after birth;
Unflinching faith seeking naught, Lord of mine!

—Rupagoswamin

"Mukundamala"

KULASEKHARA ALWAR

English translation
by Dr. Raja Ramanna,
Chairman, Atomic
Energy Commission

INTRODUCTION

It is unfortunate that many of the gems of ancient Hindu poetry are so much associated with the ritualistic aspect of religion that their beauties are available only to a few who belong to the associated sect or caste and who in turn consider them as their sole property. The great Bhakti poem of about the 10th Century, "Mukundamala", or at least parts of it, is usually associated with the Vaishnavite sect of which the celebrated King-Poet Kulasekhara was one of the twelve original disciples. The sect itself was in the nature of a Hindu reformist movement which rose to its zenith of influence under Sri Ramanuja, the great philosopher of the 10th century. This movement was later to influence the whole of India. It was a reaction against the agnosticism of the Buddhists and the intellectualism of Advaita, as is clear from some of the verses of Mukundamala itself. Since worship of God for its own sake plays the key role in this approach to life, great stress is laid on the importance of the arts — music, dance etc. in the worship of God.

Mukundamala contains the message of salvation through Bhakti but is however not without an undercurrent of pessimism. All this is expressed in exquisite poetry. It is impossible to overstress the musical aspects of the poem particularly in the uni-

que choice of words which blend themselves into a symphony of sound and rhythm.

This translation, inadequate as it is, is only to guide the reader as to its meaning and is no more than a reaction evoked in the translator by the poem, its main aim being to attract a genius approaching the level of Raja Kulasekhara to set it to music. The ecstatic poetry subdued yet full of emotion, cries out for it. The present work is certainly not intended to be an exhibition of any scholarly virtues either of the great poet or the humble translator.

Of the life of Kulasekhara Alwar, little is known and what is available is so general that it can be applied to any great man. He seems to have been born in 1076 A.D. and been an exceptionally brilliant student. His father, one of the kings of Kerala was so impressed with the progress that he retired early in young Kulasekhara's favour. Kulasekhara seems to have been always philosophically minded (though he has the reputation of being a great warrior) and came under Vaishnavite influence at various stages of his life. He eventually seems to have given up secular life and became one of the chief Alwars of the Vaishnavite reformist movement which one should recall was an extremely tolerant sect including among its proponents people of all castes, including Harijans.

There are several versions of the poem but it is easy to identify the original verses by the rhythm and prosody. The spurious verses, even acknowledged as such in some publications, have been omitted here. I have taken many liberties in the translation and have often used the word 'worldliness' for "Samsara." Social conditions have changed in the last thousand years and while we may have lost sight of the worldly problem referred to in the poem in the original sense, the greed for money and aimless seeking of ephemeral pleasures of life are so much around us, that the word "worldliness" can be interpreted as to refer to these ills.

Whatever be the thoughts contained in this inspiring poetry, it brings out the fact that no human activity reaches its full glory without 'Bhakti' whichever way one interprets the word.

मुकुन्दमाला

घुष्यते यस्य नगरे रंगयात्रा दिने दिने
तमहम् शिरसा वन्दे राजानम् कुलशेखरम् ।। १ ।।

**We prostrate ourselves
before Raja Kulasekhara
even as the worship of Sri Ranga
resounds in his own city each day.**

श्री वल्लभेति वरदेति दयापरेति
भक्तप्रियेति भवलुण्ठन कोविदेति ।
नाथेति नागशयनेति जगन्निवासे-
त्यालापिनम् प्रतिदिनम् कुरु माम् मुकुन्द ।। २ ।।

**O ! Mukunda, by Thy names of Vallabha, Varada,
The all merciful, beloved of Thy worshippers,
One who destroys the sorrows of worldliness,
O ! Lord, sleeping on the serpent Sesha, I worship Thee each day.**

जयतु जयतु देवो देवकीनन्दनोयम्
जयतु जयतु कृष्णो वृष्णिवंशप्रदीपः ।
जयतु जयतु मेघश्यामलः कोमलाङ्गो
जयतु जयतु पृथ्वीभारनाशो मुकुन्दः ।। ३ ।।

**Victory to the son of Devaki,
Victory to the leading light of the Vrishni race,
Victory to the beautiful cloud—coloured Lord,
Victory to Mukunda who destroys the sorrows of the world.**

मुकुन्द मूर्ध्ना प्रणिपत्य याचे
भवन्तमेकान्तमियन्तमर्थम् ।।

अविस्मृतिस्त्वच्चरणा रविन्दे
भवे भवे मेऽस्तु भवत्प्रसादात् ।। ४ ।।

I bow to touch the feet
of Mukunda with my one prayer;
For life-ever-lasting with Thy blessing
Let me never forget Thy holy presence.

नाहं वन्दे तव चरणयोर्द्वन्द्व मद्वन्द्व हेतोः
कुम्भीपाकं गुरुमपिहरे नारकं नापनेतुम् ।
रम्या रामा मृदुतनुलता नंदनेनाभिरन्तुम्
भावे भावे हृदयभवने भावयेयम् भवन्तम् ।। ५ ।।

O ! Hari, it is not for the sake of asking Your help
in the release of life's joys and sorrows I worship Thee;
not for escaping the sorrows of Hell nor for seeking the
pleasure of beautiful maidens in Heaven;
but only that I in everlasting life may always keep Thee
in some corner of my heart so that I may worship Thee.

नास्था धर्मे नवसुनिचये नैव कामोपभोगे
यद्यद् भाव्यं भवतु भगवन् पूर्वकर्मानुरूपम् ।
एतत्प्रार्थ्यं मम बहुमतम् जन्म जन्मान्तरेपि
त्वत्पादाम्भोरुहयुगगता निश्चला भक्तिरस्तु ।।६।।

I have no desire for power; nor riches and none at all
for the sensuous things of life;
Whatever I have to fulfil due to my previous actions,
I am always willing;
but I pray for one thing : for everlasting life may I
find in you true Bhakti.

दिविवा भुविवा ममास्तुवासो

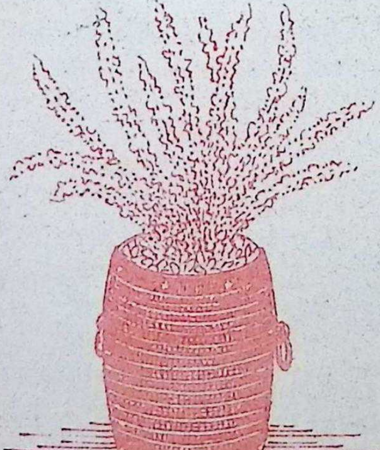
नरके वा नरकान्तक प्रकामम् ।
अवधीरित शारदारविन्दौ
चरणौ ते मरणेपि चिन्तयामि ॥ ७ ॥

O ! Thou who destroyed Narakasura,
whether I be in Heaven, Earth or Hell,
with Thy help let me even to the moment of death
be in communion with Thee.

कृष्ण त्वदीय पदपङ्कज पजरान्त-
मद्यैव मे विशतु मानसराजहंसः ।
प्राण प्रयाणसमये कफवातपित्तै-
र्कण्ठावरोधनविधौ स्मरणम् कुतस्ते ॥ ८ ॥

O ! Krishna, let me be at your feet
and be caught in Thy cage
wherein the bird of my spirit is entrapped;
When the various functions of my body
begin to decline and death approaches,
how can I, at that time think of Thee.

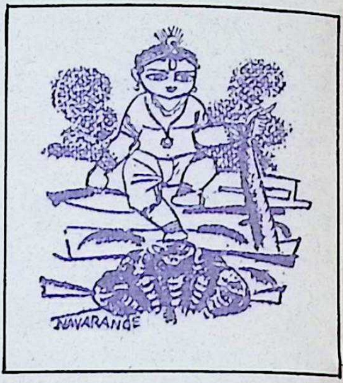
(To be contd.)



All our regular features and serials are held over for want of space and will appear from the next issue.

— Editor

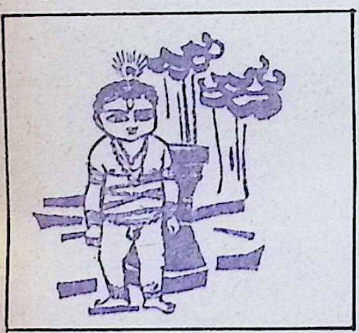
KRISHNA



शिक्ये निधायाद्यपयोदधीनि बहिर्गतायां व्रजनायिकायाम् ।
भुक्त्वा यथेष्टं कपटेन सुप्तं बालं मुकुन्दं मनसा स्मरामि ॥

I see before my mind's eye the child Krishna who, while Yashoda had gone out leaving fresh milk and curds in the loops, helped himself to them to heart's content and feigned sleep.

कलिन्दजान्तस्थितकालियस्य फणाग्ररङ्गे नटनप्रियन्तम्।
तत्पुच्छहस्तं शरदिन्दुवक्त्रं बालं मुकुन्दं मनसा स्मरामि।।

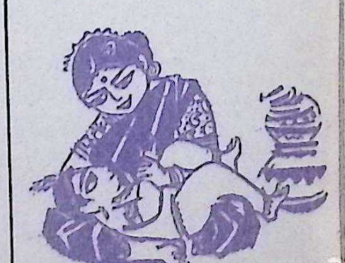


I see before my mind's eye the child Krishna who delights to dance on the stage of the hood of Kaliya in river Kalindi holding Kaliya's tail in hand and whose face shines like the autumnal moon.

उलूखले बद्धमुदारशौर्यं उत्तुङ्गयुग्मार्जुनभङ्गलीलम् ।
उत्फुल्लपद्मायतचारुनेत्रं बालं मुकुन्दं मनसा स्मरामि।।

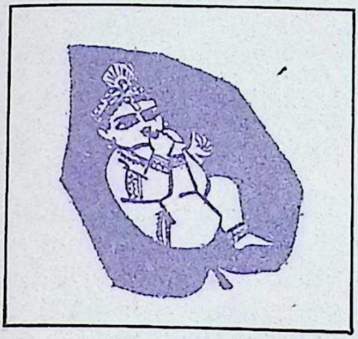
I see before my mind's eye the child Krishna tied up to the mortar, valiant, who sported in felling the twin Arjun trees and is with lovely large eyes resembling full-blown lotuses.

आलोक्य मातुर्मुखमादरेण स्तन्यं पिबन्तं सरसीरुहाक्षम् ।
सच्चिन्मयं देवमनन्तरूपं बालं मुकुन्दं मनसा स्मरामि।।



I see before my mind's eye the child Krishna looking eagerly at his mother's face and suckles, lotus-eyed, made up of Sat and Chit, of endless forms and the great Lord, Deliverer.

CHILD

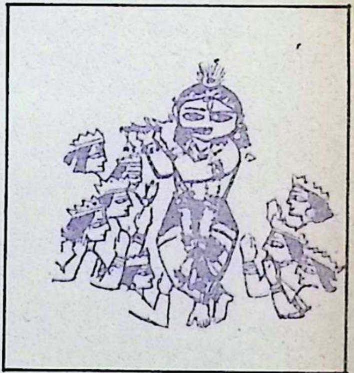


करारविन्देन पदारविन्दं मुखारविन्दे ,विनिवेशयन्तम् ।
वटस्य पत्रस्य पुटे शयानं बालं मुकुन्दं मनसा स्मरामि ॥

I see before my mind's eye child Krishna lying on the fig-leaf holding in his lotus-hand, his lotus-foot and putting it in his lotus-mouth.

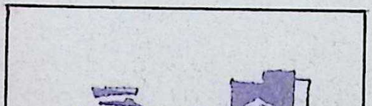
संहृत्य लोकान्वटपत्रमध्ये शयानमाद्यन्तविहीनरूपम्।
सर्वेश्वरं सर्वहितावतारं बालं मुकुन्दं मनसा स्मरामि ॥

I see before my mind's eye the Lord of all, born to benefit the entire creation, with a form without beginning and end, lying on the fig-leaf after swallowing the universe.



इन्दीवरश्यामलकोमलाङ्गं इन्द्रादिदेवार्चितपादपद्मम् ।
सन्तानकल्पद्रुममाश्रितानां बालं मुकुन्दं मनसा स्मरामि ॥

I see before my mind's eye child Krishna, bluish like Nilotpala flower, with tender limbs, with lotus feet worshipped by *devas* from Indra and who is the Kalpaka tree for devotees wishing children.

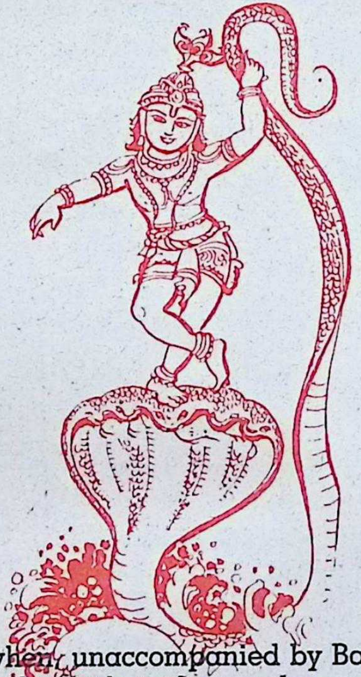


लम्बालकं लम्बितहारयष्टिं श्रृङ्गारलीलाङ्कितदन्तपङ्क्तिम् ।
बिम्बाधरं चारुविशालनेत्रं बालं मुकुन्दं मनसा स्मरामि ।

I see before my mind's eye child Krishna on whose forehead the forehair curl; from whose neck dangle long *haras*, the rows of teeth bearing marks of love-play, with ruddy lips, and lovely large eyes.

KRISHNA — THE SAVIOUR

Narayana Bhattatiri

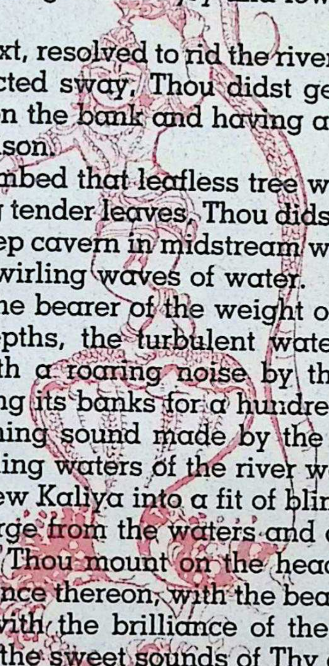


One day, when, unaccompanied by Balarama, Thou hadst gone with the cattle to the woods near the Yamuna, the cowherds and the cows, parched in the burning heat of summer, slaked their thirst by drinking the poisioned river water of Kalindi.

O Undecaying One! Seeing them all fallen, lifeless on the ground, Thou, overcome by pity, didst approach their bodies and revive them all with a look of Thy auspicious eyes, which seemed to drench them with life-giving nectar.

The revived Gopas, feeling an influx of indescribable joy in every limb, got up and embraced Thee, attributing their strange bliss to Thee, whom they saw standing in front and whose powers they had witnessed several times before.

The cows, too, having come back to life in a short time and seeing Thee in front, quickly surrounded Thee affectionately, shedding tears of joy and lowing in a subdued way.



O Lord! Next, resolved to rid the river of that fierce serpent's unrestricted sway, Thou didst get up a Kadamba tree standing on the bank and having all its leaves withered by the poison.

Having climbed that leafless tree with Thy charming feet resembling tender leaves, Thou didst take a long leap to reach the deep cavern in midstream whose surface was covered with swirling waves of water.

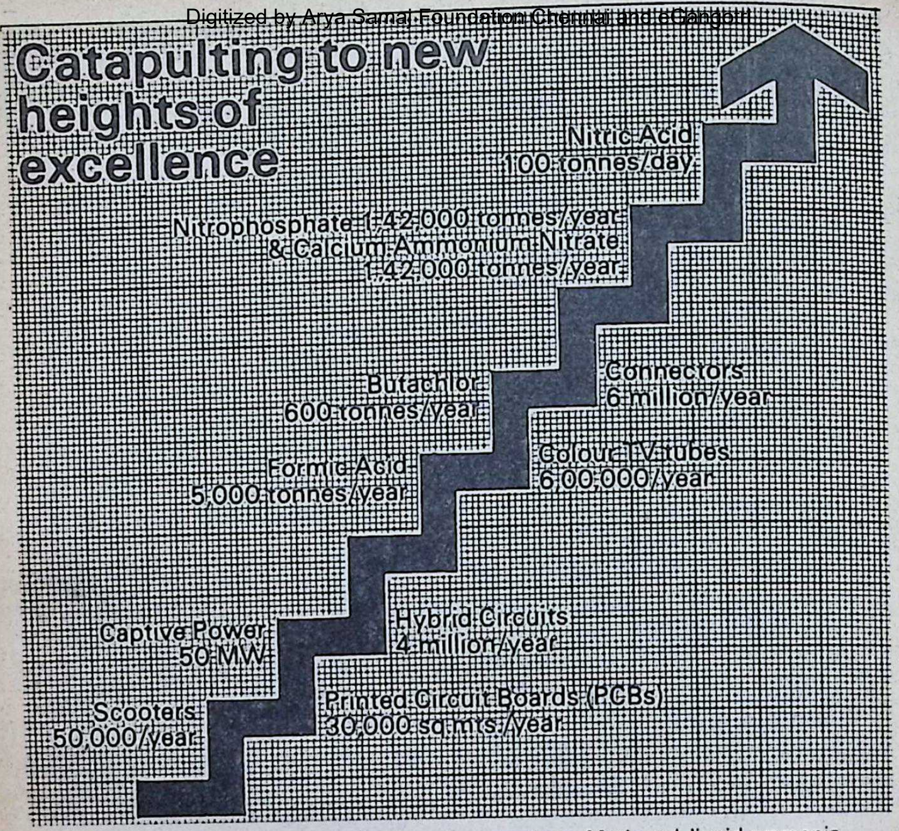
As Thou, the bearer of the weight of the universe dived into its depths, the turbulent waters of the stream swelled up with a roaring noise by the weight of Thy body, inundating its banks for a hundred yards.

The deafening sound made by the tidal waves into which the swirling waters of the river were beaten up by the impact, threw Kaliya into a fit of blinding fury, which made him emerge from the waters and attack Thee.

Then didst Thou mount on the heads of the serpent and begin to dance thereon, with the beauty of Thy tender feet blending with the brilliance of the serpent's crown gems and with the sweet sounds of Thy anklets mingling with those of Thy bangles, as Thou didst keep time for Thy dance with the swing of Thy arms.

As Thou dist perform Thy dance, the cowherds rejoiced, the sages hymned, and the Gods rained flowers. O Lord of Guruvayoor! deign to arrest the progress of my uncontrollable ailment (as Thou didst arrest the pride of serpent Kaliya).

(Narayaneeyam — Canto 54)



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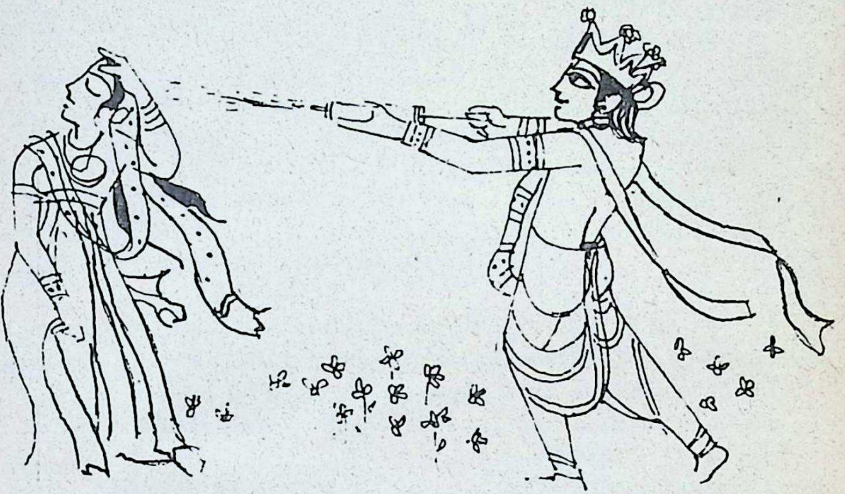
KRISHNA, THE LOVER

Jayadeva



"Oh thou amorous one! behold how Hari sports here among the love-maddened damsels, who overwhelm Him with their allurements. His limbs, blue as lapis lazuli, are besmeared all over with the fragrant sandal paste. Dight in garments of ruddy gold, He wears around His neck a wreath of wild sylvan flowers. In the restless movements of His amorous sports, the gem-set pendants, dangling in His ears cast iridiscent hues on His cheeks. And a bewitching smile lights up His countenance.

A cowherd damsel, overcome with amorous excitement, holds Hari in a deep embrace, crushing Him down, as it were, with the weight of her gracefully shaped bosom, as, with her shrill melodious voice, she accompanies the song that Krishna plays on the flute.

Another amorous cowherd maiden drinks in, with her eyes, the countenance of Madhusudana, beauteous as a lotus in full bloom, rendered all the more lovely by those restless glances that sparkle with passionate animation. And having drunk Him in, she lapses into a deep meditation of that Form, now enthroned in her heart.

Yet another damsel of shapely hip, under pretence of having something to communicate in secret into His ear, stealthily imprints a kiss on the cheeks of her beloved Krishna, whose hair stand on end, thrilled by that soft caress.

Another maiden, eager for sport, seizes Krishna's silken raiment, and drags Him along by force from the pleasant bower of Vanjula creepers whither He has secretly retired.

Another maiden, dancing a measure with graceful steps in the Rasa Mandala, beats time to the sweet notes of Krishna's flute with the palms of her hands, so that bracelets on her arms tinkle musically in rhythmic cadence.

One He clasps in close embrace; another he kisses passionately; yet another He caresses in secret; smitten by the arch smiles of another, He gazes longingly at her, and then abjectly He follows another damsel who, with admirable coquetry, feigns high dudgeon.

May this mellifluous song of Jayadeva that describes the secret yet wonderful sports of Krishna, confer on ye all blessedness and renown.

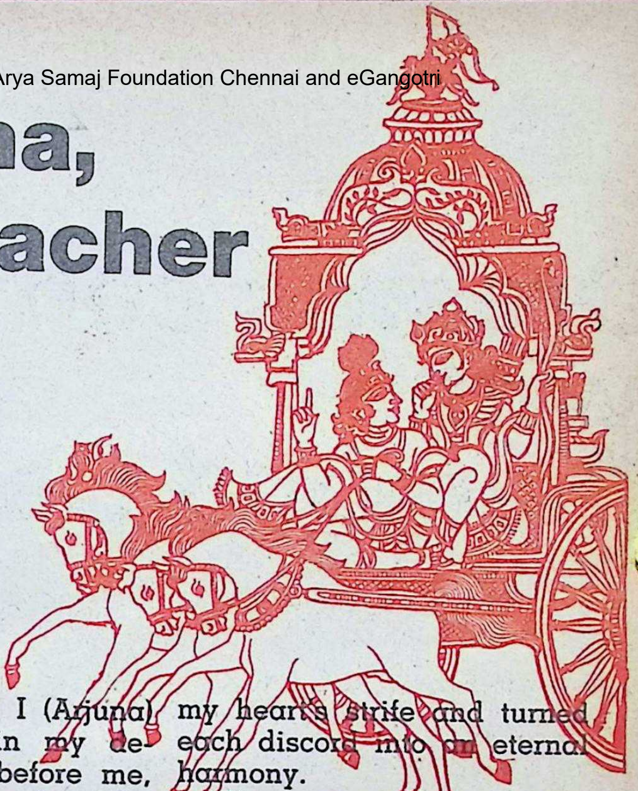
(Song 4)

As rivers, when they overflow drown those grounds and ruin those husbandmen which, whilst they flowed calmly between their banks, they fertilized and enriched, so our passions, when they grow exorbitant and unruly destroy those virtues, to which they may be very serviceable whilst they keep within their bound.

—**Boyle.**

Krishna, the teacher

Mrinalini Sarabhai



How can I kill? I (Arjuna) asked the Lord in my despair. 'For there before me, across the field of strife, stand all those I once dearly loved and even now revere. Yet they are my enemies, the enemies of truth. Within me is my battle-field for I have lost all courage. What is the use of this family discord? Why this rivalry within us and wherefore do we wage war with each other? Is birth only for death? Is this my dharma, Krishna? I cried out.

And the Lord spoke, and his smile was the depth of the starlit night, and his words struck the chords of my heart's strife and turned each discord into an eternal harmony.

"There are those, Arjuna, who are propelled into war even though they desire peace. For their actions are their dharma, their righteousness. But when you strive for gain, the clouds of destruction are formed. That which is the truth of yourself loses itself in the torrents and you weep when you cannot find the ocean.

"Know this Arjuna, you are the Ocean, and not the stream.

"You are the I in every being, as the mighty tree is

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in the infinitesimal seed.

"That which pervades, reflects, enhances, and inspires the cosmos, that is you, Arjuna.

"Who can separate that I from the I that is you.

"Awareness is limitless, Partha

"That Awareness is you. Beyond grief, beyond mortality.

"Know this truth and let knowledge set you free.

"Your actions lay a burden upon yourself and there can be no turning away.

"But let the mist of maya fall away in the clarity of your new vision and seek now the reality of your own existence. Fight on for there can be no renouncement now, but be a witness to that which has gone before.

"Understand the nature of every activity but do not seek the nature of the result. Search only for the dharma of your truth; know that all is Prasada, the gift of the Lord. This is the eternal wisdom, for you are boundless and limitless. But in your ignorance everything is meaningless. For you clog your vision in delusion and your fear is but a shadow on your mind, as the cloud hides the moon and dims its lustre."

(Smt. Mrinalini Sarabhai, the noted dancer, choreographer and writer on dance, in a small pocket-sized book entitled 'Krishna, My Beloved', puts in the mouth of each character of Srimad Bhagavatam his or her conception of the Lord. Given above is Arjuna's view — that of a disciple of a teacher. Smt. Mrinalini's devotion to Sri Krishna is apparent on every page of the booklet whose value is enhanced by fine drawings).

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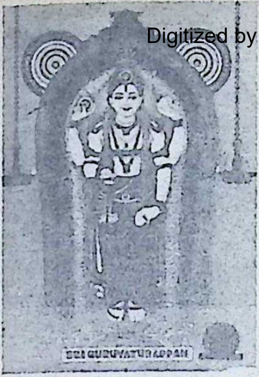

The Lord's Gift

Chembai Vaidyanatha Bhagavatar

On 7th January 1952, I was at my best in a concert at holy Suchindram. An hour had elapsed and I was at the zenith of my performance. All of a sudden, my vocal chords got stuck up, as it were, and my voice totally failed me. The concert broke up in confusion. Many rushed to render help. Qualified physicians tried their best with pills and potions but to no avail.

Helplessly I went through life and no ray of hope seemed to come from anywhere.

In this state of desperation, in 1954, on the great Ekadasi Day in Guruvayur, I stood before the Lord and wrung out my heart to Him. I could not give vocal utterance to my anguish. Memories of the glorious days when I sang in His praise surged forward.

"O Lord" I cried out, "will Thou not let me sing Thy praises? Will Thou let my heart break, for without this outward expression of my heart's agony, I can hardly live? Hadst Thou in the past

If You would still consign me
to the embraces of women
that is Your will's fulfilment;
it is not the least acceptable to me;
What can I do about this?
As I have a disgust towards this
from even my suckling days
Oh You who dance in the eternal hell in Thillai.
all my esteem is only to Your sacred feet blossom.

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—G. Vanmikanathan

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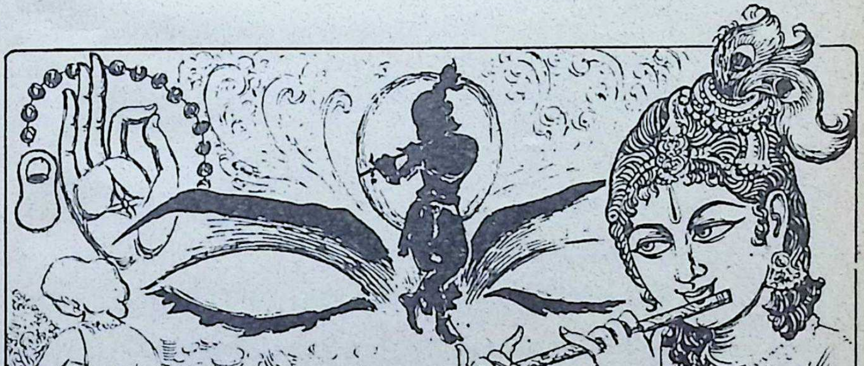
not given the gift of speech to the great Muka Kavi? Had he not sung the praises of the Lord in enchanting Sanskrit verses known so well as the Muka Panchashati stotras?"

In my agony and mute supplication to the Lord, I had not noticed a Namboodiri Brahmin standing at a distance of some fifty feet from me. He divined my trouble and came to me. He had evidently heard my inarticulate prayer. He promised to rid me of my trouble, Guruvayurappan willing.

The Lord had sent His minister to help me. I was cured of the defect. In keeping with my promise I have since that day been singing the praise of the Lord and dedicating all that I get therefrom for the worship of Guruvayurappan. Every year, I have the 'Udayasthaman' Puja of the Lord performed and the sum of five thousand for this comes from the concerts that the Lord himself arranges.

(The late Chembai Vaidyanatha Bhagavatar, doyen of Carnatic music wrote this for the Bhavan's Journal in 1969 when he was 75. He passed away in 1974.)



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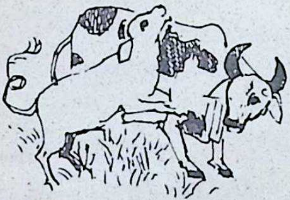
She saw in every living being, why, even in a stone or a pillar, the image of God, the Purushottama. And that was the secret of her life of perpetual joy the outward expression of which were several acts of kindness.



Grandma's Legacy

V.S.R.K.

Retirement from an active life of a nuclear scientist! The prospect was not remote but imminent for Dr. Sripati. There were a few offers of employment from abroad but Dr. Sripati was not inclined to accept any. He had had a fairly hectic life — and that was enough. But what was he to do? Go back to that remote corner of the land whence he came? There was, of course, no question of his going back to his ancestral house as it had been disposed of long ago. Anyway, who was left as his kin in that small village of mango and jack, the areca and the coconut palm, sheltered by the Western Ghats? So long as his grandmother was alive, he used to visit the place at least once a year even it be for a day or two. After her, even his parents had come away from the village to stay with him.

Grandmother! Sripati, sitting in his study, involuntarily lifted his head to look at the painting of Sri Krishna, the Lord of Guruvayur, projecting from the wall. The seeds of faith in the Lord were sown in him long, long ago by that woman. The plant that grew out of the seeds never wilted in the sun of reason which he, as a scientist, was to pursue all his life.

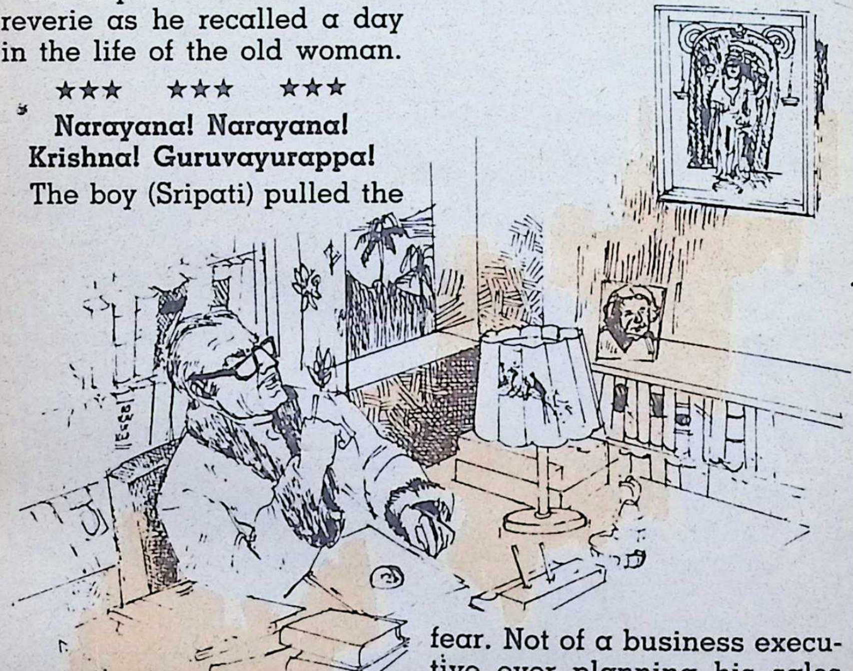
A life guided by faith and a life directed by reason — what a contrast between two lives, of the old woman and the man now facing the prospect of retirement! Could there be some means of evaluating the two lives?

Dr. Sripati lost himself in a reverie as he recalled a day in the life of the old woman.

★★★ ★★★ ★★★

Narayana! Narayana!
Krishna! Guruvayurappa!

The boy (Sripati) pulled the blanket tightly over his head as if by reflex action. He could instinctively feel that his grandmother had got up, with her usual invocation to her beloved God, to begin yet another day of her life. And what a day! Not one of those of a Prime Minister, powerful and yet uneasy. Not of an industrial magnate fantastically rich and yet full of a vague fear. Not of a business executive ever planning his sales strategy and always worried over the insecurity of his position. Not of a cine actress moving about in a world of glamour and tinsel and yet feeling lonely at heart. Not of



a civilian proud and haughty but afraid of humiliation by his superior in the hierarchy or the political boss.

That woman, that grand old woman past sixty, was neither rich nor powerful. Was she afraid of anyone? Did she feel lonely? Her world was a world of love, of men and beasts and, above all, of the Darling of Vrindavan, the Lord of Guruvayur. She saw in every living being, why, even in a stone or a pillar, the image of God, the Purushottama. And that was the secret of her life of perpetual joy the outward expression of which were several acts of kindness.

She got up long before the dawn, to the cock's crow. With an oil-fed lamp in her hand, she would start her day with her chores in the kitchen, cleaning and sweeping the floor and washing the utensils. The whole household, half asleep, would hear her voice singing a familiar song, a call to the Divine Child to be ever her prop.

No Gopi's son art Thou,
That we know for sure,
But witness in the heart
Of all bodied selves,
Granting Brahma's prayer
Thou hast risen, Friend.
Among the Satvat clans
All the world to save.
That lotus hand of Thine,
Which from fear redeems
Of Life's travails and death
Them that seek Thy feet,
And grants the heart's desire
Lay, O Vrishni's Lord
The hand that clasps Sri's hand,
Lay on our heads, sweet.

The churning-rod bobbing up and down beat a rhythm to the old woman's song, sung in different languages, not only in Sanskrit, of which she knew but little. Yet, there was a crystal clarity in her singing and not a word would be missed or wrongly pronounced.

The household by now would be astir. The boys and girls, quite a bunch of them, would run to the backyard to collect the mangoes that had fallen overnight.

Sripati recalled to mind one night, during which there was a heavy fall of mangoes in a wind, grandmother almost kept awake counting the 'plop', 'plop' of the mangoes. And when the mangoes, green and golden, were collected, their number tallied exactly with what grandmother had told the children.

From the wooden churning post to the cow pen. The cows would prick up their ears at her footfall and the calves would strain at their leash. Grandmother, with the dog Kaiser going round her legs, would let one calf after another to rush to the udder of their mothers. As she milked the cows — one black and another white — the old woman, one would think, had transported herself to Ambadi. She mumbled something to herself — perhaps, a word of thanks to the Divine Cowherd!

Leaving the milk in the kitchen, grandmother would go for a bath in the tank. Dressed in a spotless white saree with an edge of it pulled over her head — yes, grandmother was a widow but no one knew since when she became one. (Sripati felt a stinging pain when the thought struck him that not even once in his life he had ever conceived of her as anything other than a widow) — the old woman, with God's name on her lips, would light the kitchen fire. Those were days (Sripati recalled with a smile) of brick ovens and firewood. Grandmother would blow through a metallic pipe and lo! the flames would burst through the smoke and dance into life. The old woman's face would glow in the light, revealing the wrinkles of her sixty-odd years, and a fair complexion. Could she have been a beauty in her youth? (The thought as suddenly struck Sripati as it left him.)

A life guided by faith and a life directed by reason — what a contrast between two lives, of the old woman and the man now facing the prospect of retirement! Could there be some means of evaluating the two lives?

The household would now be filled with all kinds of noises, the children and their father, who was a teacher, preparing themselves to go to school. They would have a simple meal of cold rice and curds with salted mango for a pickle. It would be after the meal that grandmother would be in great demand — a girl would require help in fetching her frock, a boy would be missing his pencil, a third would like his or her pen to be filled with ink, a fourth would require this or that. Sometimes grandmother would have to separate two of them from quarrelling over a pencil or an eraser. And then the leave-taking. Perhaps, Nandagopa would not have felt so sad at parting from Krishna at Mathura as grandmother was at parting from the children going to school.

Even as the mid-day meal got ready, grandmother would attend to many calls — from the oil-monger, the vegetable-vendor, the coconut-tree-climber, and a host of others. Come mid-day, the children and their father would return from school for the meal. It was a hectic time for grandmother, satisfying the children of different tastes. With the children gone again to school, grandmother would have a frugal meal eaten in a hurry — did she have to catch a bus or a train to go somewhere?

She had her 'customers' to take care of. The blind beggar woman, for instance, appearing from nowhere almost every day and disappearing no one knew where. The woman knew a great deal about the household, its members and their relatives and friends. Almost everyone of them would be the subject of earnest enquiry about their welfare, their doings and achievements. The birth of a son to one of grandma's distant relative would light up that wan face with a smile; one of the children getting through an examination or scoring high marks in a class test would be commented upon ('He is destined to become a judge'); the fixing up of the marriage of a girl or a boy would evoke queries: 'How does the bridegroom or the bride look like?' All bridegrooms, for the blind woman, could **only** be wealthy and all brides could **only** be beautiful. So much love and concern for grandma's dear and near ones — for what? For a few cups of 'Conjee' (thin rice gruel) and an occasional gift of a mango or two, a banana or a piece from a jackfruit! All given by a generous hand and a loving heart! And with Krishna on the lips.

The blind beggar woman would be followed by others, some of them old, some handicapped, some afflicted with disease. None was turned out, each given a copper coin or something to eat. As the day wore on, with the

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sun suppressing his fury, grandma would begin her second 'shift' of duty. The children would be back from school and the cows would start bellowing. Both the children and the cows would have to be fed — didn't they share grandma's love equally?

As the shadows lengthened, it was time for grandma to visit the Eternal Child in the local temple. (Sripati was at a loss to know what kind of inspiration grandma drew from her daily visit to the temple. Was He the source of her strength and joy?)

After dinner, grandma would recline in the chair specially made for her for a chat with her son. It would start with the letter or letters that the postman had brought that day and go on to myraid things under the sun. The conversation did not always run smooth; the son was temperamental and could lose his temper over some minor indiscretion of a distant relative (dear to grandmother) or a slight lapse from good manners or conduct of a neighbour or even one of the children of the household. Sometimes, the 'generosity' of grandmother herself would come under attack. She would be accused of 'spoiling the children' — a charge which grandmother would accept with a stony silence!

As the night advanced and darkness spread its hood over the land, grandmother would retire after making sure that the dog Kaiser was fed and the cows had enough hay to feed on during the night and the cow pen securely bolted. The children would take their turns to sleep on grandma's bed and coax her into telling them stories of Gods — and Krishna was their favourite.

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Sripati recalled the day the news of grandma's death reached him when he was far away from home. He was so overcome with grief that he could not eat or sleep or do any work for many days. Probably, she was in her mid-eighties when she passed away. Now, after four or five decades of her passing, she did not remain a phantom but a living presence. What was that unseen chord that bound him to that small bundle of bones and flesh?

Love! What legacy did she leave behind for him?

Krishna Bhakti!

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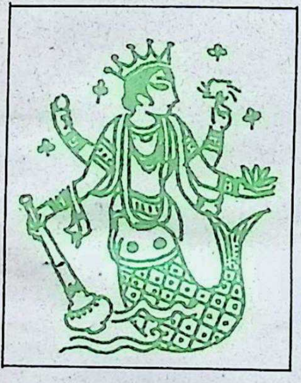
Hail Keshava!

Jayadeva

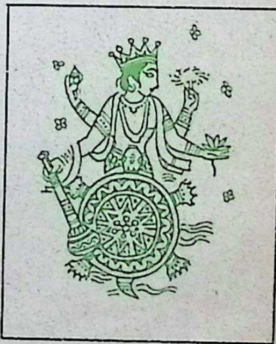


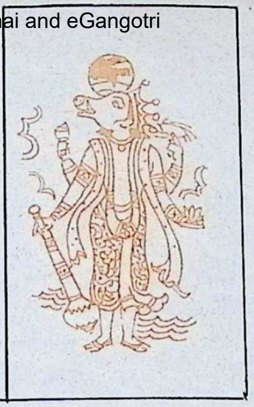
प्रलयपयोधिजले धृतवानसि वेदम्
विहितवहित्रचरित्रम् खेदम् ।
केशव ! धृतमीनशरीर !
जय जगदीश ! हरे !

O thou that held'st the blessed Veda dry
When all things else beneath the floods were hurled!
Strong Fish-god! Arkof Men! Jai! Hari Jai!
Hail Keshav, hail! thou Master of the world!

क्षितिरतिविपुलतरे तव तिष्टति पृष्टे
धरणिधरण किण चक्रगरिष्टे ।
केशव ! धृतकच्छपरूप !
जय जगदीश ! हरे !

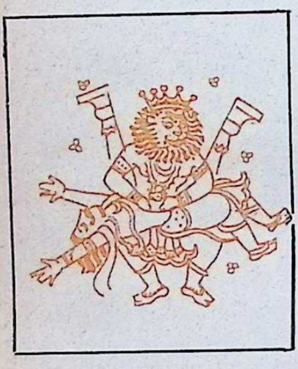
The round world rested on thy spacious nape!
Upon thy neck, like a mere mole, it stood!
O thou that took'st for us the tortoise-shape
Hail, Keshav, hail! Ruler of wave and wood!





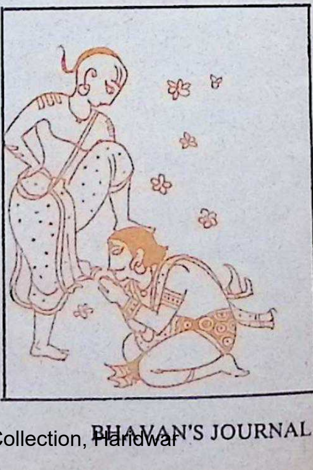
वसति दशन शिखरे धरणी तव लग्ना
शशिनि कलङ्ककलेव निमग्ना ।
केशव ! धृतसूकररूप !
जय जगदीश ! हरे !

The world upon thy curving tusk sate sure
Like the Moon's dark disc in her crescent pale!
O thou who didst for us assume the Boar,
Immortal Conqueror! hail, Keshav, hail!



तव करकमलवरे नखमद्भुतश्रृगम्
दलितहिरण्यकशिपुतनुभृङ्गम् ।
केशव ! धृतनरहरिरूप !
जय जगदीश ! हरे !

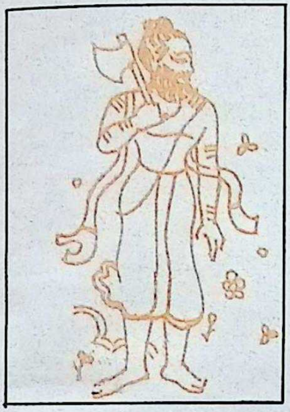
When thou thy Giant-Foe didst seize and rend
Fierce, fearful, long and sharp were fang and nail.
Thou who the Lion and the Man didst blend
Lord of the Universe! hail, Narasimha, hail!



छलयसि विक्रमणे बलिमद्भुतवामन
पदनखनीरजनितजनपावन ।
केशव ! धृतवामनरूप !
जय जगदीश ! हरे ! !

Wonderful Dwarf — who with a threefold stride,
Cheated King Bali — where thy footsteps fall

Men's sins, O Vamana! are set aside
O Keshav, hail! thou Help and Hope of all!

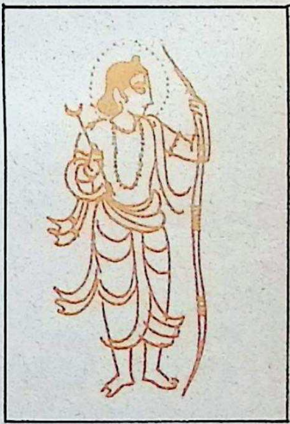


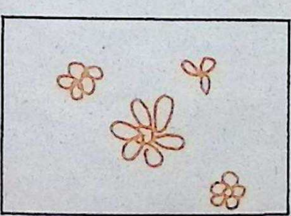
क्षत्रियरुधिरमये जगदपगतपापम्
स्नपयसि पयसि शमित भवतापम् ।
केशव ! धृतभृगुपतिरूप !
जय जगदीश ! हरे !

The sins of this sad earth thou didst assault
The anguish of its creatures thou dist heal,
Freed are we from all terrors by thy toil;
Hail, Parshuram, hail! Lord of the biting steel!

वितरसि दिक्षु रणे दिक्पतिकमनीयं
दशमुखमौलिबलिं रमणीयम् ।
केशव ! धृतरामशरीर
जग जगदीश ! हरे ! !

To thee the fell Ten-Headed yielded life.
Thou in dread battle laid'st the monster low!
Ah, Rama! dear to Gods and men that strife
We praise thee, Master of the matchless bow!

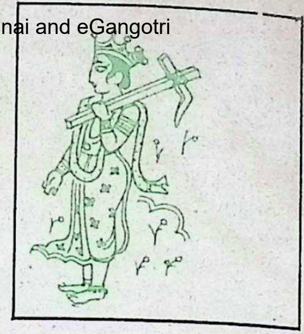


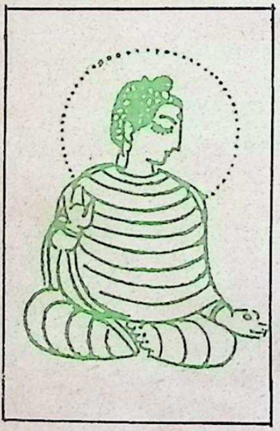


वहसि वपुषि विशदे वसनं जलदायम्
हलहतिभीतिमिलितयमुनाभम्
केशव ! धृतहलधररूप !
जय जगदीश ! हरे ! !

With clouds for garments glorious thou

dost fare
Veiling thy dazzling majesty and might
As when Yamuna saw thee with the share
A peasant — yet the King of Day and Night

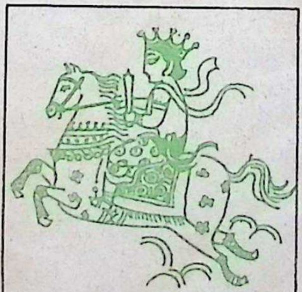




निन्दसि यज्ञविधेरहह श्रुतिजातम्
सदयहृदय दर्शितपशुघातम् ।
केशव ! धृतबुद्धशरीर !
जय जगदीश ! हरे ! !

Merciful-hearted! when thou camest as Boodh —
Albeit 'twas written in the Scriptures so —
Thou bad'st our altars be no more imbrued
With blood of victims: Keshav bending Low.

म्लेच्छनिवहनिधने कलयासि करवालं
धूमकेतुमिव किमपि करालम् ।
केशव ! धृतकाल्किशरीर !
जय जगदीश ! हरे !



We praise thee, Wielder of the Sweeping Sword
Brilliant as curving comets in the gloom
Whose edge shall smite the fierce barbarian horde;
Hail to thee, Keshav! hail, and hear, and come.

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